



KU LEUVEN

CRAS VIVES

Incunabula and
rare books printed
in Leuven

Catalogue edited by An Smets & Katharina Smeyers
Leuven: University Library, Special Collections, 2016

PRINTED IN LEUVEN

The printing of books began in Leuven in 1473. This Brabant city, along with Aalst and Utrecht, was the birthplace of the art of printing in the Low Countries. Jan van Westfalen (John of Westphalia), who together with entrepreneur Dirk Martens had printed the first books in the Southern Netherlands, became the University's printer in 1474. Up until 1497 he brought some 160 editions onto the market. His position was then taken over by his former associate Dirk Martens, who would go on to publish a further 230 titles until 1530. The best-known is without doubt Thomas More's *Utopia* (1516). Martens' successors Rutger Rescius and Servaas Sassenus continued the tradition of humanist and university publications. Common books, mostly of a religious nature, were mainly published by Joannes Bogardus and Joannes Masius. In the seventeenth century Hieronymys Nempaeus appears to have been the most productive printer, while members of the Denique and Stryckwant families were prominent into the eighteenth century. In that century book publishing was dominated by the Van Overbeke family. From 1759 until 1797 the *Academische Drukkerij* ('Academic Printing Office') accounted for the lion's share of standard products such as disputations and theses.

In 1636, Leuven University set up a Central Library. Its goal was to boost the provision of reading matter for the whole of the university community. Up until then, professors and students alike had to make do with their own collections along with those of the libraries of colleges and religious institutions. In the years 1795-1797, during the French occupation, the books from the University Library were taken to the *École centrale* in Brussels and systematically plundered for the benefit of the central Paris collections. Some one hundred years later the library of

Leuven University's successor, the Catholic University Leuven, contained around 300,000 books, roughly 800 incunabula and some thousand manuscripts. On 27 August 1914, German soldiers set fire to the city center of Leuven. The university library burned down completely. The collection that was built up again afterwards, partly with German reparations (according to article 247 of the Treaty of Versailles, 28 June 1919), once again went up in flames on 16 May 1940 during a German bombardment. Only a small fraction of the collection was spared. Once more, the university built up its library with the support of many. More peaceful, but also radical, was the split of Leuven University in 1968. The



collection that was expanded from 1969 onwards is certainly no less important than its predecessors – on the contrary! With more resources and even more dedication, a collection was established that on many levels was more systematic, thorough and thus richer. The present collection counts so many more editions by for instance J.L. Vives or J. Lipsius than ever before. And that is certainly the case for the number of Leuven editions. Since 1969 the collection of works by and about Leuven professors, the so-called *Collectio academica antiqua*, has been systematically expanded. The library already had an excellent basis on which to build further, namely the collection donated by Hendrik de Vocht (1878-1962), specialist in Leuven humanism and university history. In less than half a century professor Jan Roegiers (1944-2013), his assistants and successors, have consolidated the Academic Collection on every level. Moreover, with the bequest from Jan Roegiers a further addition was made to the rich collection in the shape of a fine collection of eighteenth century academic editions. A great deal of these academic editions was printed in Leuven. Consequently, the Leuven University Library can now boast, also in part through the acquisition of material from religious institutions that had closed down, an impressive collection of Leuven editions.

The acquisition of a sizeable and carefully laid-out private collection of Leuven imprints will greatly enrich the already substantial university collection of Leuven editions. This private collection was put together over a half century by a Limburgian who had lost his heart to Leuven. *Cras vives* – the motto of the collector of these volumes and also an allusion to his name – expresses the intention to build a library that is representative of the art of printing during the Old University of Leuven period. The motto refers also the perseverance of the Leuven University Library to remain a top library after many heavy setbacks and destructions. *Cras vives* – tomorrow you will live! – represents a library that wants to continue to grow. In his professional capacity he came into contact with many Leuven families, buildings and domains. This explains his thorough knowledge of the city's history as well as a great love for the material relics of Leuven's past: printed books, tin objects, statues, paintings and prints and so much more. The collector did not aspire to unattainable completeness but to representativeness. And he has been extremely successful in doing that. The more than 850 editions from before 1800 offer a balanced selection of the work of Leuven printers and publishers from 1474 to 1800. There are not that many official documents – they were mostly printed in Brussels. While the amount of academic publications is also somewhat limited, this is due to the generous attitude of the collector who always gave precedence to the Leuven University Library at auctions. As a result, the collection has even more body in the area of other editions, which were mostly earmarked for a broader and otherwise interested public: literary texts, religious and political writings, reference works for lawyers, doctors, technicians of all sorts, popular literature, etc.

In one important field this private collection is stronger than that of the University Library, namely regarding incunabula. Through a lack of resources or other priorities, the University Library hardly had the opportunity to acquire, for that matter relatively rare, Leuven incunabula. Using his extensive knowledge along

with flair and discretion, the private collector amassed twelve Leuven incunabula: no less than eight by Jan van Westfalen, and one each by Egidius van der Heerstraten, Rudolf Loeffs de Driel, Johan Veldener and Conrad van Westfalen (who only has four publications to his name!). From the sixteenth century he managed to compile nearly 200 publications, including 6 by Dirk Martens, 8 by Rutger Rescius, 20 by Servaas Sassenus, 18 by Bartholomeus Gravius, 28 by Joannes Bogardus and no less than 32 by Joannes Masius. The seventeenth century comprises 336 editions, including 14 by Hendrik van Haestens, 22 by the Coenesteyns, 33 by the Masius family, 30 by the Stryckwant family, 40 by the Denique family and no less than 60 by Hieronymus Nempaeus. The eighteenth century is well represented with some 320 titles, including 42 by the Academische Drukkerij ('Academic Printing Office') and more than 90 by members of the Van Overbeke family, and a further two bundles of theses.

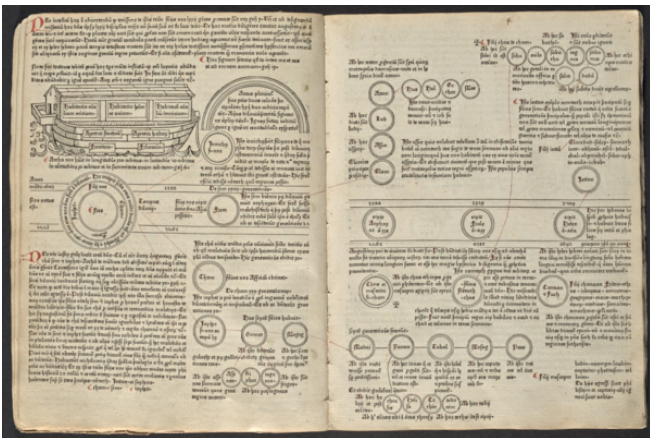
Some twenty-five years ago I had the pleasure of getting to know this collector, an amiable man, small of stature but big in heart and spirit. On the many occasions we met at auctions he told me, highly animated, of his passion for Leuven, about the many surprising objects that he had acquired at antiquarian booksellers and antique dealers. He was ever magnanimous in giving me a free hand in buying for the University Library. He was equally grateful for referring him to Leuven editions in catalogues from foreign antiquarian booksellers. His collection of Leuven editions is now to be acquired by the Leuven University Library. Parting is not easy, but the satisfaction of collecting and knowing with certainty that he could pass on his love for his city makes him happy. *Olim meminisse iuvabit*. KU Leuven owes him a great debt of gratitude. The selection on show here proves that our gratitude is more than justified. M.d.S.



INCUNABULA

The art of printing was first invented shortly after 1450: printing texts with reusable single lead letters meant an unprecedented revolution in the production of books. The printing press was a blessing in a period in which the demand for books was increasing, certainly in a university city such as Leuven. The first printed books were known as incunabula or cradle books, because they were made *in cuna*, 'in the cradle', at the beginning of the art of printing. All books that were printed up until 31 December 1500 are known as such.

The oldest book printed in Leuven in the University Library collection is the *Liber ruralium commodorum*, a treatise on agriculture and horticulture by Petrus de Crescentiis. It was printed by Jan van Westfalen (John of Westphalia) on 9 December 1474.



During both World Wars the university library was devastated by fire. Both times some 800 incunabula went up in flames. The incunabula that came into the library's possession between 1914 and 1940 had been recorded in Polain's *Catalogue des livres imprimés au quinzième siècle des bibliothèques de Belgique* of 1932. Thus, we know that the library had comprised a great deal of Leuven editions along with a specimen from every printer from the Southern Netherlands. It would appear from Polain's catalogue that only one of these survived the fire.

It is also thanks to the acquisition of a private collection, which focuses on the Leuven printers, that the number of Leuven incunabula in the University Library has considerably increased. Even better, five incunabula that were destroyed in the Second World War will now grace the collection once more. K.S.

Bibliography

- Coppens
- Geleerde wereld* nr. 157 (on Petrus Crescentiis)
- Smeyers 332-334

CATALOGUE: ADOPT A RARE PIECE OF LEUVEN HISTORY

Boccaccio, *Liber de claris mulieribus*

Impressum Lovanii per me Egidium van der Heerstraten, 1487

Inc. 241

Adopt this book for \$18,000

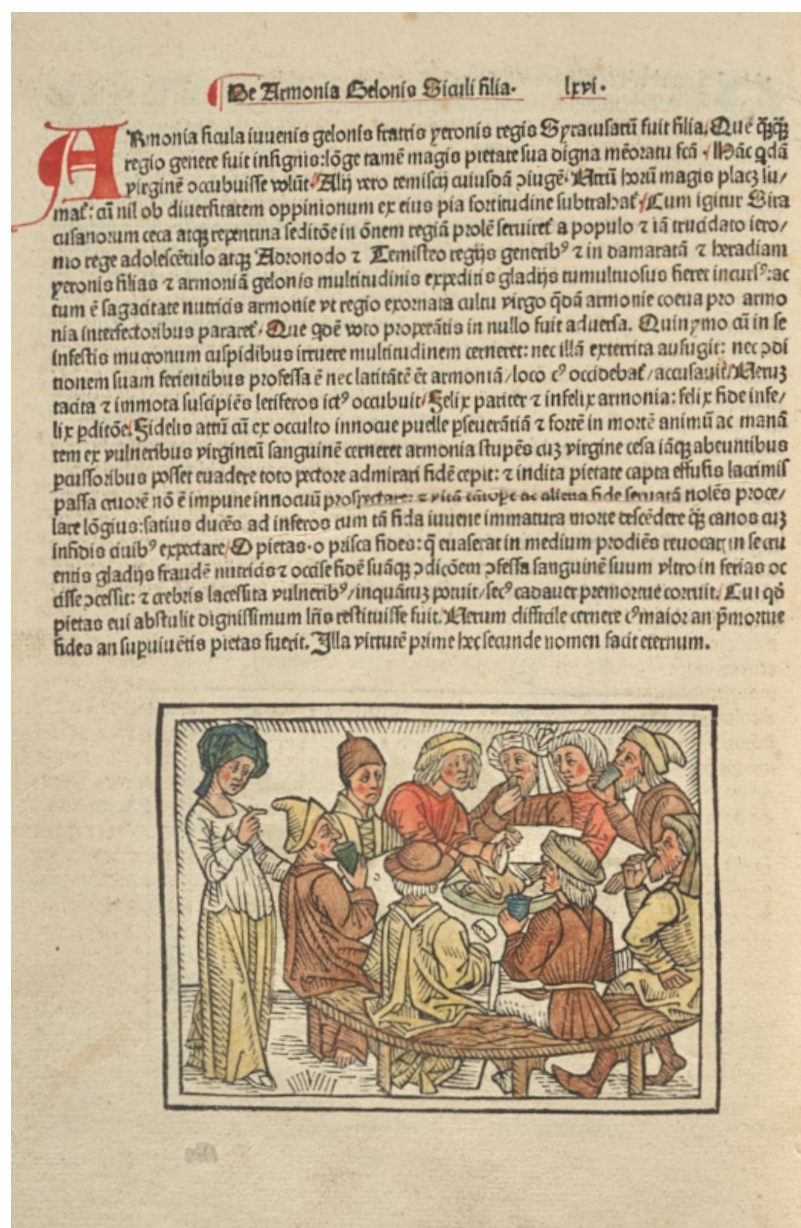
The Italian author Giovanni Boccaccio wrote his *Liber de claris mulieribus* around 1362. Although it was written primarily for a male public it is in fact the first work in western literature that contains solely biographies of women. In total it includes 104 portraits, from Eve to Joanna of Naples. 76 woodcuts, colored in later, illustrate the texts with often violent and cruel scenes from the lives of the women in question. The woodcuts from the Leuven edition are based upon those from the first edition that was printed near Ulm in 1473 by Johann Zainer.

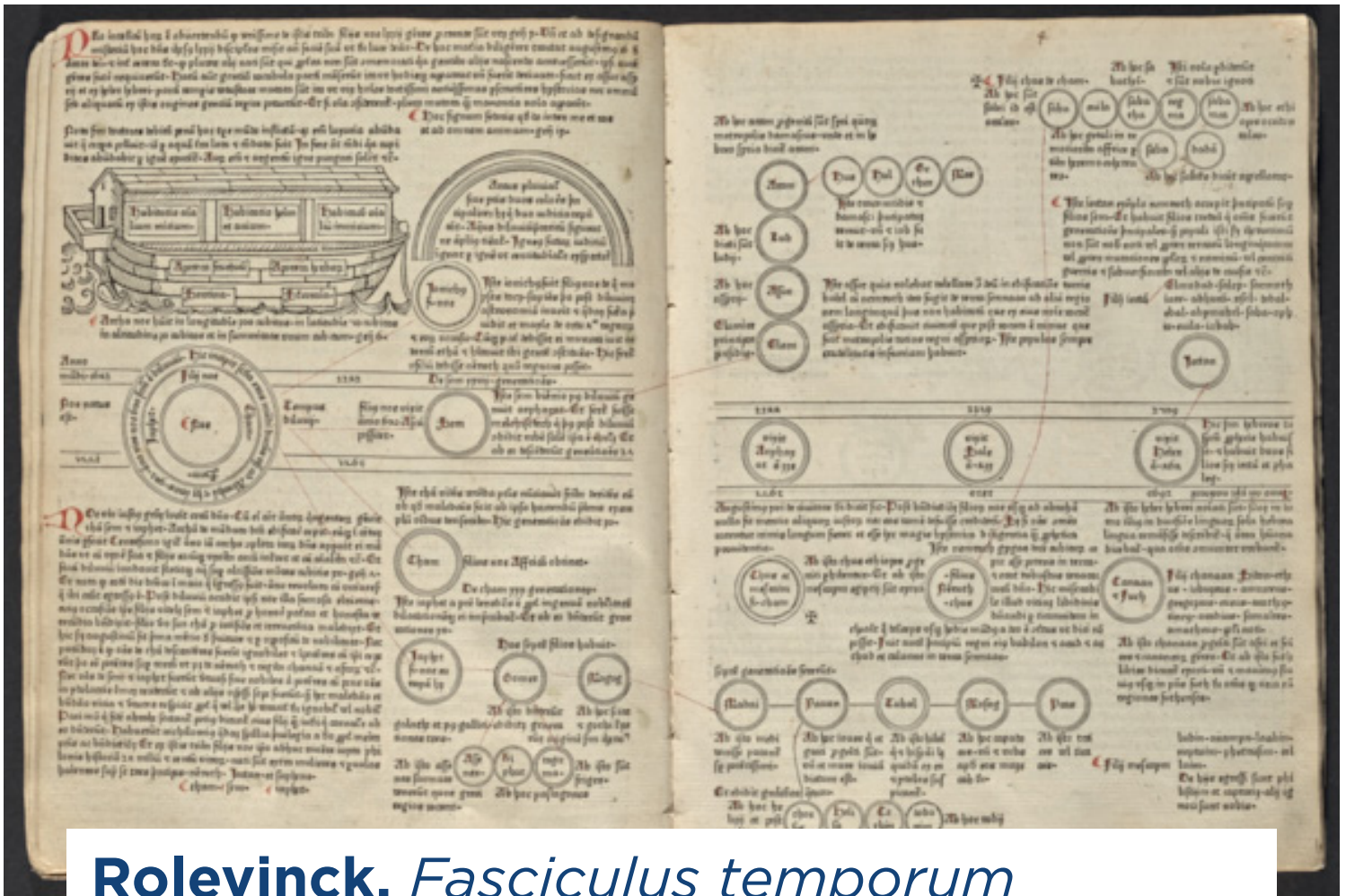
In total, Aegidius van der Heerstraeten († before 23.12.1490) printed some fifteen works in Leuven, between 1485 and 1488. This is the only work where the use of woodcuts is explicitly mentioned. A.S.

Bibliography:

Margaret Franklin, Boccaccio's Heroines. *Power and Virtue in Renaissance Society*, Aldershot – Burlington, 2006.

Rouzet 89-90





Rolevinck, *Fasciculus temporum*

Impressa ... in ... univ[er]sitate lovanie[n]si: p[er] me iohanne[m] veldener 1476 [= 1475]

Inc. 233

Adopt this book for \$18,000

Fasciculus temporum: the history of the world in a nutshell from the Creation to Pope Sixtus IV. The world chronicle was put in book form by the Cologne Carthusian Werner Rolevinck (1425-1502) and was immediately a huge bestseller.

The printer, Jan Veldener (act. 1473-1486), printed an edition of it in 1476 when working in Leuven. It is a typographic masterpiece as well as the first illustrated book in the Low Countries: woodcuts of Noah's Ark, the Tower of Babel, as well as various cities such as Rome and Trier can be found nestling between the texts.

Veldener identified himself in the extensive colophon (see above) and also added his printer's mark below, showing him to be a self-assured printer.

Jo Tollebeek, 'Een bundeltje tijd', in: Pierre Delsaerd, Katharina Smeyers & Mark Derez (eds), *Anima Academiae Bibliotheca: dertig jaar aanwinsten voor de Leuvense Universiteitsbibliotheek* 1980-2010, Leuven, 2010, 22-23.

Geleerde wereld nr. 158

Rouzet 227-229

Smeyers 331-332

Ambrosius, *Officiorum libri III*

[Leuven]: [Johannes de Westfalia] [about 1479-1480]

Inc. 232

Adopt this book for \$18,000

Jan van Westfalen, or van Paderborn (Joannes de Westfalia Paderbornensis), was one of the most important Leuven printers before 1500. He was born in Westphalia and learned the trade of printer in Mainz or Cologne before going to northern Italy. In 1473-1474 he probably printed together with Dirk Martens in Aalst. He was enrolled at Leuven University on 7 June 1474. His successful printing workshop in the Ridderstraat was home to a number of fellow workers. When his competitor Jan Veldener moved to Utrecht in 1478, Van Westfalen remained the only printer in Leuven, monopolizing the printing of university works. Between 1474 and 1499 he printed some 160 titles. These were basically made up of Latin books of various scientific nature for a number of faculties, with the exception of that of medicine. In addition, he printed books in smaller formats, often in Dutch for a broader public or as one-off editions.

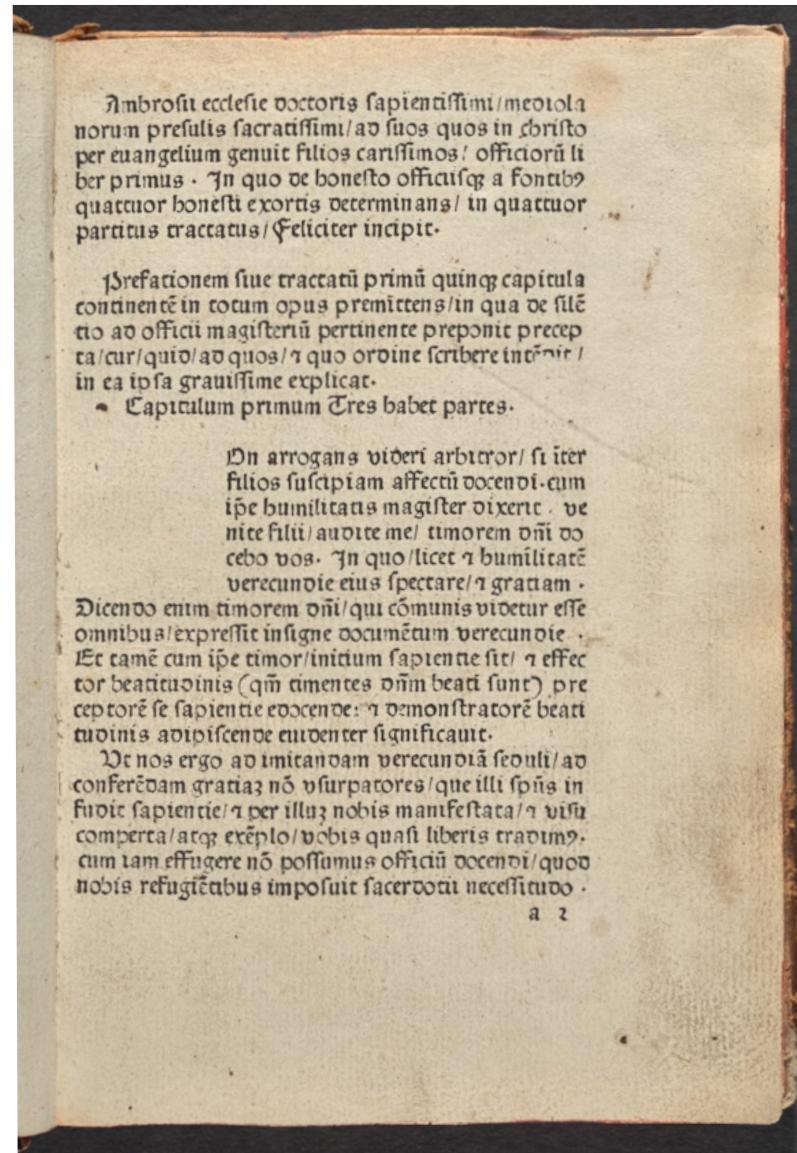
Bibliography (on Jan van Westfalen):

De vijfhonderdste verjaring van de boekdrukkunst in de Nederlanden. Catalogus, Brussel, 1973, 129-134.

Coppens 17-35.

Rouzet 247-248.

Smeyers 332-334



Gilbertus Tornacensis, *Sermones*

Impressit Johannes de Westfalia: alma in universitate Lovanie[n]si [about 1480-1483]

Inc. 237

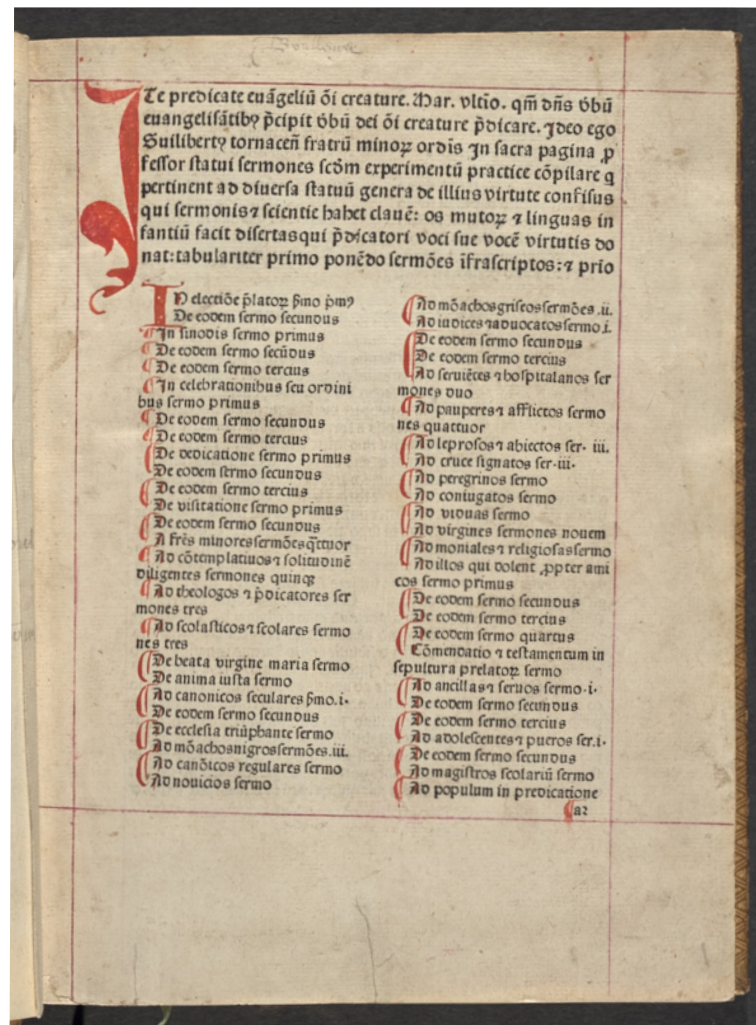
Adopt this book for \$18,000

Until now, the University Library possessed eleven books by Jan van Westfalen. With the arrival of the private collection the number almost doubled. Some of them have been identified on the basis of the typeface that is typical of Van Westfalen, others have a colophon at the end in which his name can be found.

For instance, we can find the following in the *Sermones* of the Franciscan Gilbertus Tornacensis: *Impressit Johannes de westfalia Alma in [= in Alma] universitate Lovaniensi*. He does not mention a date, but the book can be dated ca. 1480-83.

This copy replaces a burned one. K.S.

Bibliography: Polain 1842



Diaz de Montalvo, *Repertorium super Nicolaum de Tudeschis* [...]

Impressum Lovanii: in domo Johannis de Westfalia, 1486

Inc. 236

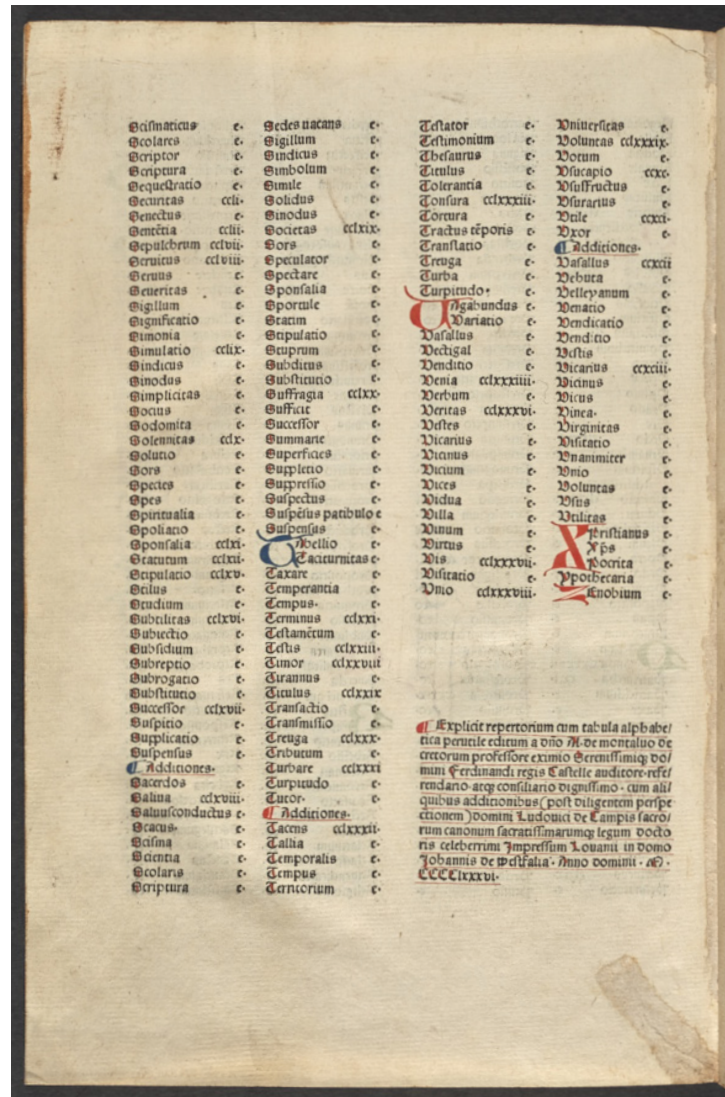
Adopt this book for \$18,000

This voluminous book is a repertory for canon law.

As is common with an incunable, a title page is absent. The book starts with a short text in red ink, in which its subject and the authors are cited. The colophon at the end reiterates this information and furthermore states where, when and by whom it was printed: Impressum lovanii in domo johannis de Westfalia anno domini M.CCCC.lxxxvi.

The structure of the text is clarified by the use of red and blue ink that is applied by hand after the printing process. The very first initial after the aforementioned text in red ink is a blue letter R adorned with red around it and with tails in the margin. Since it is an alphabetical repertory, in each case the respective letters are large and drawn in red and blue. Finally, each fresh paragraph begins with a red or blue section.

K.S.





Antoninus Florentinus, *Confessionale*

[Leuven]: [Johannes de Westfalia] [between 1483 and 1485]

Inc. 235

Adopt this book for \$18,000

One of the other books that were burned is the *Confessionale* of the Italian Dominican and archbishop of Florence, Antoninus Florentinus (1389-1459), another is the *Sermo de poenitentia* (on confession) of Johannes Chrysostomus. And just like the other acquired books by this printer, it is made in the typical typeface of Jan van Westfalen, a rotunda or rounded Gothic letter. This typeface, which he had brought back from Italy, was highly successful in the Low Countries. K.S.

Bibliography:

Polain 246

Rouzet 247-248

Smeyers 332-333

Gregorius I, *Dialogorum libri quatuor*

[Leuven]: impressus per me Johannem de Westfalia [about 1484]

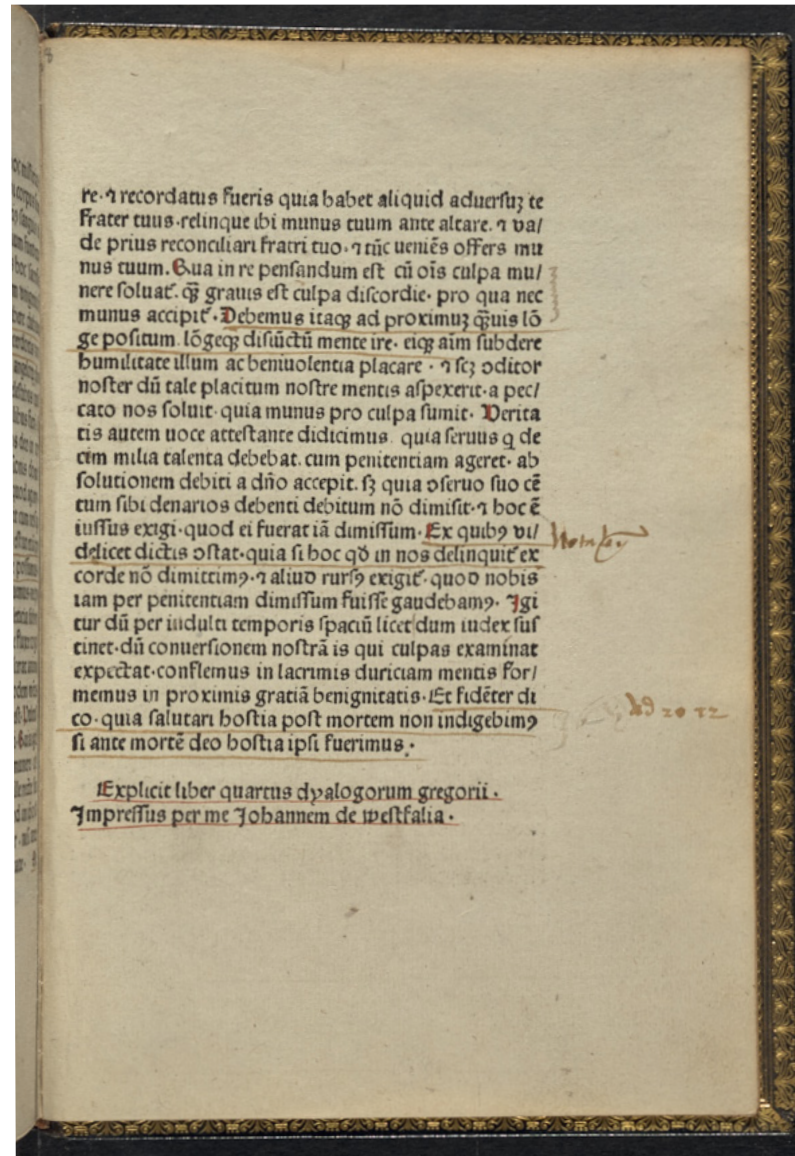
Inc. 231

Adopt this book for \$18,000

The *Dialogorum libri quatuor* by Pope Saint Gregory the Great († 604), an important author from late Roman Christian literature, are important sources of hagiography. In the Middle Ages the work was copied out innumerable times and, following the invention of the art of printing, was printed and translated even more.

The book, small and practical in size, clearly acted as a handbook. Someone wrote notes in the margins and indicated them by drawing a hand with a pointing finger (manicule). K.S.

Bibliography: *The Romantic Agony, Catalogue 46*, 26.11.2011, nr. 1054.



Servas Sanctus, *Antidotarius animae*

Impressusque in alma universitate lovaniensi in domo Johan[n]is de Westfalia
[ca. 1486-87]

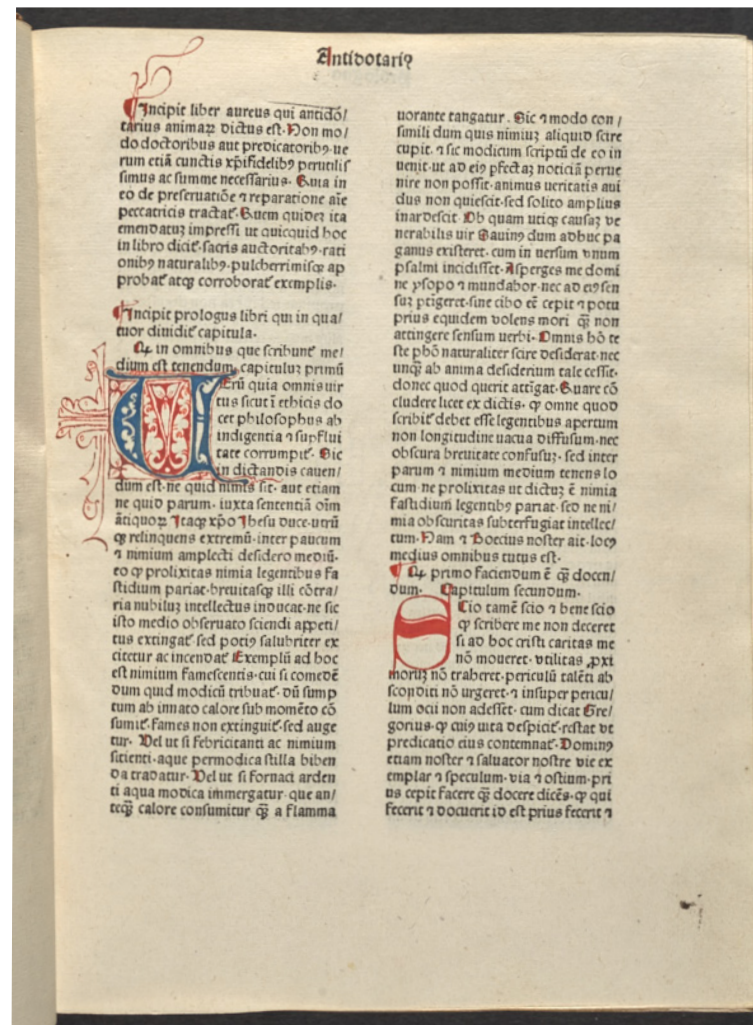
Inc. 239

Adopt this book for \$18,000

In his book 'Pharmacy of the soul', the Franciscan monk Servas Sanctus de Faenza collected exempla, i.e. anecdotes and fables and other edifying texts for preachers to furnish their sermons. Although popular in the Middle Ages, this is the first and only issue that was printed in the 15th century.

In his publication, Polain mentions that the book was to be found in Leuven (Louvain Univ. 24) and that the first pages were missing. The recently acquired copy is thus more complete than the one that was burned.

Bibliography: Polain 3528



Arnaldus de Villa Nova, *Regimen sanitatis Salernitanu*

[Leuven]: [Johannes de Westfalia] [about 1484]

Inc. 238

Adopt this book for \$18,000

Regimen sanitatis Salernitanum is a medieval didactic poem that gives an account of, as well as tips on health, food and drink. Before 1501, more than 40 different editions had already been written and printed.

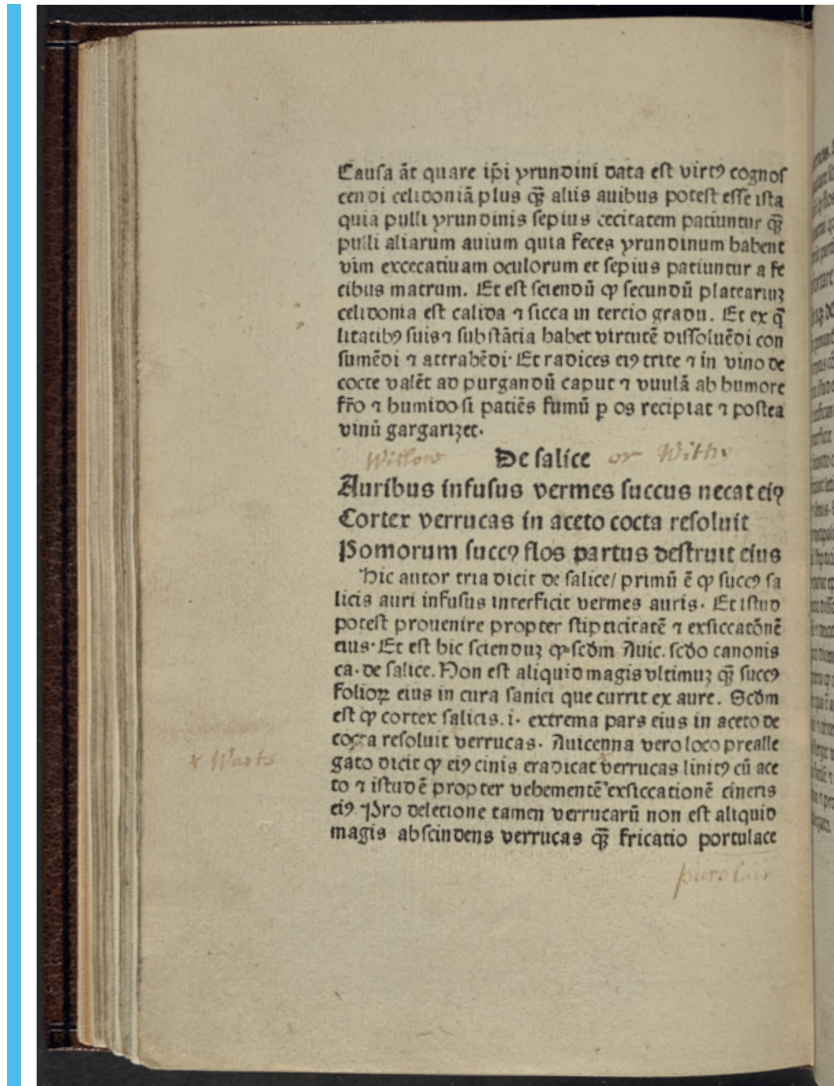
Arnaldus de Villanova (1235-1311), alchemist, astrologer and doctor, also made a new edition with a very exhaustive commentary.

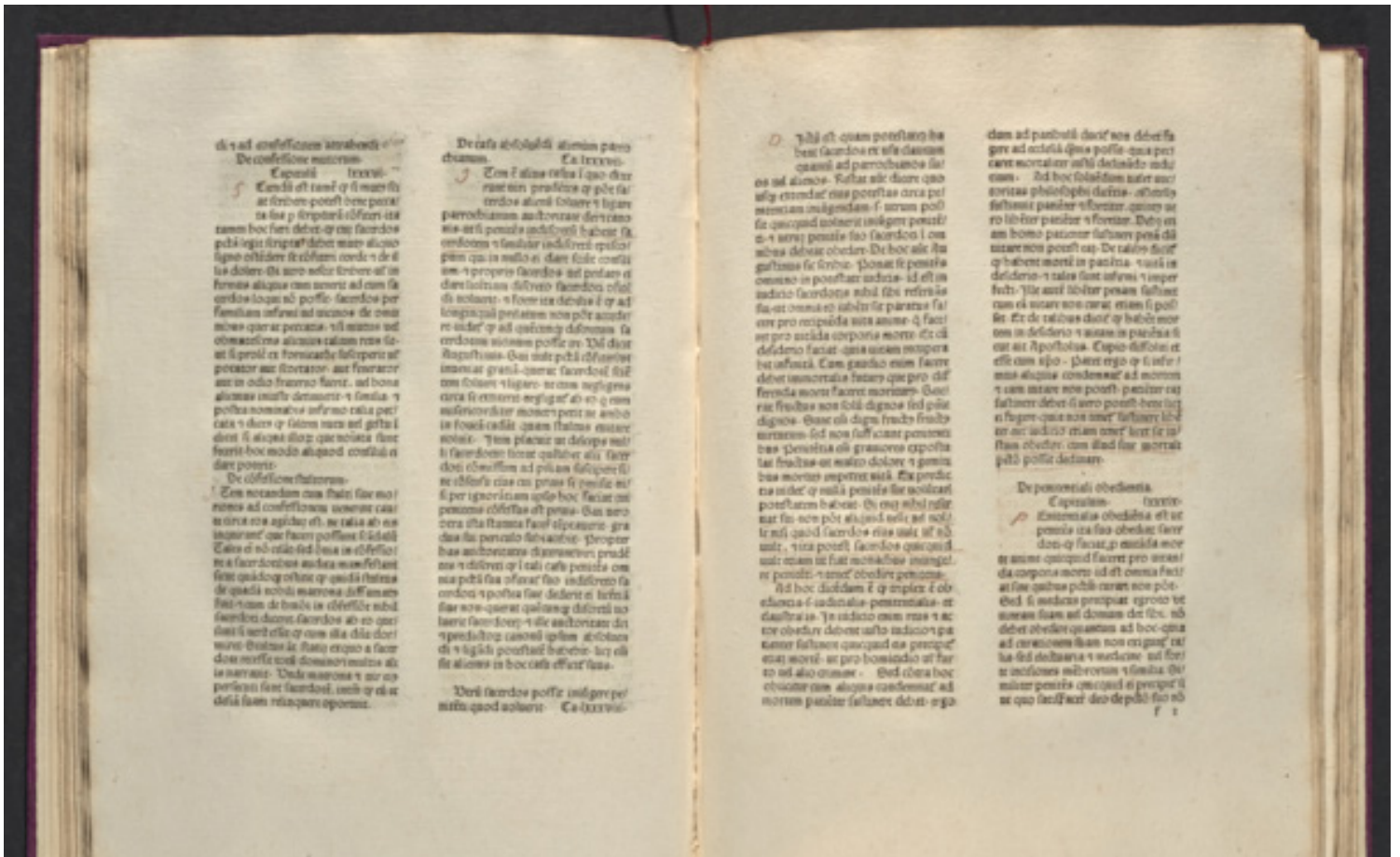
This edition shows Jan van Westfalen's technical genius at its best. To distinguish between the original verses and Villanova's commentary, he rendered the medieval text in larger letters than the commentary.

The University Library possessed two editions of this book printed by Jan van Westfalen. Both were burned. K.S.

Bibliography:

The Romantic Agony, Catalogue 39, 18.03.2006, nr. 1006 Polain 3323 and 3325





Thomas De Chabham, *Liber poenitentialis*

[Leuven]: [Johannes de Westfalia] [between 1483 and 1485]

Inc. 234

Adopt this book for \$18,000

Thomas de Chabham (Chobham) (between 1158-68 – between 1233-36) was an English scholar. He studied theology in Paris and afterwards returned to England where, among other things, he became Sub Dean of Salisbury. He is primarily known for his books on penance and confession.

This copy was never completed; the original intention, after printing, was for the initials to be inscribed by hand in another color. However, the book came onto the market before this was done. It also saw use, as evident by the underlined passages and the addition of the missing initials in red ink. This copy replaces a burned one, mentioned in the catalogue of Polain (where this work is attributed to Rabanus Maurus). K.S.

Bibliography:

Coppens nr. 14

Polain 3295

Bernardus Parmensis, *Casus longi super quinque libris Decretalium*

Lovanii im[pre]ssi: impensa Rodolphi loeffs de driell 1484

Inc. 240

Adopt this book for \$18,000

Loeffs de Driel, originally from Driel in Gelderland, was active in Leuven as printer, bookseller and publisher from 1483 to ca. 1488.

This book, a fundamental work for the faculty of Canon Law, is an exceptional acquisition for the incunabula collection of the University Library. Not only because Loeffs de Driel can only be linked to some eight to ten books, but more so because the acquired specimen happens to be one of the two works where his name is actually mentioned (in a third book he is mentioned together with Hermannus de Nassau, with whom he collaborated).

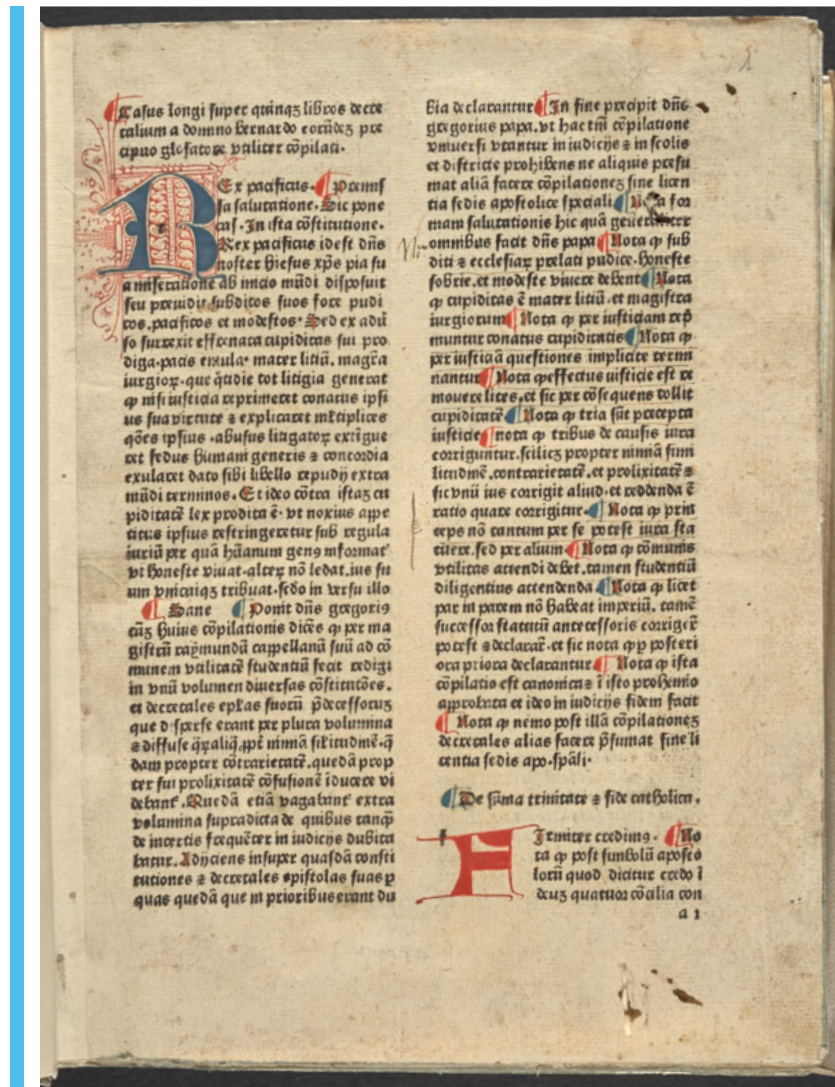
The colophon reads: lovanii imp[re]ssi impensa Rodolphi loeffs de driell... m.cccc.lxxx.iiij. mensis februarij die sexta. Impressi impensa leads one to assume that he acted as publisher for this book and quite possibly did not have it printed on his printing presses. K.S.

Bibliography:

De vijfhonderdste verjaring van de boekdrukkunst in de Nederlanden. Catalogus, Brussel, 1973, 390ss, esp. nr. 176.

Rouzet 132-133

Smeyers 332-334



Elementa arithmeticae et algebrae

Lovanii: e typographia academica 1774

Tabula logarithmorum, pro numeris naturali serie crescentibus

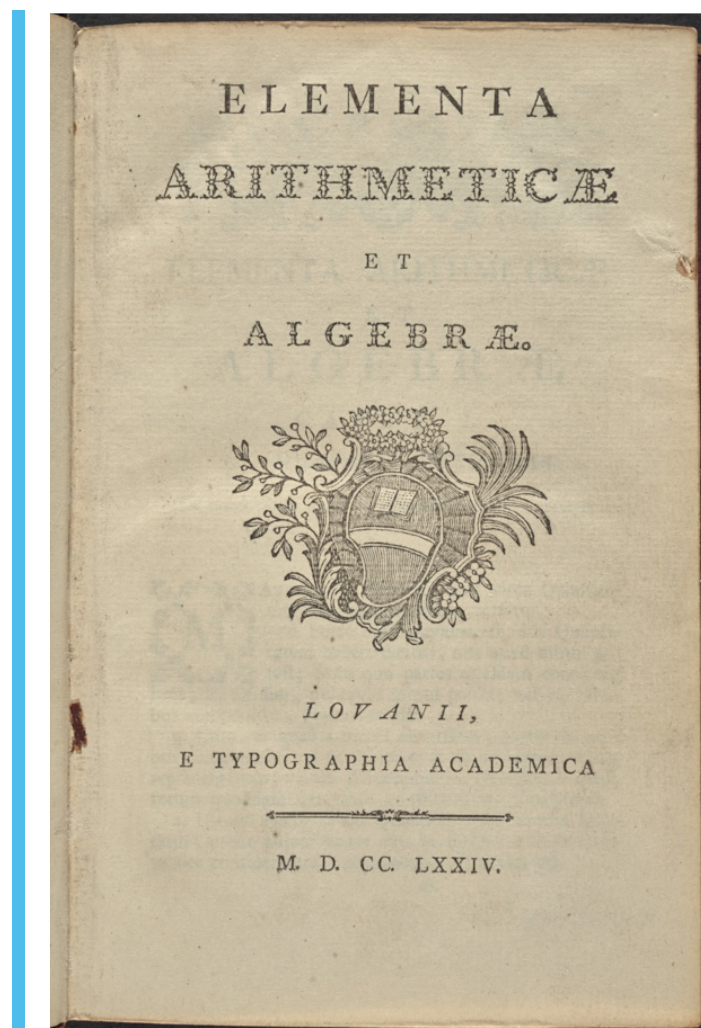
unknown place and printer

CaaA2401

Adopt this book for \$1,000

The *Elementa arithmeticae et algebrae* belong to a series of four handbooks on mathematics and physics that were printed between 1774 and 1776 at the Academic Printing Office. The other titles are *Geometria elementaria et practica* (1774, new impression 1784), *Elementa opticae et perspectivae* (1775) and *Elementa calendarii ecclesiastici* (1776). These publications are a direct result of the alterations to the curriculum put in place after the appointment, in 1754, of Patrice François de Nény (1716-1784) as royal commissioner to the University. In a period of fifteen years he managed to transform liberal arts education, that was bogged down in medieval Aristotelianism, into modern schooling in which the latest physics and scientific findings were integrated. As far as these works are concerned, they are clearly influenced by the studies of the German mathematician Christian Wolff (1679-1754).

Bibliography: *Van Vicus Artium tot nieuwbouw. 550 Jaar Faculteitsgeschiedenis*, Leuven, 1975, p. 40, 82 and nr. 185 p. 94.



L'abbé Pey, *Le philosophe chrétien*

A Louvain: de l'imprimerie de l'Université 1793

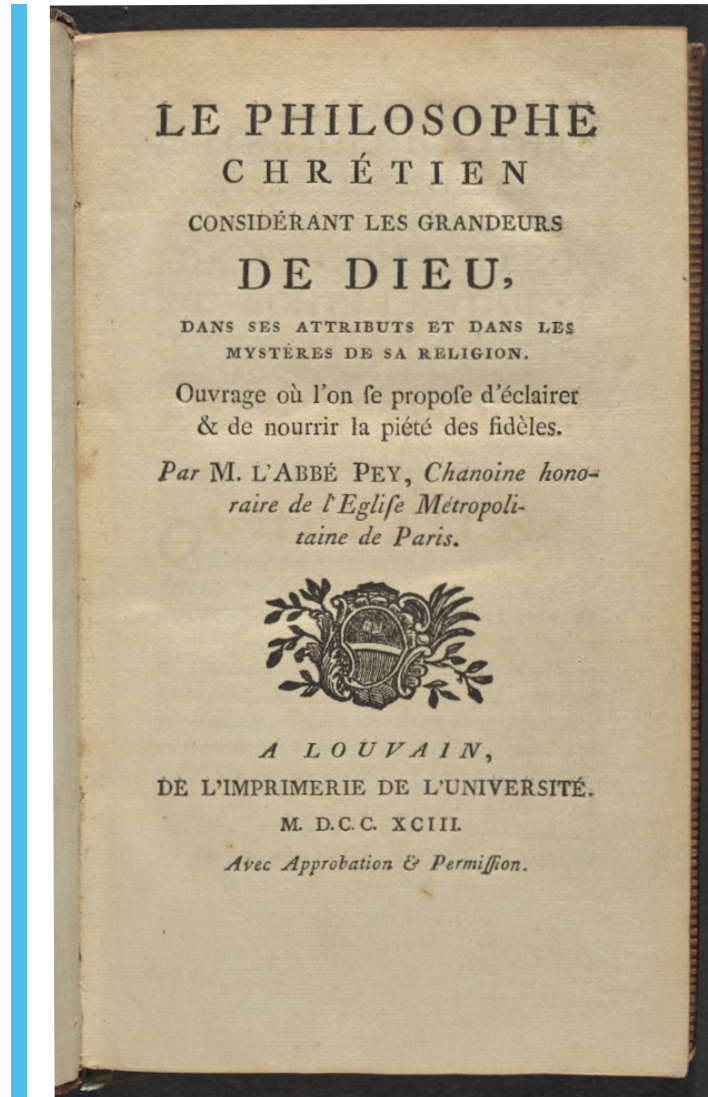
CaaA2388

Adopt this book for \$1,000

Jean Pey (* 1797), French canon and member of the Sorbonne, had for some time been in contact with Leuven theologians, more particularly with Jan Frans van de Velde, before he in 1792, together with many other French priests, fled to Leuven. And it is there that his apologetic work, *Le philosophe chrétien*, was reprinted. In this work he proclaimed the doctrine of ultramontanism that predominated at the Leuven Faculty of Theology and that was opposed to the imperial authority of Joseph II.

The book is still bound in its original red morocco binding, with gilt ruled frames on the covers and gold-stamped decoration on the spine. Inside, decorated paper is used as pastedown. A.S.

Bibliography: Jan Roegiers, 'De Leuvense faculteit der theologie in de eeuw van de verlichting (1730-1797)', in: Edmond J.M. van Eijl (ed.), *Facultas S. Theologiae lovaniensis 1432-1797*, Leuven, 1977, 433-494.



Johannes Molanus, *De historia SS. Imaginum et picturarum [...] libri IV*

Lovanii: apud Iohannem Bogardum 1594

De resurrectione corporum ac animarum immortalitate contra Saducæos ac huius farinae hæreticos quamplures ... Opera & industria F. Petri

Opmersensis Cratepolij

Coloniæ: apud Hermannum Hobergium 1598

CaaA2382

Adopt this book for \$4,000

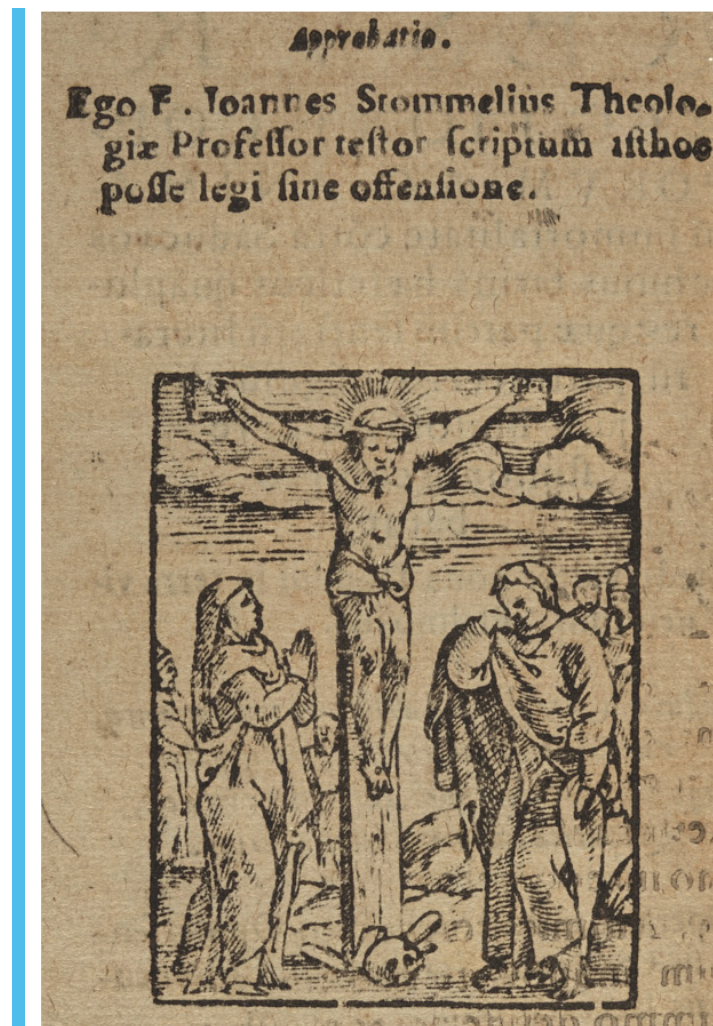
This convolute comprises works by the Leuven theologian Joannes Molanus (Jan Vermeulen, 1533-1585) and by the Cologne priest Petrus Cratepoil († 1605).

As is well-known, discontent among the Protestants in the 16th century was rooted among other things in their dissatisfaction with the then fashionable religious images. It was no longer in keeping with their religious feelings. The result was an iconoclasm. The Catholic Church reacted and at the Council of Trent guidelines were laid down for artists. This led in 1570 to Molanus publishing his book, *De picturis et imaginibus sacris*. He continued to work further on the subject later on. After his death, Henricus Cuyckius had a new edition published in 1594 of what had meanwhile become a new book. The work was popular. Four more editions were to be published (Douai, 1617 and Antwerp, 1617, 1619 and 1626) until Joannes Paquot had it printed once more in 1771 in Leuven. D.A.

Bibliography:

BT 2143

P.F.X. De Ram (ed.), *Jean Molanus, Les quatorze livres sur l'histoire de la ville de Louvain*, Bruxelles, 1861, vol. 1, XLIII-LXXV.



Richard Smith, *Diatribade hominis iustificatione aedita Oxoniae in Anglia*

Lovanii: apud Antonium Mariam Bergaigne [for Jan Waen], October 1550
(colophon: 22 January 1551)

CaaA2381

Adopt this book for \$4,000

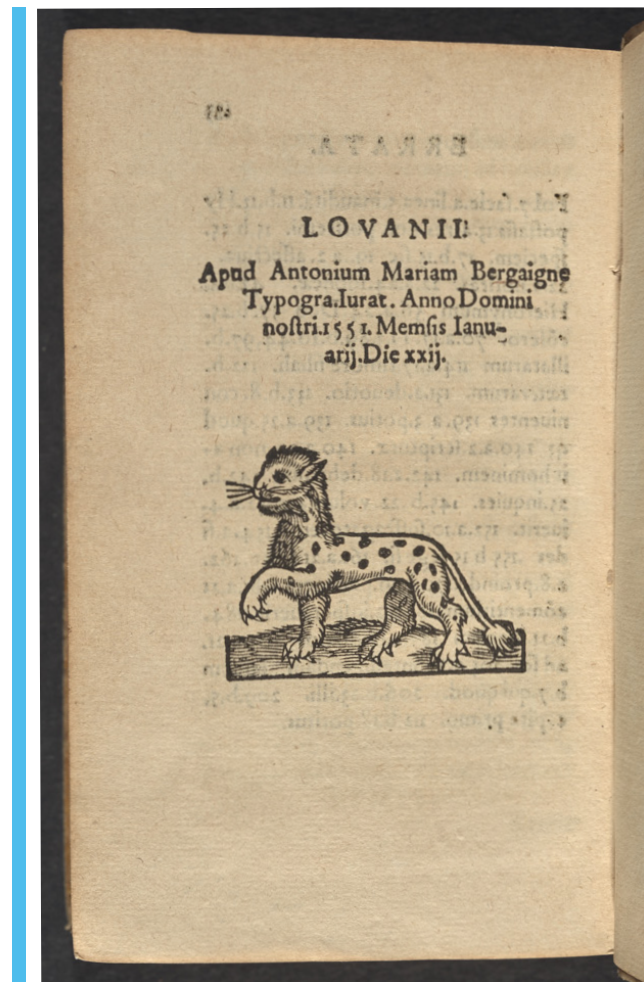
Richard Smith (1500-1563), a leading Catholic theologian in Oxford, fled to Leuven in 1549, where he became a professor in theology. Under Mary Tudor (1516-1558) he returned to his Oxford chair, but after the accession of Elizabeth I (1533-1603) in 1558 he again fled England, never to return. He was the theology professor of the counter-reformational University of Douai, recently founded by Philip II, until his death. His *Diatriba* discusses the views of the Italian protestant Pietro Martire Vermigli (1499-1562) who had been invited to England by Thomas Cranmer (1489-1556) to teach and publish on the Mass and on the interpretation of the Bible. Smith's attack was also highly personal as Vermigli had been assigned Smith's Oxford chair in 1549. The edition is dedicated to Ruard Tapper (1480-1559), dean of St Peter's and chancellor of Leuven University, and the (in)famous inquisitor and leading figure in the persecution of heretics in the Low Countries.

The work is here bound after the *Opera ...* (Cologne 1555) of Vigilius of Trent (or of Thapsus?, 5th century), published together with the *Commentarius de duabus in Christo naturis et unica hypostasi aduersus praecipuas huius aetatis haereses Georgii Cassandri* of the Bruges humanist theologian Georgius Cassander (1513-1566).

The privilege for this edition was granted on 8 January 1550 to the Scottish-born publisher Jan Waen (John Evans, active 1545-1565).

The vellum leaf covering the book is from a 12th-century (?) manuscript, preserving part of Book II, 2 of the *Dialogi de vita et miraculis patrum Italicorum* of Pope Saint Gregory the Great (540-604). M.d.S.

Bibliography: BT 9102.



Stanislai Kobierzycki, *De luxu Romanorum, commentarius*

Lovanii: typis Philippi Dormali 1628

CaaA2393

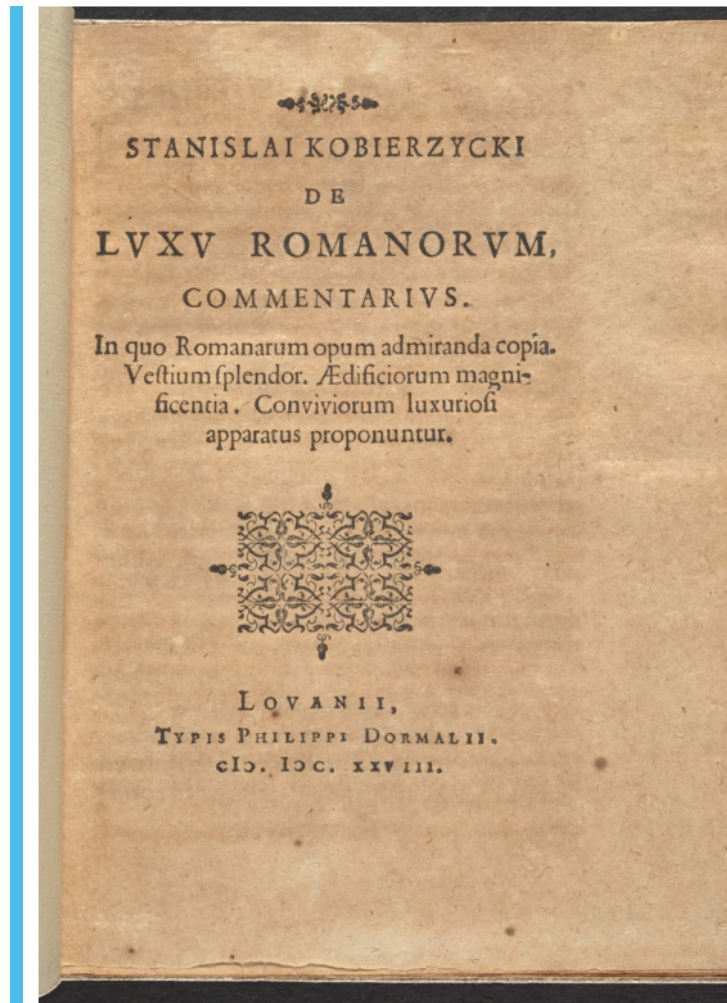
Adopt this book for \$3,000

Students came, and still come, to Leuven from far and wide. It became a custom among a number of members of the Polish elite during the second half of the 16th and the first half of the 17th century to come and study for a while in Leuven. Between 1608 and 1646 they often studied under Erycius Puteanus (1574-1646) in the Collegium Trilingue. Via his study circle Palaestra Bonae Mentis, eloquentiae et sapientiae officina, he offered a tailor-made program, whereby especially practical (language) skills such as rhetoric and civil education were included. A number of these foreign students even lodged at Puteanus castle on the Keizersberg. It is quite possible that this was the case for Stanislas Kobierzycki. During his studies in Leuven he wrote *De luxu romanorum* on Roman luxury products such as fine clothing, magnificent buildings and copious banquets. The Leuven impression was followed in 1698 and 1735 by two reprints in Poland. A.S.

Bibliography:

550 jaar universiteit Leuven, nr. 325.

Andrzej Borowski, 'Erycius Puteanus and the Polish literary culture of the 17th century', *Humanistica Lovaniensia*, XLIX, 2000, 193-200.



Erycius Puteanus, *Democritus sive de risu*

Lovanii: apud Io. Christoph. Elavium (sic, = Flavium) 1612

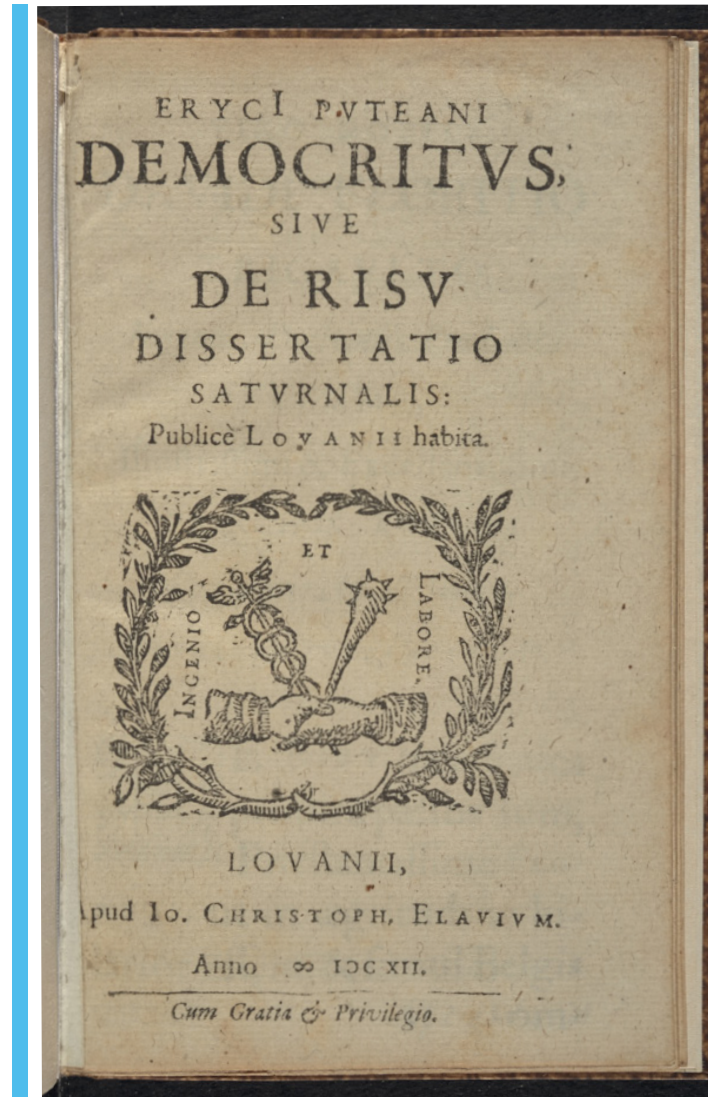
CaaA2391

Adopt this book for \$3,000

It goes without saying that a university is a place of serious study, but that does not mean that there was no room – and is no room – for more light-hearted moments. Every year around the feast of Saint Lucy (13 December), academic speech training took place on a variety of subjects but mainly of a less serious nature, the so-called *Quaestiones quodlibeticae*. Puteanus' plea for laughter is an excellent example. But even though it is more of a lighter text, the academic world is never far away: on the one hand there are references to Praise of Folly by Erasmus, and on the other the Greek philosopher Democritus – who was known primarily for the fact that he almost always laughed continuously – was given a prominent place in the title and in the text.

As regards the note *dissertatio saturnalis*, it refers in this case to the moment of the address, a period that roughly coincides with the Roman Saturnalia (17-23 December). A.S.

Bibliography: Johan Verberckmoes, 'Puteanus' Democritus, sive de risu', *Humanistica Lovaniensia* 49, 2000, 399-409.



Erycius Puteanus, *Epistolarum apophoreta.*

Lovanii: ex officina Flavinia 1612

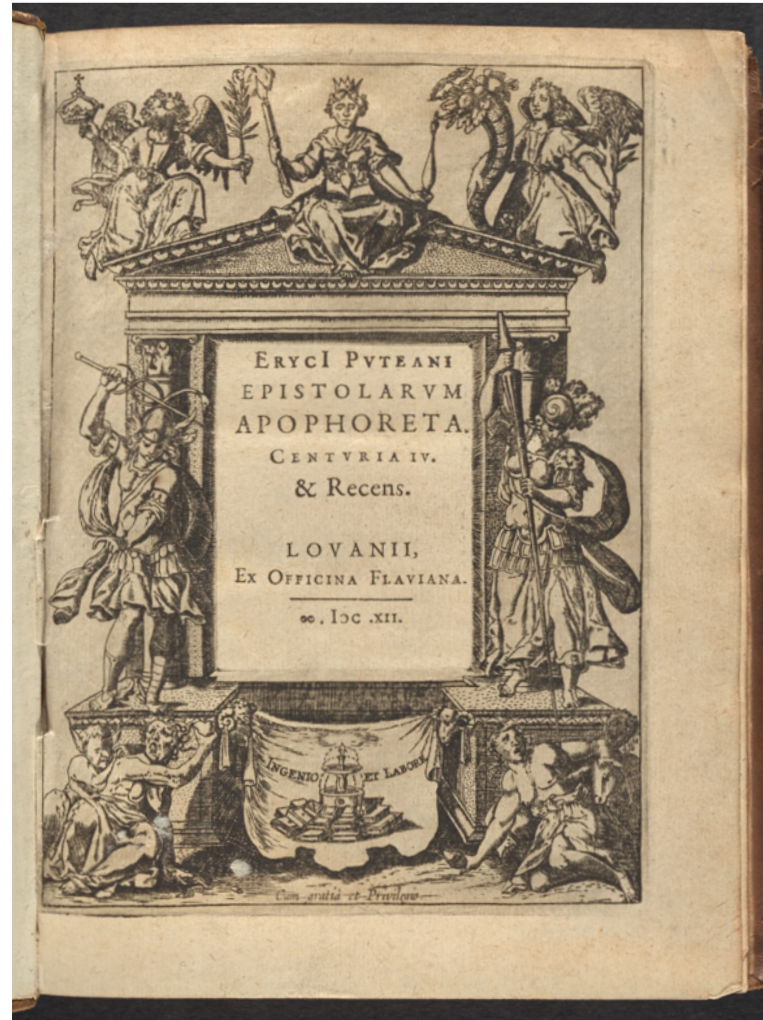
CaaA2394

Adopt this book for \$3,000

The scholar and humanist Erycius Puteanus was called back from Milan in 1606 to succeed his deceased teacher Justus Lipsius (1547-1606) as professor of Latin at the Collegium Trilingue in Leuven. Both were driving forces behind a central university library in Leuven. It was given a place in the University Hall in the Naamsestraat and would remain there until that fatal evening in August 1914.

This book from 1612, one of the editions of his numerous letters, is a beautiful acquisition to the collection of books by Puteanus that the University Library already has in its possession. The text begins with a splendid frontispiece from the Leuven printing workshop of Johannes Christophorus Flavius.

Bibliography: Erycius Puteanus 1574-1646. *Tentoonstelling in de Centrale Bibliotheek K.U.Leuven*, Leuven, 1996.



Oratio Petri Frarini

Lovanii: apud Joannem Foulerum 1566

CaaA2398

Adopt this book for \$4,000

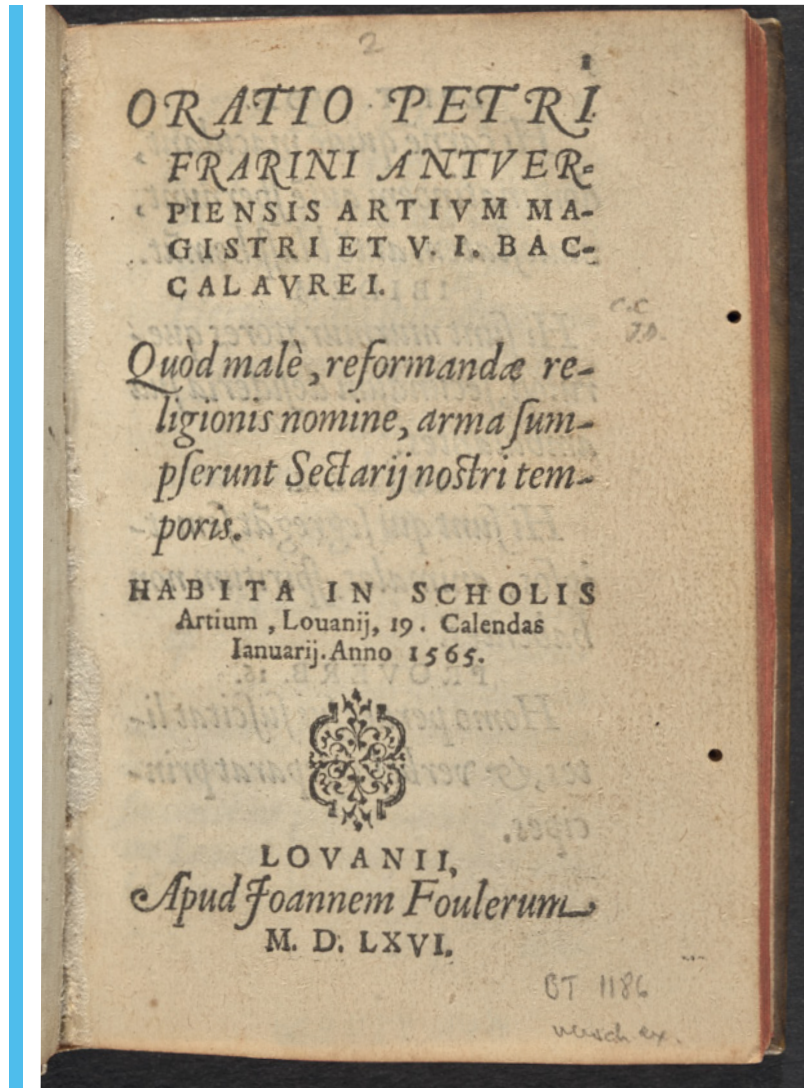
The founding of the Anglican Church in 1534 led to many Catholics fleeing England. The fate that awaited them in their homeland was in many respects uncertain, as the well-known humanist Thomas More, who had his work *Utopia* printed in Leuven in 1516, was to discover. The choice of Leuven is no coincidence: as intellectual center it was a welcoming haven for English Catholics. Something that John Fowler, who emigrated to the Southern Netherlands in 1559 or 1560, also discovered, and who in 1565 became a recognized bookseller and printer in Leuven. His wife, Alice, fled with her parents in 1598; her father was John Harris, Thomas More's secretary. However, it was not only John Fowler's personal life that had an English Catholic stamp, because as printer he printed between 1565 and 1578 both in Antwerp as well as in Leuven more than fifty works from British Catholic authors. The edition discussed here is a translation, by Fowler, of Peter Frarinus's *An oration against the unlawfull insurrections of the protestantes of our time*, a daring and indeed unflattering biography of Calvin.

Bibliography:

BT 1186

Peter Marshall, 'John Calvin and the English Catholics, c. 1565-1640', *The Historical Journal* 53/4, 2010, 849-870.

Rouzet 64-65



Petri Lombardi, *Sententiarum libri. IIII*

Lovanii: ex officina Bartholomei Gravij 1546

CaaB351

Adopt this book for \$4,000

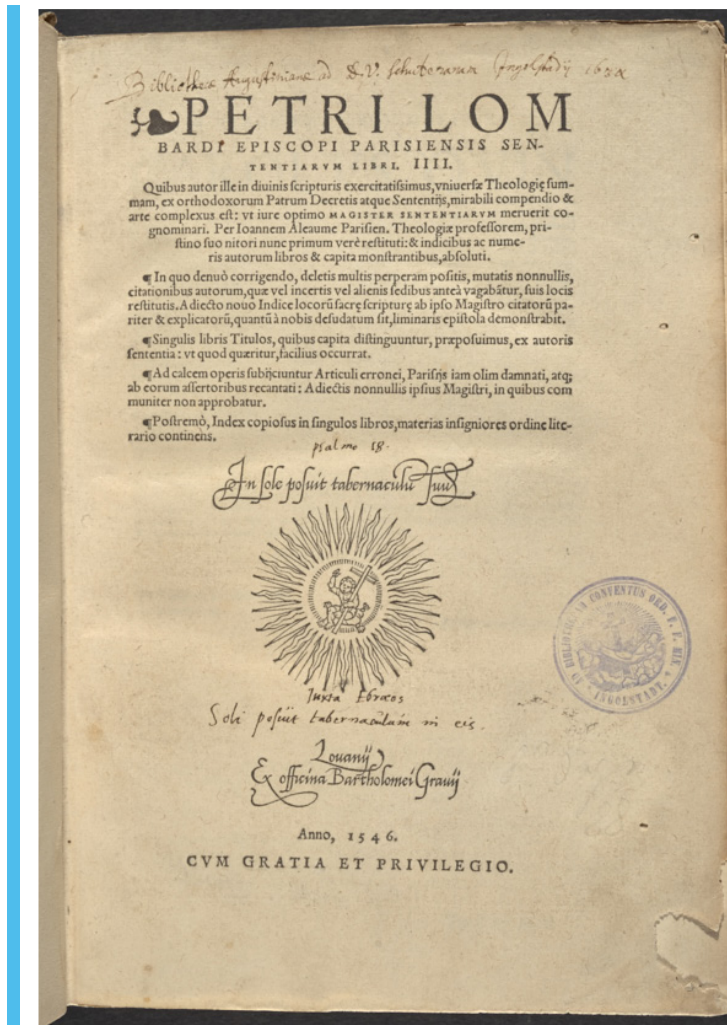
Sententiae are a collection of quotes on a particular subject, in this instance quotes from the Gospel and the Church Fathers on crucial theological subjects. And yet this is not simply an unstructured collection of important sayings. On the contrary, between the 13th and the middle of the 16th century the four books from the *Sententiae* by Petrus Lombardus († 1160) were required reading for theology students at every university, thus at Leuven too. They were so popular that this standard work was even, after the Bible, the most commented on document in Christian literature. In fact, in 2009 this text was the subject of an address by Pope Benedict XVI, in which he underlined the important theological value of this work. A.S.

Bibliography: Benedict XVI, General audience, 30.12.2009, https://w2.vatican.va/content/benedict-xvi/en/audiences/2009/documents/hf_ben-xvi_aud_20091230.html

BT 3987

Martin Grabmann, 'Petrus Lombardus', in: *Die Geschichte der scholastischen Methode*, Freiburg, 1911, vol. 2, 359-407.

Philipp W. Rosemann, 'New interest in Peter Lombard: the current state of research and some desiderata for the future', *Recherches de théologie et philosophie médiévales* 72/1, 2005, 133-152, doi 10.2143/RTPM.72.1.583229.



Nicolaus Vernulaeus, *Theodoricus tragoedia*

Lovanii: typis Henrici Hastenii 1623

CaaA2389

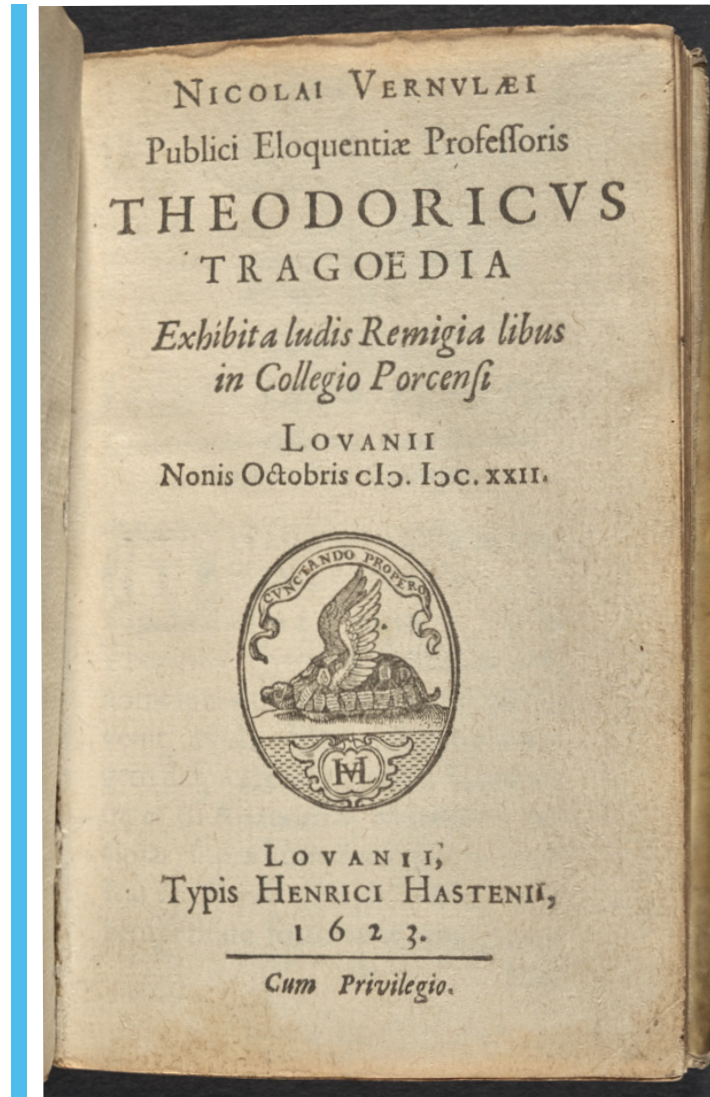
Adopt this book for \$3,000

Nicolaus Vernulaeus (1583-1649) was born in the Duchy of Luxemburg. From 1608 he was a teacher, and later a member of the board of the *Collegium Porcense* ('The Pig'), one of the four colleges for students of the Leuven Faculty of Arts. Each year the students of this college staged a Latin play during the *ludi Remigiales*, a weekly festival after the feast of Saint Remigius of Reims. This was celebrated on 1 October and marked the start of the new term. In 1622 they performed Vernulaeus' tragedy *Theodoricus* on Theoderic the Great (451-526), king of the Ostrogoths, who had the philosopher Boethius (480-524) and Pope John I (470-526) taken prisoner and executed. Vernulaeus dedicated his book as a New Year's present to the Bohemian nobleman Georg Adam von Martiniz (1602-1651) who was studying in Leuven at the time. The play was reprinted in Vernulaeus' *Tragoediae decem* (Leuven 1631) and *Tragoediae* (Leuven 1656). M.d.S.

Hendrik van Ha(e)stens was first active in Leiden in the years 1596-1621, and then in Leuven from 1621 until 1628.

Bibliography: Chris Coppens & Marcus de Schepper, 'Printer to town and university: Henrick van Hastens at Louvain. With a check-list (1621-28)', in Susan Roach (ed.), *Across the Narrow Seas: studies in the history and bibliography of Britain and the Low Countries* presented to Anna E.C. Simoni, London, 1991, 107-126, here nr 30.

Joost Depuydt, *Nicolaus Vernulaeus* (1583 - 1649): een bibliografische studie. Unpublished dissertation Leuven, 1991, 19.



Hugo de Sancto Victore, *Questionis [....] in divi Pauli epistolis*

Lovanii: Venundantur e regione scholae Iuris civilis in Aedibus Theodorici Martini Alostensis qui & typis tornatiss[imis] excudebat [1512]

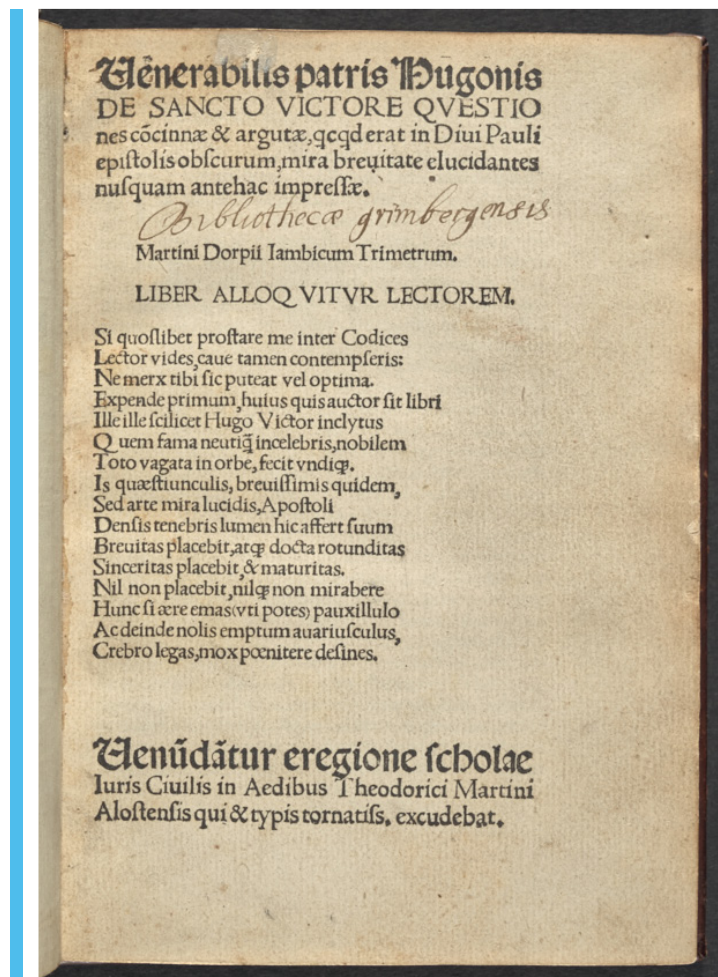
CaaA2386

Adopt this book for \$4,000

Only 15 copies exist of this work throughout the world. The University Library already possessed one of them, although it is incomplete. Thanks to the acquisition of the private collection, a complete copy is now added to our collection.

There is a poem by Martinus Dorpius (ca. 1485-1525) on the title page. He was a humanist and theologian in Leuven as well as one of the correctors at Dirk Martens' printing workshop. As can be seen below on the title page, his house with the printing workshop and bookshop was e regione scholae Iuris Civilis, 'opposite the school of civil law', that was located in the University Hall in the Naamsestraat.

Bibliography: Christophe Geudens & Demmy Verbeke, 'Tussen scholastiek en humanisme. Maarten van Dorp, Desiderius Erasmus en Thomas More', *De Boekenwereld* 32/2, 2016, 14-21.



Erasmus, *Novum Testamentum*

Lovaniij: apud Theodoricum Martinum [1519]

CaaA2387

Adopt this book for \$4,000

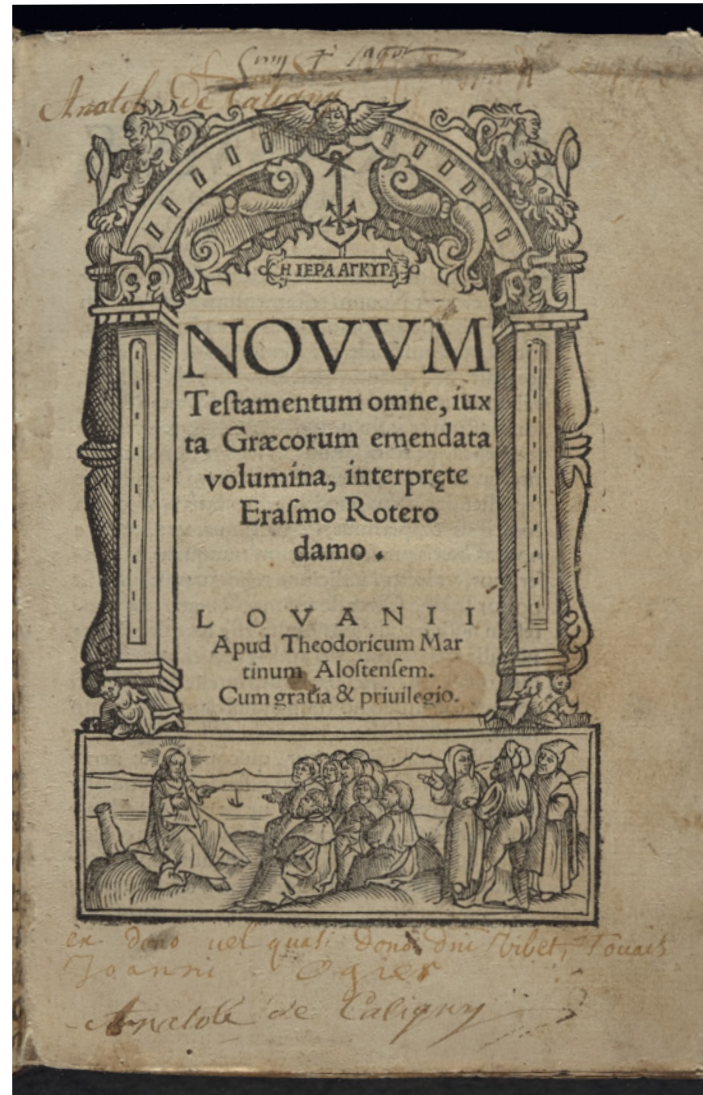
In 1516, Johann Froben printed in Basel the *Novum Instrumentum*, Erasmus pioneering edition of the original Greek text of the New Testament. The new Latin translation, and especially the *Annotationes* that Erasmus added, came under much criticism, not in the least from a number of Leuven theologians. In the following years Erasmus lived mostly in Leuven. Under his supervision, Dirk Martens (ca. 1446-1534) printed this, now extremely rare, edition of Erasmus' translation. The disputed *Annotationes* were omitted. The title page was given a beautiful decorative frame with at the top an anchor, Martens' printer's mark, and a representation of Christ speaking to the Apostles at the bottom. D.L.

Bibliography: (on Dirk Martens):

Rouzet 140-143

Dirk Sacré, Erik de Bom, Demmy Verbeke & Gilbert Tournoy (eds), *Utopia & More: Thomas More, de Nederlanden en de utopische traditie: catalogus bij de tentoonstelling in de Leuvense Universiteitsbibliotheek, 20 oktober 2016 – 17 januari 2017*, Leuven, 2016, 265-267.

A.F. Van Iseghem, *Biographie de Thierry Martens d'Alost, Mechelen - Aalst 1852*, 299-300.



Homerus, *Odyssea*

Lovanij: apud Theodoricum Martinum 1523

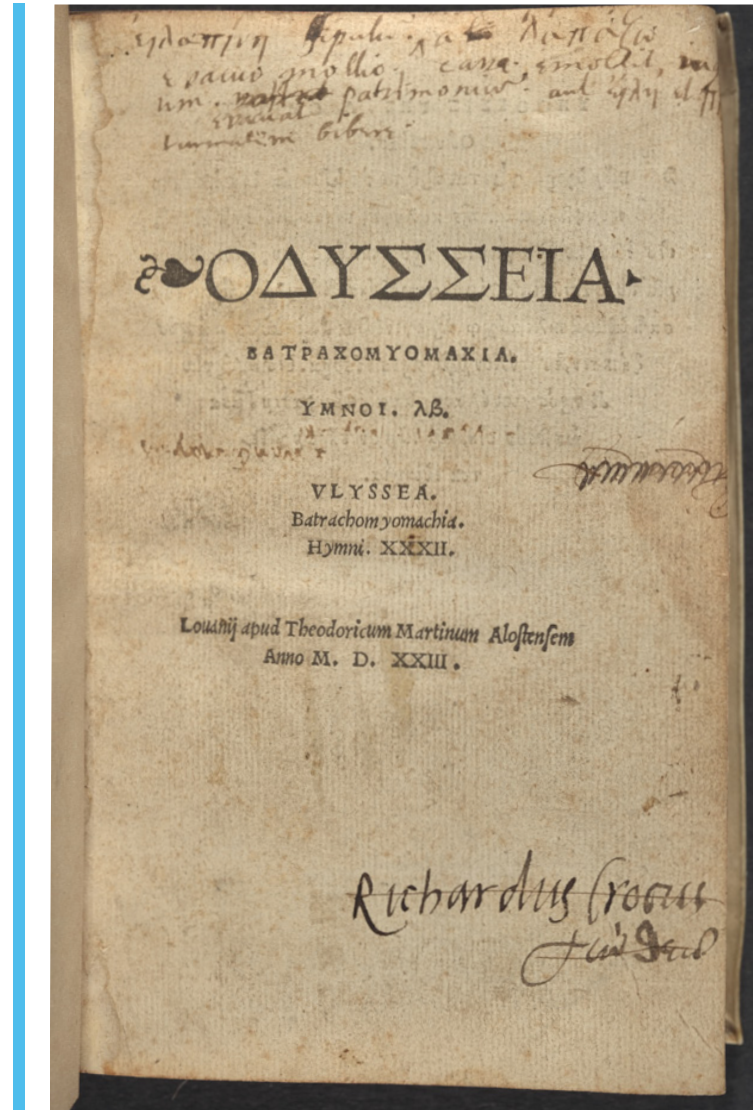
CaaA2385

Adopt this book for \$4,000

In the beginning of the 16th century, a great number of scholars applied themselves to the study of Greek writers. And yet it was anything but simple to read for instance Homer's *Iliad* or *Odyssey* in the original Greek versions. A few Italian printers did however take up the challenge, but the editions were often incomplete and copies, certainly north of the Alps, scarce. So there was definitely sufficient interest for the first complete Northern European editions of the *Iliad* and *Odyssey* that Dirk Martens brought onto the market in 1523. One of the buyers, already well-respected, was Richardus Crocus or Richard Croke (ca. 1489-1558), whose signature can be seen on the title page of the copies from the private collection. Croke, student and friend of Erasmus, was appointed professor of Greek at the University of Cambridge in 1519. He also taught Greek to Henry VIII, king of England. D.L.

Bibliography:

Geleerde wereld nr. 162.



Herodiani a Marci principatu historiarum libri octo

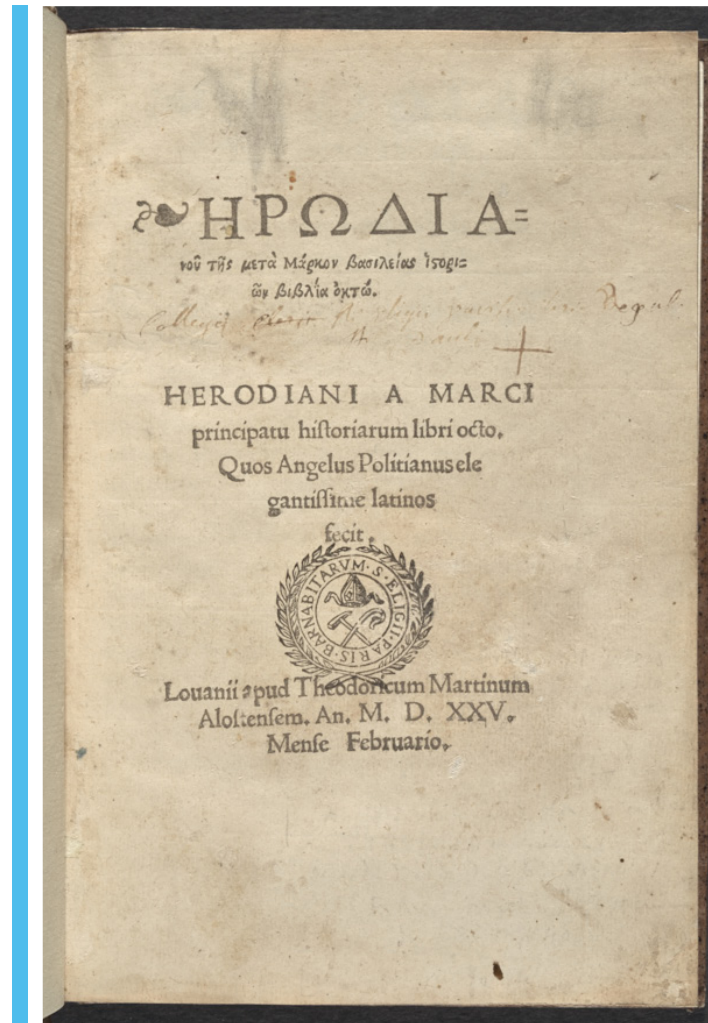
Lovanii: apud Theodoricum Martinum 1525

CaaA2392

Adopt this book for \$4,000

Dirk Martens is not only the first printer from the Southern Netherlands – in 1473 the first book rolled from his printing press – he was also the first printer in our region to print Greek and Hebrew letters. Something of an achievement in those days. This made Martens, whose house in Leuven was an international meeting place for humanists, the principal printer of the Collegium Trilingue in Leuven, where Latin, Greek and Hebrew were taught.

This book has been printed wholly in Greek, excepting the title page which is 'bilingual'. K.S.



Libertus Fromondus, *Meteorologicorum libri sex*

Lovanii: typis Hieronymi Nempæi 1646

CaaA2395

Adopt this book for \$3,000

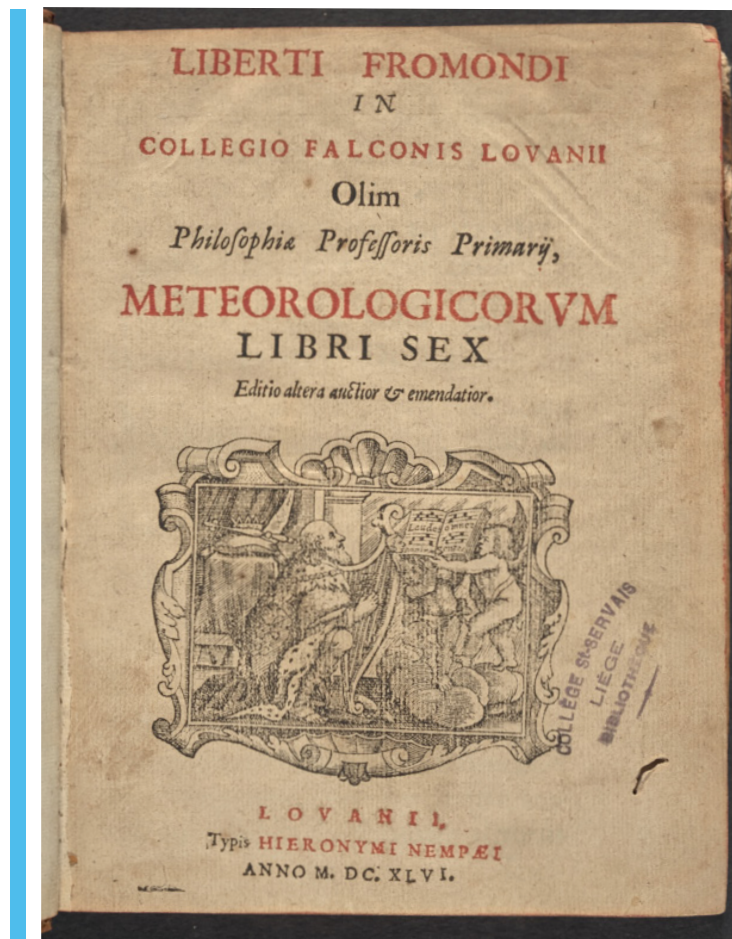
The 17th century is the century of Enlightenment. It saw important scientific evolutions, although these only manifested themselves during the second half of this century in the Leuven curriculum. The new theories were already known but had yet to be accepted. For instance, in this meteorological work, the theologian Libert Froidmont (1578-1653) shows himself to be a strong opponent of Copernicus' heliocentrism. Meinel describes it as a 'typical example of the last stage of neo-Aristotelian meteorology on the threshold of the scientific revolution' (p. 109). And yet, probably due to its didactic qualities, it is cited up to the middle of the 18th century as a standard work for university studies of meteorology.

The Leuven impression of 1646 is the definitive and improved edition, though the first edition already appeared in 1627 in Antwerp. And yet this new edition could hardly boast that it contained new scientific insights, e.g. from Descartes. A.S.

Bibliography:

550 jaar universiteit Leuven, nrs 328-329 and nr. 519.

Christophe Meinel, 'Les Météores de Froidmont et les Météores de Descartes', in: Anne-Catherine Bernès (ed.), *Liber Froidmont et les résistances aux révolutions scientifiques*, Harcourt, 1988, 105-129.



Plempius, *Fundamenta medicinae*

Lovanii: typis ac sumptibus Hieronymi Nempæi 1664

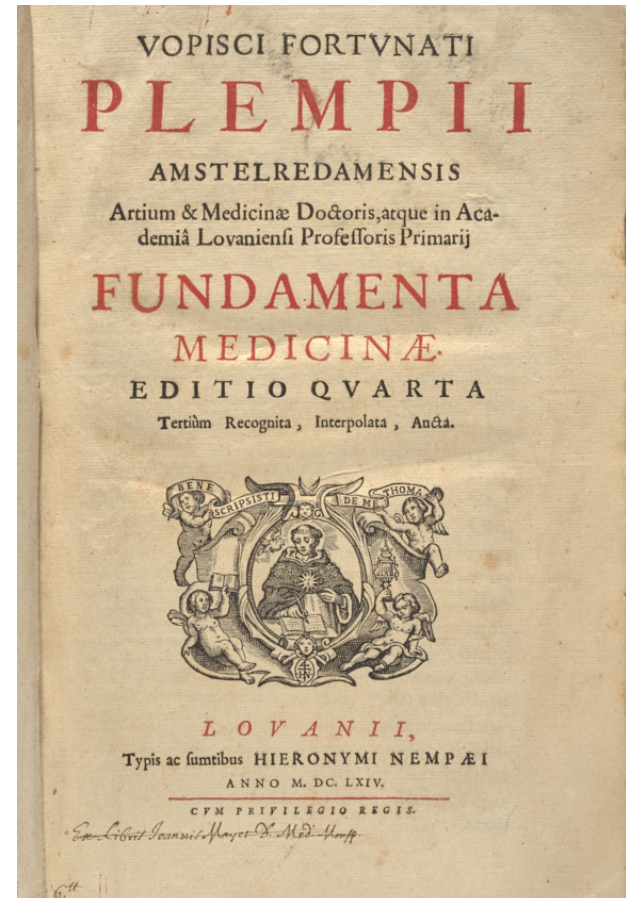
CaaB356

Adopt this book for \$6,000

As professor in *theoretical* medicine, Vopiscus Fortunatus Plempius (1601-1671) was unhappy about the progressive insights of his experimenting contemporaries. In his *Ophthalmographia* he went against the theories of Joannes Kepler on the working of the eye. Only after a lengthy correspondence with René Descartes did he recognize in his *Fundamenta medicinae* William Harvey's theory on the heart as motor of the blood circulation.

These copies have a nice 'medical' history. The *Fundamenta* comprise a handwritten owner's mark from Jean Mayet, professor in medicine in Montpellier in the beginning of the 18th century. The *Ophthalmographia* includes an ex-libris from Joseph Récamier (1774-1852), founder of modern gynecology. Both books once belonged to the collection of Franz-André Sondervorst (1909-1989), surgeon and a great authority on the history of medicine. D.L.

Bibliography: Lucian Petrescu, 'Descartes on the Heartbeat: The Leuven Affair', *Perspectives on Science*, 21/4, 2013, 397-428.



Clenardus *Peregrinationum ac de rebus machometicis epistolae elegantissimae*

Lovanii: apud Petrum Phalesium 1555

CaaA2404

Adopt this book for \$4,000

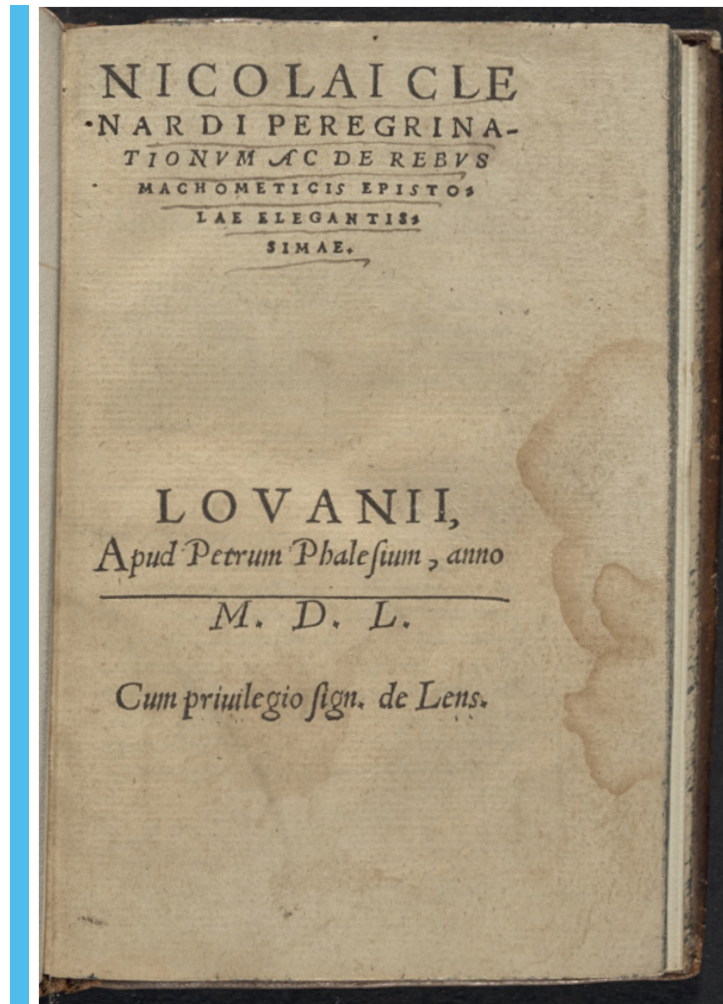
As humanist, Nicolaus Clenardus (1493/1494-1542) had not only mastered Latin, Greek and Hebrew, he also wished to learn Arabic to convert Muslims to the true faith in a peaceful manner. In this work, he reports to his mentor and friend Jacobus Latomus (ca. 1475-1544) on what befell him in Fez and his impressions of the Muslims (*de rebus machometicis*). His mission to collect Arabic manuscripts in Morocco, however, failed and in 1542 Clenardus returned destitute to Spain where he died and was buried in the Alhambra. Sadly, he was never able to realize his dream to found an Arabic College in Leuven. A.S.

Bibliography:

550 jaar universiteit Leuven, nr. 279.

BT 655

Noel Malcolm, 'Comenius, the Conversion of the Turks, and the Muslim-Christian Debate on the Corruption of Scripture', *Church History and Religious Culture*, 87/4 (2007), p. 477-508.



Justinianus, *Leges de re publica Sermones D. Guarrici abbatis igniacensis*

Lovanii: apud Rutgerium Rescium 1542
CaaA2380

Lovanii: apud Ioannem de VVinghe 1555
7A7037

Adopt these books for \$7,000

It could not be more Leuven than this. Not only were both these books printed in Leuven, but they also have a typical Leuven Spes panel-stamped binding of that time: the upper and lower cover around a Greek-Latin book for students from 1542 depict a woman with a flapping garment. She holds her hands to her bosom and looks up at the cross. On the block on which she is standing the word *Fides*, Belief, can be read while above to the right is the word *Spes*, Hope. In the lower right hand corner of the cover is the monogram *IP* that refers to Jacob Pandelaert (act. 1534-1555).

The second *Spes* panel binding in the collection differs slightly from the first. The word *Charitas*, Love, has been added, below on the right. The monogram *IB* to the lower left is that of Jacob Bathen (act. 1541/1545-1557). Pandelaert and Bathen were both bookbinders and, particularly the former, also booksellers. Quite probably they both offered their customers the two aforementioned variations, though each with their own monogram. K.S.

Bibliography:

BT 6108 and 1342

Staffan Fogelmark, *Flemish and related panel-stamped bindings. Evidence and principles*, New York, 1990, 135-136 and 157ss.



Homerus, *Ilias, Odyssea, Batrachomyomachia, Hymni*

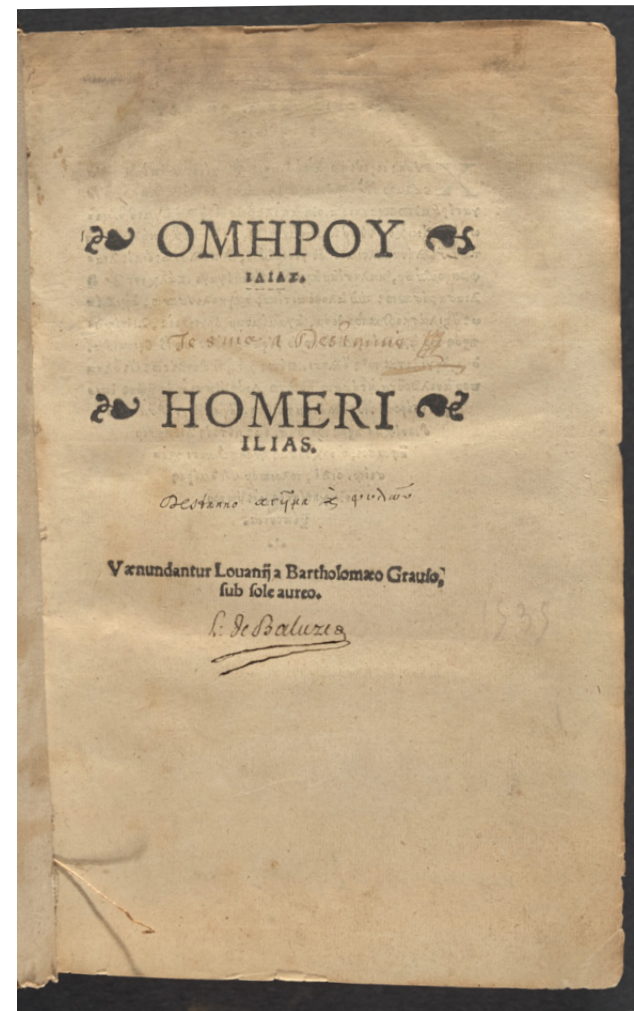
Lovanij: ex officina Rutgeri Rescij ... sumptibus eiusdem ac Bartholomæi Grauij [1535]

CaaA2383

Adopt this book for \$4,000

Rutgerus Rescius (ca. 1497-1545) was the driving force behind the study of Greek in Leuven in the early 16th century. He was the first professor of Greek at the Collegium Trilingue. Acting as corrector, he played an important role in building up the reputation of Dirk Martens with his editions of Greek texts. When Martens left Leuven in 1529, Rescius took over the running of his printing workshop. In 1535 he printed, in collaboration with Bartholomeus Gravius, this new edition of the *Iliad*. This copy once belonged to Etienne Baluze (1630-1718), librarian of Colbert and professor at the Collège de France. D.L.

Bibliography: *Geleerde wereld* nr. 163.



Nicholas Sander(s), *The supper of our Lord*

Lovanii: John Fowler 1566

CaaA2402

Adopt this book for \$4,000

Nicholas Sander(s) (1530-1581) was a Catholic English theologian from Oxford. In the period 1565-1572 he was in Leuven, devoting his energy to attack the new doctrine of the Church of England defended by John Jewel (1522-1571). In 1579 he went to Ireland to take part in the Second Desmond Rebellion (1579-1583) against the English occupation. He died from cold and exhaustion in 1581. "The supper of our Lord is a defense of the Mass and the doctrine of transubstantiation, specifically against An apologie, or aunswer in defence of the Church of England (Londen 1562) by John Jewel, but also in response to A reprove ... of a booke entituled, A proufe of certayne articles (London 1565) by Alexander Nowell (1517-1602). The case was set forth in six books, adding a seventh at the last moment, in answer to Jewel's recently published A replie vnto M. Hardings answeare (London 1565)" (Milward). The first issue appeared at the end of 1565, the second issue in January 1566 (with cancelled title page and folio A4, and with colophon and errata added). A. Nowell responded to *The supper* with *A confutation*, as wel of M. Dormans last booke as also of D. Sander (London 1567).

The English-born printer John Fowler was active in Leuven 1565-1578.

The present copy originally belonged to Gloddaeth Library (Wales), founded by Sir Thomas Mostyn (1535-1617/8), greatly expanded by another Sir Thomas Mostyn (1651-1700), and to a large extent sold by auction in 1920 and 1974. M.d.S.

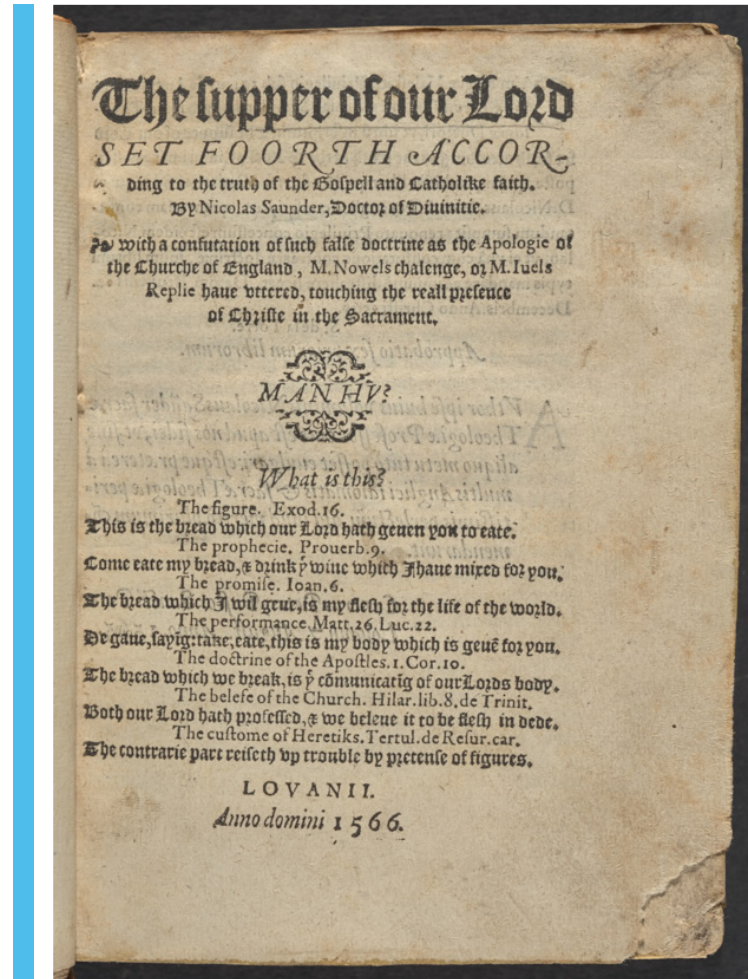
Bibliography:

Anthony Francis Allison – David Morrison Rogers, *The contemporary printed literature of the English Counter-Reformation between 1558 and 1640*; with the collaboration of W. Lottes, London, 1989-1994, 695.

BT 4253

Peter Milward, *Religious controversies of the Elizabethan Age: a survey of printed sources*, London, 1978, 41.

STC2 21695 (*A short-title catalogue of books printed in England, Scotland, and Ireland and of English books printed abroad 1475-1640*; 2nd ed., revised and enlarged; begun by W. A. Jackson & F. S. Ferguson; completed by Katharine F. Pantzer & Philip R. Rider, London, 1976-1991).



I. Ferus, *In totam Genesim [...] enarrationes*

Lovanii: excudebat Seruatius Saßenus, sumptibus hæredum Arnoldi Birckmanni, & Francisci Bohemi & sociorum 1565

CaaA2397

Adopt this book for \$4,000

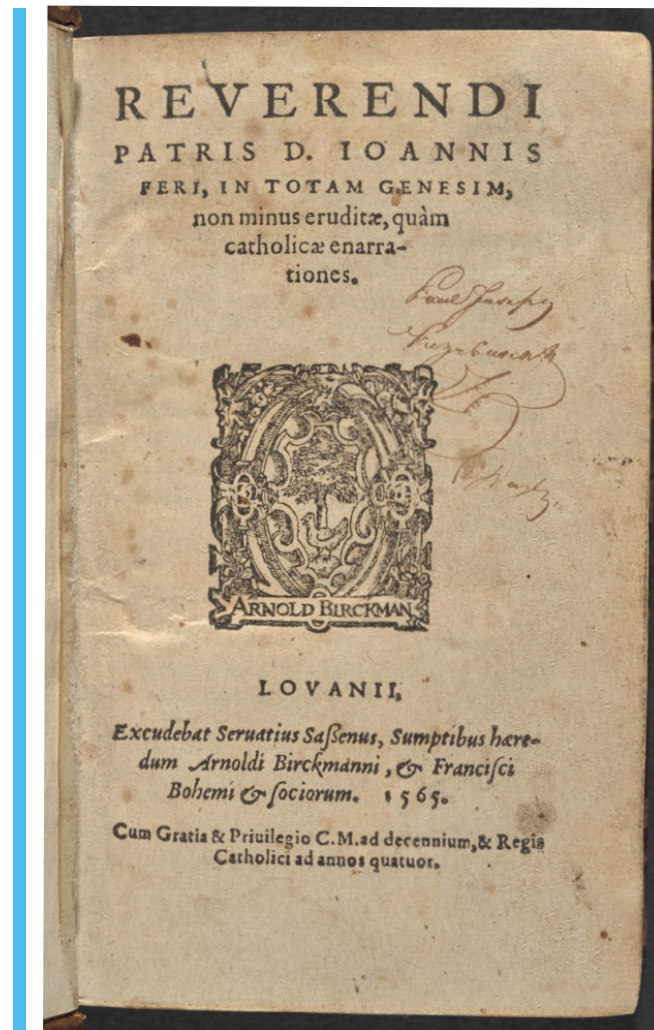
The Franciscan priest Jean Wild, better known as Joannis Feris (1495-1554), spent his whole life as preacher in Mainz and in this capacity certainly lived up to his name. There are no less than 34 works known from him. These mostly cover commentaries on Bible books and collections of sermons. He took a strong stand against the Protestants and showed himself to be a fiery advocate of the true faith. However, his theological knowledge sometimes let him down resulting in a number of his books being blacklisted, which made some of his critics suspect that he was a wolf in sheep's clothing. His commentary on the book of Genesis first appeared in 1564. A third impression was printed in Cologne in 1572.

Original book binding with on the covers small stamps with allegorical representations of *Spes, Fides and Caritas*. D.A.

Bibliography:

BT 5788

Nikolaus Pauls, *Johann Wild: ein Mainzer Domprediger des 16. Jahrhundert*, Köln, 1893.





Johannis de Sacrobosco, *Sphaera*

Lovanium: vaneunt Iohannem Waen 1547

CaaA2396

Adopt this book for \$4,000

The first book that rolled from the presses of Jan Waen († 1565) in Leuven is the *Sphaera* by Johannes de Sacrobosco (ca. 1195 – ca. 1236). This work deals with the most important elements concerning cosmography and astronomy in the tradition of Ptolemy, where the earth (as sphere) is at the center of the universe. It was regarded as the standard work on astronomy in medieval education and remained in use – in Leuven and elsewhere – up until the end of the 17th century. This copy also clearly shows signs of regular use since there are various handwritten annotations in it.

All the editions of the *Sphaera* have illustrations, ranging from sketches and geometric diagrams to images of the whole cosmos. Not all the editions however have volvelles with moving parts, but in this book two examples of similar 'wheel charts' or 'paper compasses' have been preserved, which makes this copy even more precious. A.S.

Bibliography:

BT 1637

Kathleen M. Crowther & Peter Barker, 'Training the Intelligent Eye. Understanding Illustrations in Early Modern Astronomy Texts', *Isis*, 104, 2013, 429-470.

Rouzet 242

Joannes Vlimmerius (ed.), *De veritate corporis*

Lovanii: apud Hieronym Wellaeum 1561

CaaA2400

Adopt this book for \$4,000

In 1408, Willem van Sichem founded the priory Val-Saint-Martin in Leuven. The residents, the brothers of the Common Life, joined the regular canons in 1477. The principal tasks were the education of youth on the one hand and on the other calligraphy. From 1559 to 1562, a certain Joannes Vlimmerius (ca. 1525-1597) was the prior. During this period he published this work on the body and the blood of Christ during the Eucharist. This copy was given a place in the library of the monastery as is apparent from the notes on the first flyleaf. Following the closing down of the priory in 1784, the library's contents were scattered. Its travels took the work, among other places, to the library of the Belgian Jesuits, before it finally found a home in the private collection. A.S.

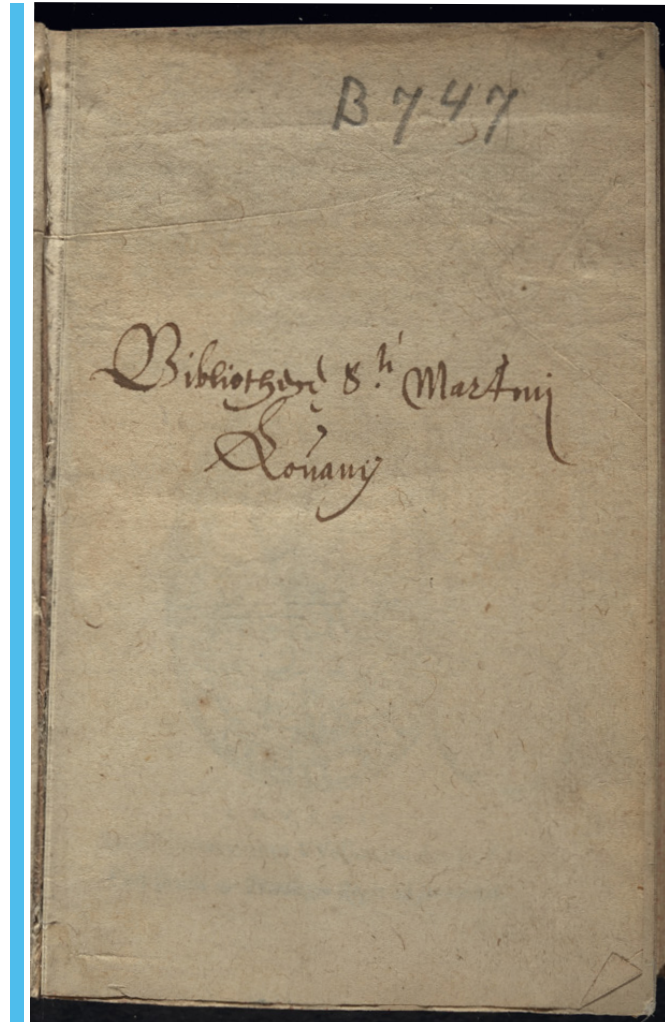
Bibliography:

Agentschap onroerend erfgoed, *Priorij van Sint-Maartensdal, Inventaris Onroerend Erfgoed* [online],

<https://inventaris.onroerenderfgoed.be/erfgoedobjecten/42140>.

BT 820

Fruytier, 'Vlimmerius', *Nieuw Nederlands Bibliografisch woordenboek*, part VII (1927), 1272-1273, available online on the Biografisch portaal van Nederland (<http://www.biografischportaal.nl/persoon/37972697>).



Thomas Morus, *Omnia latina opera*

Lovanii: apud Petrum Zangrium Tiletanum 1565

CaaB357

Adopt this book for \$4,000

This second collection (after the *Lucubrationes*, Basel 1563) of the Latin writings of Thomas More (1478-1535) was printed in Leuven by Joannes Bogardus. It exists in four issues: 1565a for Bogardus, 1565b for Petrus Zangrius, 1566a for Bogardus, and 1566b for Zangrius. However, we are not talking about four different editions! The edition was printed in 1565 and was shared by two publishers, Bogardus and Zangrius, and part of it was updated to 1566, also shared. The four issues only differ from each other by their title pages (publisher's name and mark, date), and agree entirely in all other respects. Petrus Zangrius was active in Leuven in the years 1559-1623, and took over Bogardus' market share after the latter's departure for Douai.

The Opera were intended as a collection of the Latin writings of a great Catholic author and the edition aimed at the European market, especially at the Catholic exiles on the Continent. The following Latin titles were included: *Utopia*, *Epigrammata*, *Historia Richardi Regis*, *Responsiones ad Lutherum*, *Expositio Passionis Christi*, *Precaiones ex Psalmis collectae*, as well as More's Latin translations from Lucian of Samosata (2nd century). *Utopia* was printed in double columns without illustrations. M.d.S.

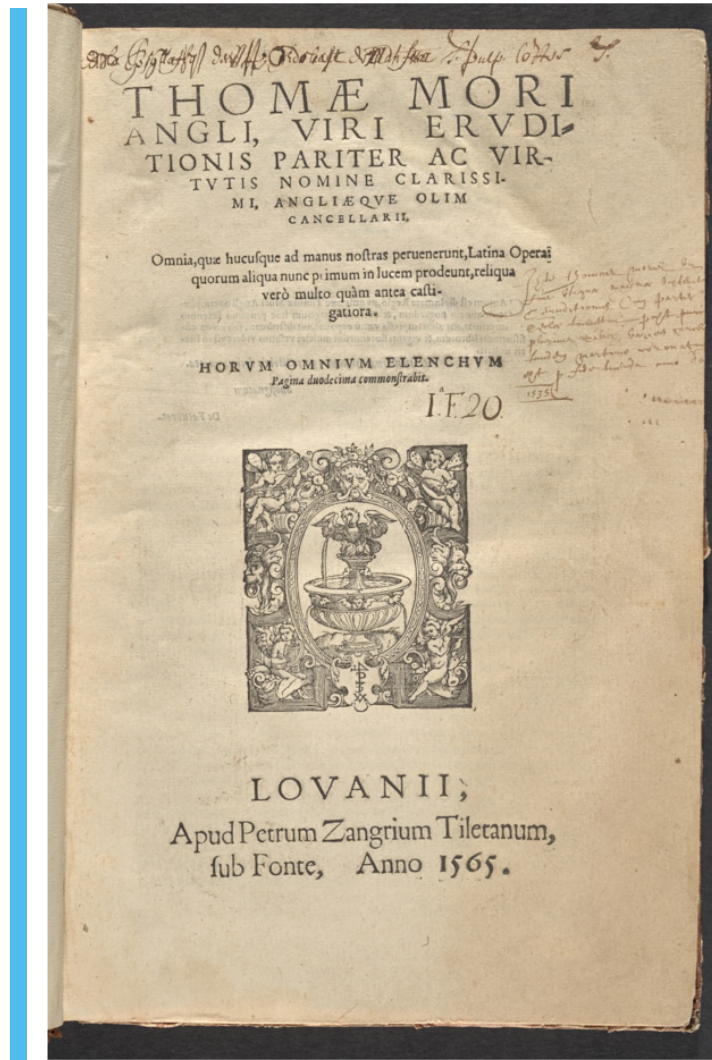
Bibliography:

BT 4524

Marcus de Schepper, 'Utopia in Leuven 1516-1548-1565/66', *Ex officina*, 29/2, 2016, 2-4.

Reginald W. Gibson, *St. Thomas More: a preliminary bibliography of his works and of Moreana to the year 1750; with a bibliography of Utopiana* compiled by R.W. Gibson & J. Max Patrick, New Haven (Conn.), 1961, 75b.

Dirk Sacré, Erik de Bom, Demmy Verbeke & Gilbert Tournoy (eds), *Utopia & More: Thomas More, de Nederlanden en de utopische traditie: catalogus bij de tentoonstelling in de Leuvense Universiteitsbibliotheek, 20 oktober 2016 – 17 januari 2017*, Leuven, 2016, 348-350 (cat. 92).



Cornelii Iansenii, *Augustinus*. Tomus primus

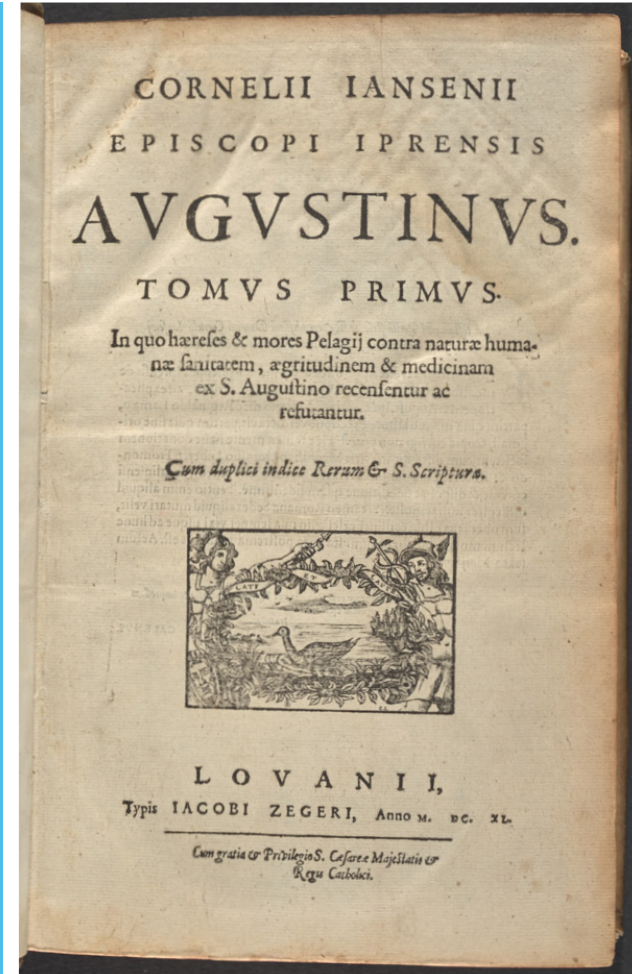
Lovanii: typis Iacobi Zegeri 1640

CaaB355

Adopt this book for \$3,000

The *Augustinus* is the most important work by Cornelius Jansenius (1585-1638), bishop of Ypres. Unfortunately his early death prevented him seeing the work published, but the executors of his will, Henri Calenus and Libertus Fromondus, ensured that this work was posthumously published. However, the work ran into a lot of criticism from the Jesuits and this led, in 1643, to the papal condemnation in the bull *In Eminenti*. These events formed the start of a long-drawn-out dispute between the Jansenites, who were plentiful in the Leuven Faculty of Theology, and the anti-Jansenites. A.S.

Bibliography: 550 jaar universiteit Leuven, nrs 518-519.



Cornelius Wytfliet, *Descriptionis Ptolemaicae augmentum* [...]

Lovanii: typis Iohannis Bogardi 1597

7B1212

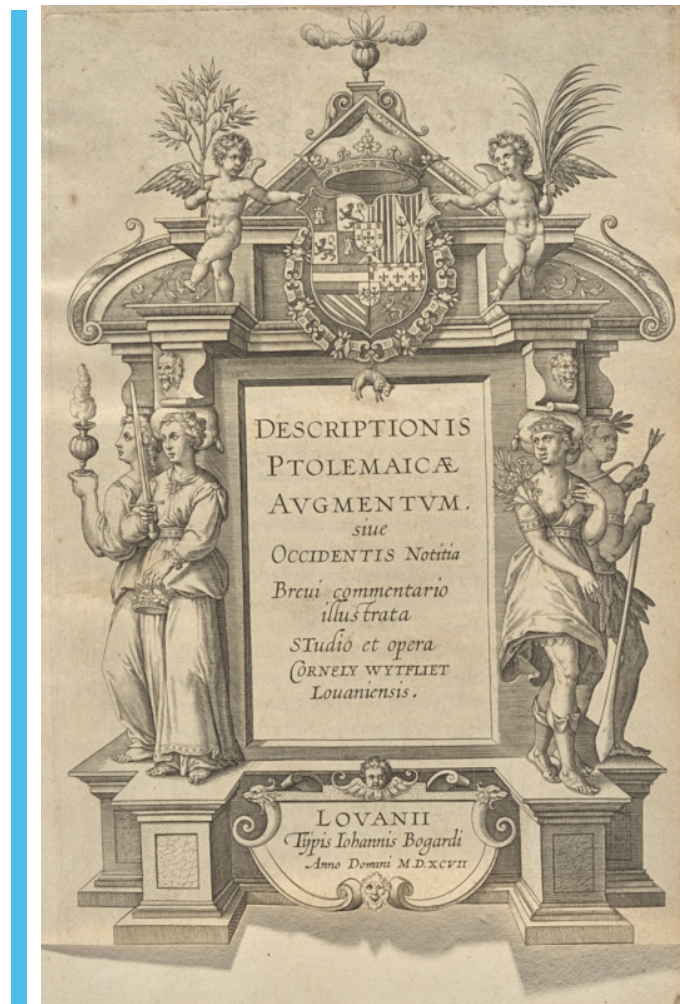
Adopt this book for \$3,000

Florida, Virginia, California,... they have become familiar names even for those people who do not live in the United States. However, that was anything but true in 16th century Europe. Moreover, it was only in 1597, in Leuven, that the first atlas appeared that was solely dedicated to America. And yet there was certainly a public for it since the first edition was followed in that same year by a second edition. The private collection includes a copy of the first printing but unfortunately it is an incomplete copy since the maps are missing. And yet this is a valuable work since atlases printed in Leuven are very rare. The beautifully engraved title page makes up for everything. A.S.

Bibliography:

BT 7191

Donald Gallup, 'The first separately published Atlas entirely devoted to the America's: Wytfliet's *Descriptionis Ptolemaicae Augmentum*', *The Papers of the Bibliographical Society of America*, 76, 1982, 63-72.



Nicolaes van Montmorency, *Vloeyende fonteyne der liefde*

Tot Loven: by Niclaes Braau 1690

7A7047

Adopt this book for \$1,250

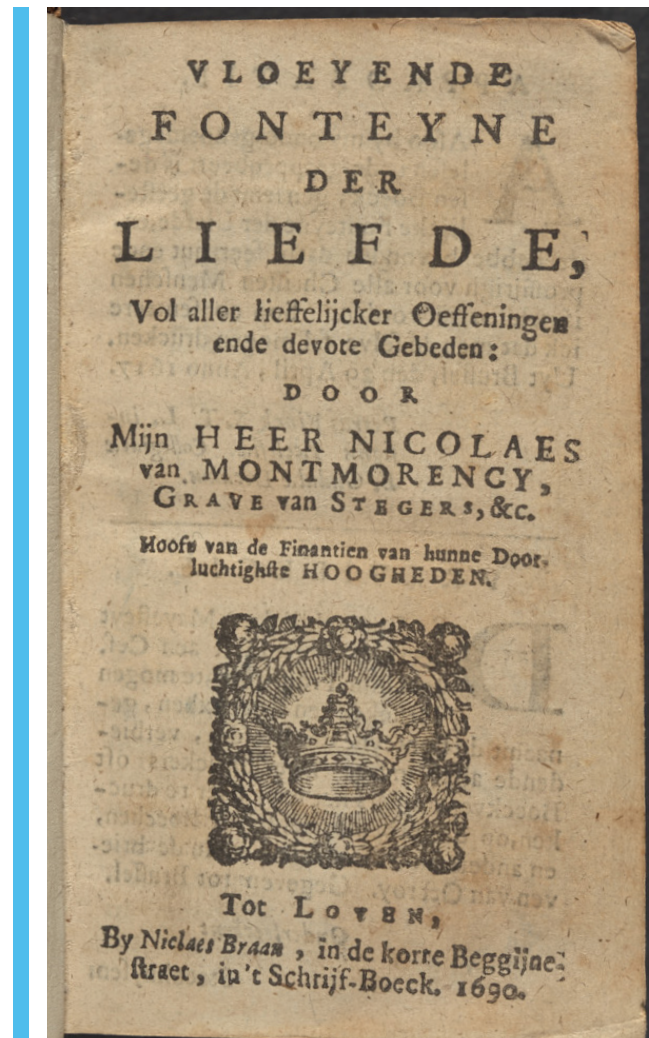
'Paper is patient' they sometimes say, by which is meant that one should not believe everything that is in print. In this case we refer to the printer's address because even though the title page states 'in Leuven', this book was printed in Haarlem in the Netherlands. This was a conscious choice since Nicolaas (or Claes) Braau and a few of his Northern Netherlands colleagues more than once mentioned Leuven or Antwerp as (incorrect) place whenever it concerned Catholic publications. And there is no question about it that it concerned Catholic writings here, because Nicolaes van Montmorency was an extremely devout man as well as being the author of various (French) religious books. This impression is from the second edition of the translation by Adriaan van Meerbeeck. A.S.

Bibliography:

Gabrielle Dorren & Garrelt Verhoeven, 'De twee gezichten van Claes Braau (circa 1636-1707). Een katholieke drukker en boekverkoper in Haarlem', *Hollands historisch tijdschrift*, 26/4-5, 1994, 235-274.

Available online on http://www.tijdschrift-holland.nl/wp-content/uploads/1994_4-5_Dorren.pdf.

Henri Godts. *Public Auction* 15.10.2005, nr. 426.



Vergilius, *Bucolica*, commentaar door Herman Torrentinus

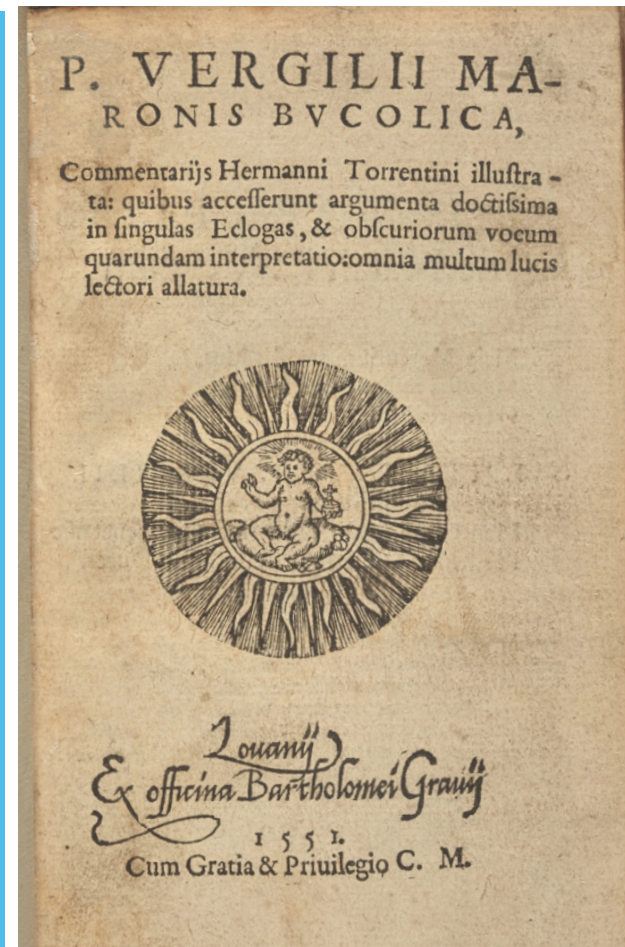
Lovanii: ex officina Bartholomei Gravij 1551

7A7048

Adopt this book for \$3,000

Also in the 16th century the reading of texts by the Roman poet Virgil was part of the curriculum, as would appear from this edition of the *Bucolica* by Herman Van Beeck (ca. 1450-ca. 1520), better known as Hermannus Torrentinus. He had already published his commentary on the *Bucolica* in Deventer between 1492 and 1500 and also wrote commentaries on other classics, liturgical texts and grammars, although he encountered a lot of criticism for the conservative way he tackled the grammar A.S.

Bibliography: J.C. Bedaux, 'Hermannus Torrentinus' in: Jan Bloemendal & Chris Heesackers (eds), *Bio-Bibliography van Nederlandse Humanisten*. Digitale uitgave DWC/Huygens Instituut KNAW (Den Haag 2009), www.dwc.huygensinstituut.nl



Sanctum Iesu Christi Evangelium

Lovanii: excudebat Bartholomæus Gravius suis sumptibus & Petri Zangrij Tiletani 1563

7A7043

Adopt this book for \$3,000

A book with the complete Gospel, the Acts of the Apostles and the letters from the Apostles Paul and John undoubtedly had a religious target group. Although the first owners are unknown, the handwritten annotation 'ex Bibliophythea Camusiana oratorii Gratianopolitani' seems to indicate that in the 17th century the book was part of the library of Etienne Le Camus (1632-1707), bishop of Grenoble, who donated his collection in 1700 to the priests of the oratory of Grenoble. Leuven University Library bought it more than two centuries later as a gift to Pope John Paul II on his visit to Belgium in 1985. However, quite unexpectedly, the planned visit of the Pope to Leuven was cancelled and because of this the book did not end up in Vatican City but instead in Leuven in the private collection. A.S.

Bibliography:

BT 510

Aaron T. Pratt, *English Vulgate and Sternhold-Hopkins Sammelband*, 18.02.2014, available online on <http://aarontpratt.com/site/?p=741> (on the provenance).



Matthias Felisius O.F.M., *Catholica praeceptorum Decalogi elucidatio*

Antverpiae: apud Christophorum Plantinum 1573

7A7042

Adopt this book for \$3,000

First edition, first issue (2nd: 1574) of an elaborate commentary on the Ten Commandments by the Franciscan Matthias Felisius (alias Cats: felis = cat). Born ca. 1532 in Brouwershaven (Zeeland), he joined the Leuven Franciscans after 1550, was guardian (custos) of the Mechelen convent from 1571 until 1574, and Minister Provincial of the *Provincia Germaniae Inferioris* from 1574 until his death in 1576 (in Leuven). Felisius was a great-uncle of the famous Dutch poet and politician Jacob Cats (Brouwershaven 1577-1660).

The book is dedicated to Felisius' fellow-townsmen Cunerus Petri (Brouwershaven 1530-1580), second and last bishop of the diocese Leeuwarden (1559-1580), founded by Philip II.

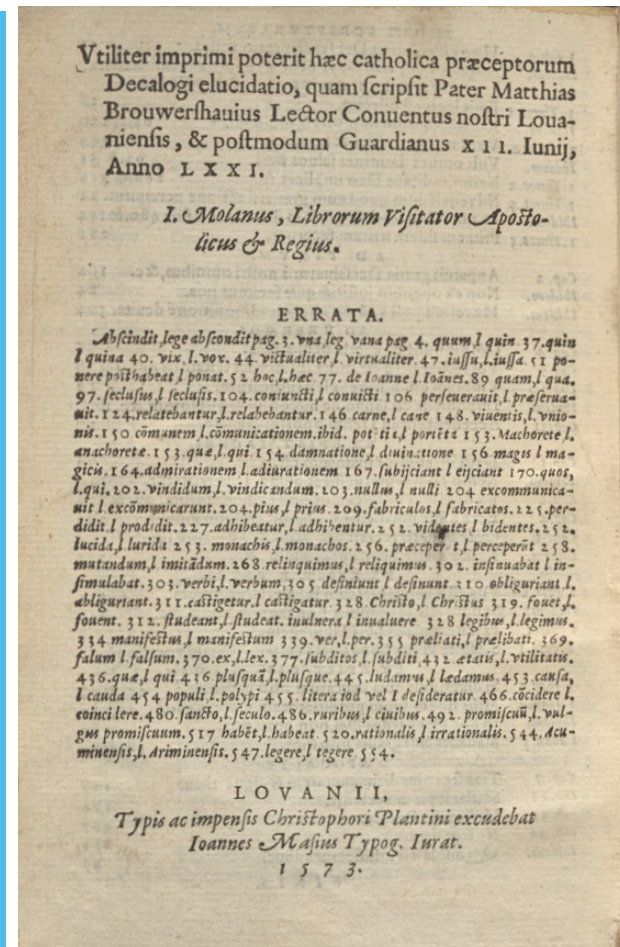
Jan Maes (Masius) was active in Leuven from 1567-1616. In the years 1573-1576 he printed some twelve editions for his former employer Christopher Plantin, who was busy with his *Biblia Polyglotta* at that time. Maes explicitly states in the colophon that the edition was printed at the expense of Plantin and with Plantin's types. M.d.S.

Bibliography:

BT 1125

Benjamin de Troeyer, *Bio-bibliographia Franciscana Neerlandica saeculi XVI*, Nieuwkoop, 1969-1970, I: 333-337 & II: 92-94 nr. 152.

Leon Voet, *The Plantin Press (1555-1589): a bibliography of the works printed and published by Christopher Plantin at Antwerp and Leiden*; with the collaboration of J. Voet-Grisolle, Amsterdam, 1980-1983, 1168.



Claude Prieur, *Dialogue de la lycanthropie*

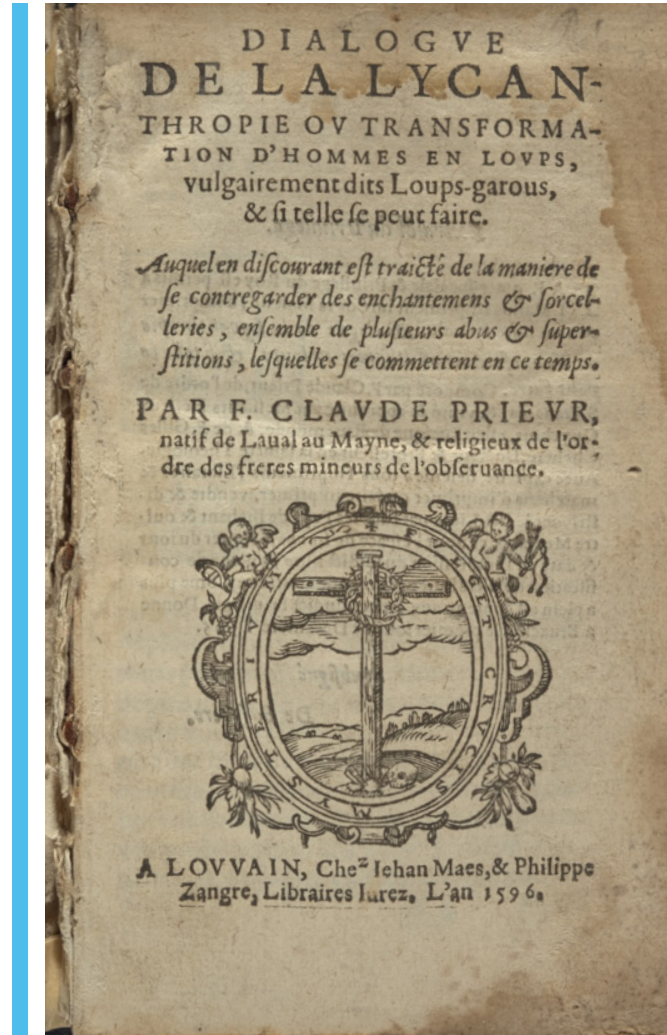
A Louvain: chez Iehan Maes & Philippe Zangre 1596

7A7041

Adopt this book for \$3,000

Do werewolves really exist? An eternal question but especially topical at the end of the 16th century. Stories do the rounds. Various men have been condemned for being a werewolf and put to death. The Franciscan Claude Prieur writes out his vision in a conversation between three fictitious figures: Scipio, Eleion and Proteron. The latter puts Prieur's theory into words. Physically changing from a human being into a wolf is impossible according to him. But working magic, with the help of the devil, so that you have the appearance of a wolf and others also see you as such, was possible. D.L.

Bibliography: BT 4056



DIALOGVE
DE LA LYCAN-
THROPIE OV TRANSFORMA-
TION D'HOMMES EN LOUPS,
vulgairement dits Loups-garous,
& si telle se peut faire.

*Auquel en discourant est traité de la maniere de
se contregarder des enchantemens & sorcel-
leries, ensemble de plusieurs abus & super-
stitions, lesquelles se commettent en ce temps.*

PAR F. CLAUDE PRIEUR,
natif de Laval au Mayne, & religieux de l'or-
dre des freres mineurs de l'obseruance.

A LOVVAIN, Chez Iehan Maes, & Philippe
Zangre, Libraires Iurez, L'an 1596.

Thomas a Kempis, *Soliloquia*

Lovanii: apud Ioannem Masium 1600

7A7046

Adopt this book for \$3,000

The Modern Devotion is undoubtedly one of the most inspiring movements of religious reform that the Low Countries produced. In the new religious communities that originated in the course of the 14th century, people searched for a renewed personal contact with God, as a reaction to a theology that was permeated with the scholastic and to the rivalry in the Church administration (Western Schism). This movement knew immediate success. The success was strengthened to an important extent by the upcoming art of printing that increased the reach of the writings of the movement's most important representatives. That is clearly the case with the work of Thomas a Kempis (1380-1471) who is primarily known through his *Imitatio Christi*, one of the most published works from the 15th century. However, Thomas is also known for many other treatises. The *Soliloquia* and the *Hortulus* belong to his later work. The Jesuit Henricus Sommalius (1534-1619) was the first to compile an edition which included the complete works of Thomas. The first part appeared in 1600, the second in 1601. Both were printed in Antwerp by Martinus Nutius. His edition of the *Soliloquia* was published again in 1600, while the *Hortulus* would only appear the following year.

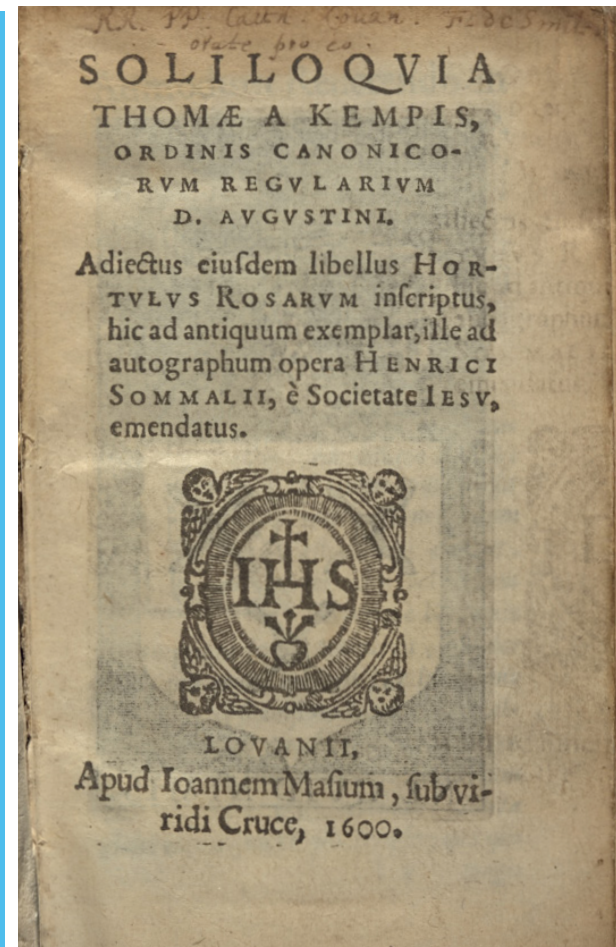
The *Hortulus* and the *Soliloquia* can be found in the two oldest editions by Thomas, and nowadays it is assumed that they were printed in 1474 in Utrecht by Nicolaes Ketelaer and Gherardus de Leempt.

D.A.

Bibliography:

BT 6869

Wytze Hellinga, 'Thomas à Kempis – The first printed editions', *Quaerendo*, 4/1, 1974, 3-10.



Histoire de la vie, miracles et translation de S. Marie d'Oignies

A Louvain: en l'imprimerie de Gerard Rivius 1609

7A7040

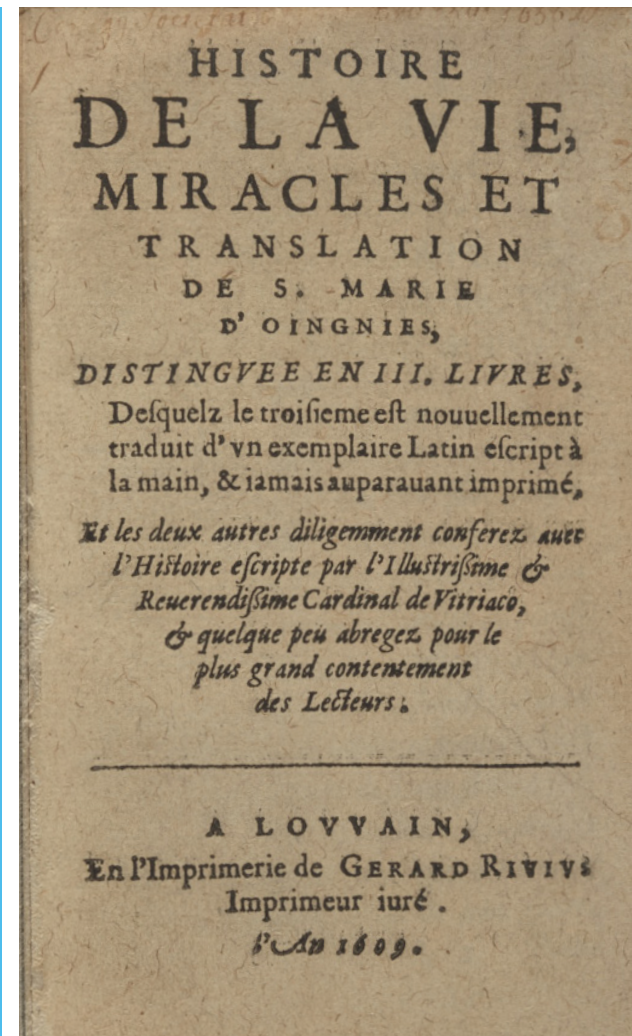
Adopt this book for \$1,250

In 1608 the Namur bishop François Buisseret had the body of Mary of Oignies (1177-1213) exhumed and brought to a more dignified resting place. Mary of Oignies was a mystic who acceded to the community of Beguines in Oignies. She was later beatified. Jacques de Vitry († 1240), who had much admiration for her, wrote a biography after her death in which he wrote in the defense of the Beguines who at that moment were not yet generally accepted as a religious movement. He presented his work to the Pope, who eventually recognized the Beguines as a religious community. Thomas of Cantimpré added a few chapters afterwards. For Buisseret, the reburial was the occasion to publish the full biography, with the addition of an account of the ceremony, printed in Leuven. D.A.

Bibliography:

Michel Lauwers, 'Expérience béguinale et récit hagiographique à propos de la 'Vita Mariae Oigniacensis' de Jacques Vitry (vers 1215)', *Journal des savants* 11, 1989, 61-103.

Anneke Mulder-Bakker (ed.), *Mary of Oignies, mother of salvation*, Turnhout, 2006.



Liber sanctæ ecclesiæ Leodiensis

Lovanii: excusus apud Servatium Sassenum 1553
7A7038

Adopt this book for \$3,000

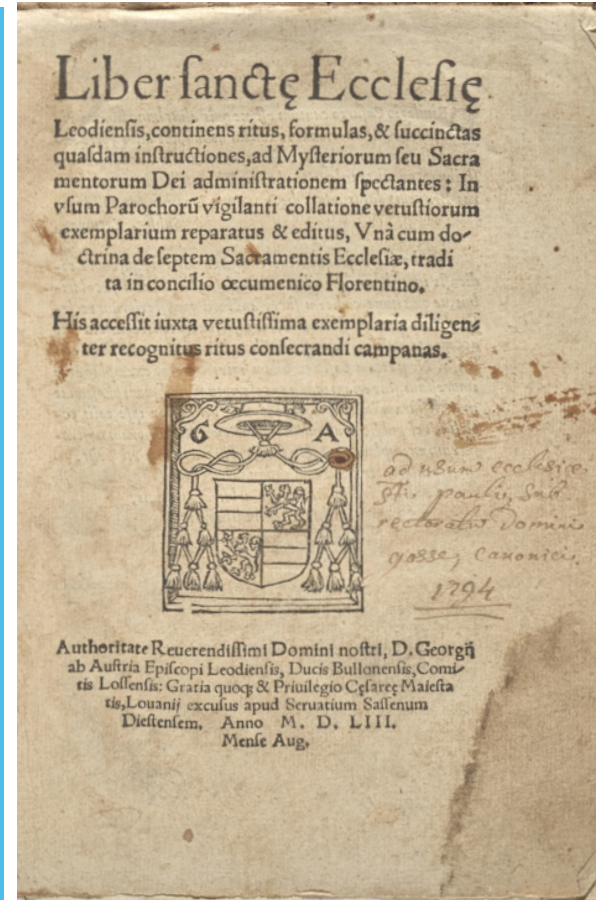
When administering the sacraments it is important that the priest keeps to the prescribed proceedings and prayers. To this end, the church drew up rituals for each sacrament which described precisely what the priest had to say and do. This ritual comprises the procedures for Baptism, the Extreme Unction and Marriage. The ritual for the consecration of the church bells is a remarkable addition. The Liège Prince-bishop George of Austria had it drawn up in 1553 for the priests of his diocese. For this he based himself on the texts of the ecumenical council of Florence from 1439 that were likewise taken up in the handbook.

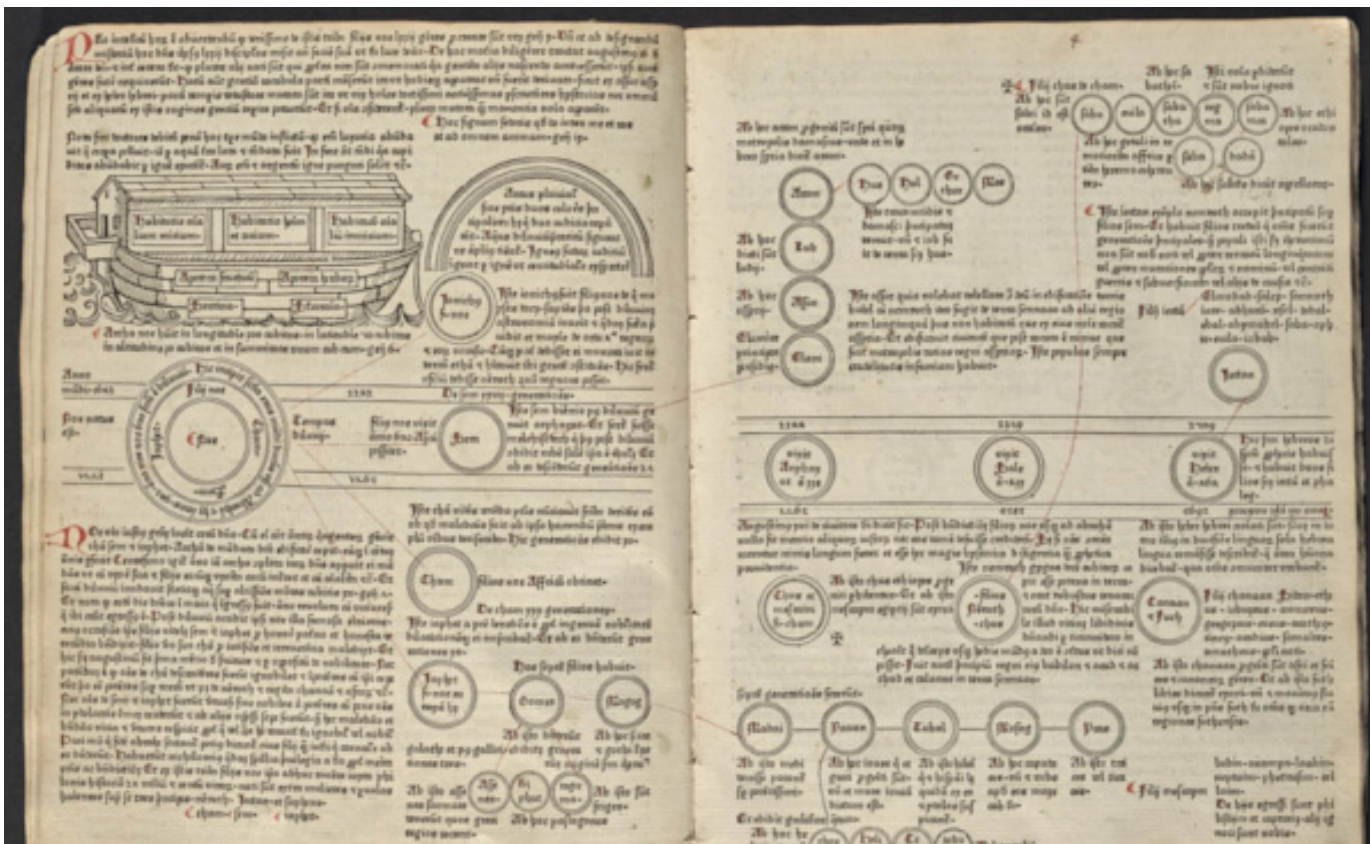
The poor state of the red cloth binding is an indication of its continued use. Different owners added prayers to it or made notes in it. In 1793 the then owner canon Gosse, who was associated with the Liège Saint Paul's church, added a list of the furniture that he had bought in 1793 to embellish the church. D.A.

Bibliography:

BT 6640

Georges Malherbe, 'Les rituels liégeois', *Bulletin de la société d'art et d'histoire du diocèse de Liège*, 37, 1951, 27-81, esp. 43-58.





P.J. Bille, *Duodecim missæ et missa pro defunctis*

Lovanii: typis Ludovici Josephi Urban 1775

7A7039

Adopt this book for \$500

Petrus Josephus Bille (1745-1807) began his career in music in Leuven as a singer in St Peter's church, before moving first to Antwerp and afterwards to Brussels. In 1775 he published a tome with twelve Masses and a requiem plus four antiphons in honor of the Holy Virgin Mary along with 24 spiritual hymns. All the compositions are in two voices and written in Gregorian notations. In the last issue from 1830, this work was described by the religious censor as *un guide aussi sûr que commode*.

Besides this work, Louis-Joseph Urban (1742-1833) printed two other music publications, namely a song in two voices for the golden jubilee of the monastic life of Christina Van Assche, mother superior of the Terbank priory in 1779, and a book of songs, *Geestelyke gezangen, om den dag wel over te brengen*, by Johannes Franciscus Wauters in 1785. A.S.

Bibliography:

Gilbert Huybens, 'Bouwstenen voor een geschiedenis van de muziek te Leuven 17e en 18e eeuw', *Jaarboek van de Geschied- en Oudheidkundige Kring voor Leuven en omgeving*, 21, 1981, 5-92, here nr. 8 p. 87-89.

Gilbert Huybens, *Liedeken van de Peettermans ofte Lovenærs. Muziek van Leuvense toondichters uit de tweede helft van de 18de eeuw*, Leuven, 2008.

Joost de Damhouder, *Praxis rerum criminalium*

A Louvain: imprimé par Estienne Vvauters & Iehan Bathen 1554

7A7044

Tot Loven: gheprent by Steven Vvouters ende Ian Bathen 1555

7A7045

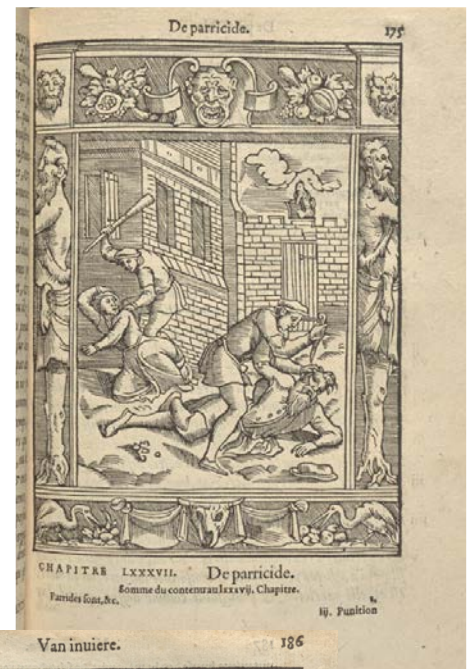
Adopt these books for \$3,000

When Joos de Damhouder (1507-1581) was appointed in 1550 as criminal registrar of the City of Bruges, he decided to write a handbook on criminal law that was especially meant as a practical work for non-schooled lawyers. His *Enchiridion rerum criminalium*, adorned with numerous woodcuts, appeared in 1554, followed by a French version in that same year and a year later by a shorter Dutch text. Although it was the last to be published, the Dutch version was probably ready first and served as a basis for both the Latin and French translations. In fairness, it has to be mentioned that the Dutch version – and thus also the translations – contained very little original material but was mainly based on Filips Wielant's unpublished text *Practijcke criminele*, written around 1516. A.S.

Bibliography:

BT 798 and 800

Pracktycke ende handbouck in criminele zaeken, verchiert met zommeghe schoone figuren en(de) beilde(n) ter materie diene(n)de, door Joos de Damhouder. Anastatische herdruk naar de editie Leuven 1555 heruitgegeven en toegelicht by Jozef Dauwe & Jos Monballyu, Roeselare, 1981.



Dionysius Carthusianus, *Liber utilissimus [...]*

Lovanii: apud Hieronymum Wellaeum 1573

7A7036

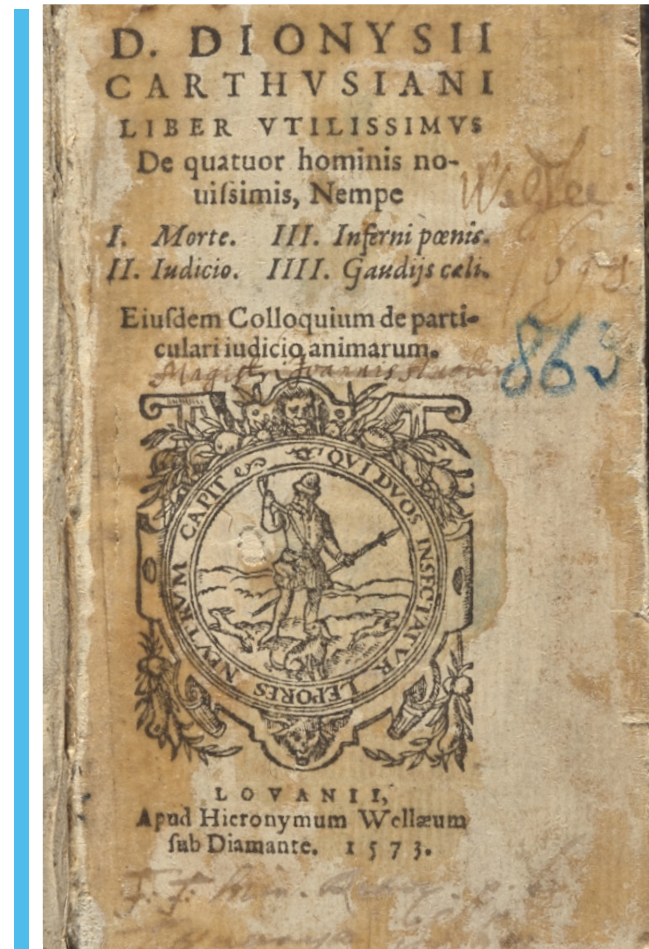
Adopt this book for \$3,000

'The child is born' or 'Puer natus est'. The cover illustration of the binding around this work by the Flemish theologian Dionysius Carthusianus, or Denis the Cartesian monk (1394-1471), puts us completely in a Christmas mood. Although the book was printed in Leuven, the contemporary binding in calf skin is from German origin. And it is a true masterpiece: the covers are decorated with blind-tooled panels, the Nativity on the upper cover and on the lower cover – probably – a scene with God and the text 'hic est filius meus [...]'. The metal clasps are also still fully intact; it is a rare example of a 16th-century artefact. A.S.

Bibliography:

BT 907

Henri Godts. *Public Auction* 10.10.2006, nr 232.



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Gerard van Thienen & John Goldfinch, *Incunabula printed in the Low Countries: a census*. Nieuwkoop, 1999, esp. 500-508.

Chris Coppens, *De wieg van de boekdrukkunst te Leuven: Leuvense incunabelen in Leuvens bezit*, Leuven, 1998.

Pierre Delsaerdt, *Suam quisque bibliothecam: boekhandel en particulier boekenbezit aan de oude Leuvense Universiteit, 16de - 18de eeuw*, Leuven, 2001.

On Leuven collections:

Chris Coppens, Mark Derez & Jan Roegiers, *Leuven university library: 1425-2000*, Leuven, 2005.

Jozef IJsewijn & Jan Roegiers, *Charisterium H. De Vocht 1878-1978*, Leuven, 1979.



ABBREVIATIONS

If a title is cited more than twice in the following descriptions, you will find the full reference here:

550 jaar universiteit Leuven, Leuven, 1976.

BT: *Belgica typographica 1541-1600: catalogus librorum impressorum ab anno MDXLI ad annum MDC in regionibus quae nunc Regni Belgarum partes sunt*, Nieuwkoop, 1968-1994.

Coppens: Chris Coppens, *De wieg van de boekdrukkunst te Leuven: Leuvense incunabelen in Leuvens bezit*, Leuven, 1998.

Geleerde wereld: Tineke Padmos & Geert Vanpaemel (eds), *De geleerde wereld van keizer Karel*, Leuven, 2000.

Polain: M. Louis Polain, *Catalogue des livres imprimés au quinzième siècle des bibliothèques de Belgique*, 4 vol., Brussel, 1932, with suppl. 1978.

Rouzet: Anne Rouzet, *Dictionnaire des imprimeurs, libraires et éditeurs des XV^e et XVI^e siècles dans les limites géographiques de la Belgique actuelle*, Nieuwkoop, 1975.

Smeyers: Maurits Smeyers, 'De Leuvense boekdrukkunst en de Universiteit 1473-begin 17de eeuw', in *Verslag Vijfde Colloquium De Brabantse stad*, 's Hertogenbosch, 1978, 319-357.

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