

lich's concept of 'belief-ful realism' to get him out of his difficulties. This is hopeless.

Through all this mist of approximations, these references to 'an organismic understanding of national community', or the 'soteriological nature of the relation' between divine authority and positive law, one gets exasperatingly brief glimpses of the real subject of the book, as on p. 146: 'The Puritans contested with the crown over its claim to legislate at will for the church and found that both the Bible and the common law tradition proscribed the king's unrestrained lawmaking for the church.' Such an observation, though unhappily phrased, at least assures the reader that Mr. Eusden does somehow know the right questions to ask, however muddled his answers may be.

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## Library News

THE HOUGHTON LIBRARY of Harvard reports a memorable year 1957-58, during which it received a record number of gifts of books and manuscripts, including a notable collection of Judaica. Some of the greatest treasures include the illuminated Book of Hours made for the daughter of Ferdinand and Isabella on her marriage to Philip the Fair in 1496, a work 'unsurpassed by any Flemish manuscripts now in this country', and an eleventh-century Swiss manuscript of the Homilies of Bede, Gregory the Great, and St. Augustine, and a twelfth-century Lectionary from the convent of All Saints, Oberwesel.

The Houghton received fifty incunabula of which twelve are not in Stillwell or are the only copies recorded there. These include a first edition of Matthaeus Silvaticus, *Liber cibalis et medicinalis pandectarum*, Naples, April 1, 1474; an apparently unique copy of the only edition of Antonio de Lebrija's *Tabula dela diversidad delos dias y horas y partes de hora en las ciudades villas y lugares de Espana y otros de europa*, Pamplona, 1499; and the only traceable copy of *Sermones notabiles ac magistrabiles sup' salutaciōe augetica* [sic] *ave maria*, Haarlem, J. Andreae, 1486; perhaps the first edition of Marcus Manilius' *Astronomicon*, Bologna, 1474 [the library also has the undated and perhaps earlier Regiomontanus Nuremberg edition]; two editions of Solinus, *Poly-*

histor, Milan, ca. 1475, and Venice, 1498; the first edition of Albertus Magnus, *Philosophia pauperum, sive philosophia naturalis*, Toulouse, ca. 1480; a unique copy of Pietro Martire d'Anghiera's *Opera*, Burgos, 1498; and a 'superb' copy of Cardinal Bembo's *De Aetna dialogus*, 1496. There are three Czech incunabula, two Bibles, Prague, 1488, and Kuttenberg, 1489, and a vernacular *Passional* of Jacobus de Voragine, Prague, 1495.

By far the largest single gift was that of the Lee M. Friedman collection of Judaica, the greatest collection of its kind. It comprises between six and seven thousand pieces, beginning with eight charters or rolls of the twelfth to fourteenth centuries. It includes a copy of Bishop Grosseteste's *De cessatione legalium* made about 1300. It was published by Mr. Friedman in 1934. Thirty incunabula include five unique in America: *Seelen-Wurzarten, bewahrung dass die Juden irren*, Nuremberg, F. Creusner, 1473; the first edition of J. M. Tuberinus' tract on the supposed ritual murder of three-year-old Simon, March 24, 1475; the *Passio beati Simonis Pueri Tridentini*, Rome, 1475; and the Augsburg edition 1475, and the same author's *Epigrammata*, Trent, 1482, on the same subject. Five incunabula editions of Rabbi Samuels' *Epistola contra Judaeorum errores*, twenty-three later editions in several languages, and two early manuscript translations are in the collection. Harvard now has an almost complete series of the controversy between Johan Pfefferkorn and Anton Reuchlin with the addition of six tracts in the Friedman collection. There is more than a shelf of Spanish and Portuguese *autos-da-fé*, including one Peruvian one. Thirteen works by Menasseh ben Israel and many Cromwellian tracts on the readmission of the Jews to England are balanced by long rows of tracts and broadsides on the enfranchisement of the Jews in Revolutionary France, the naturalization controversy in England in 1753 and the 1848 controversy in Austria. There is also a large collection on the Dreyfus case which will be kept together at Harvard.

Harvard's acquisitions include eighty-nine 'stc books' of which sixteen are unrecorded and twenty-two are unique in America. There are: William Thomas' translation from Livy of Cato's speech and Valerius' answer, under the title, *An argument, wherein the appaiale of women is both reprovved and defended*, T. Berthelot, 1541; an unrecorded tract on the Spanish match, *Prince Charles his welcome from Spain*, G. E[ld] for J. Wright, 1623; several works on the art of dying, includ-

ing W. Perneby's *A direction to death*, 1599; and *A proclamation made in the name of his majesty of Spaine* [Philip IV], for the apprehending of all such persons sent out of Millane by Prince Mammon, 1630. Two unrecorded variant titles include one of Golding's translation of Solinus' *The worthie worke . . . contayning many noble actions*, 1587. A copy with the normal cancel title, *The excellent and pleasant worke*, was also received. The other variant title is in a copy of the 1620 edition of Lord Howard, Earl of Northumberland's *Against the poyson of supposed prophesies*. It is described as 'By the L. H. Howard' and bears no imprint but the date '1622'. Of the eighteen unrecorded editions of Lewis Bayly's *The practise of pietie*, the Houghton now has the 'seventh' of 1616. Of other rare editions there are *A newe booke of copies, containing divers sortes of sundry hands*, 1620; *Here be the gathered counsailes of saynct Isodorie*, 1539; and an undated edition of ca. 1638 of Nicholas Ling's *Politeuphuia*. Other less rare acquisitions include Gilles Corrozet's *The images of the old testament*, Lyons, 1549, with Holbein woodcuts; Johann Boemus, *The fardle of facions*, 1555; the rare *Declaration of the reasons, moveing Don Emanuel . . . to forsake the Romish religion* [Amsterdam], 1634; the first edition of James Sanford's translation of L. Guicciardini's *The garden of pleasure. Contayneinge most pleasante tales*, 1573; the first complete edition of *The pleasant history of Lazarillo de Tormes*, 1639; and *I sete libri dell' arte della guerra* (London, John Wolfe, 1587), which completes the Harvard collection of all English-printed Machiavellis before 1640. There is a fine copy of César Oudin's *A grammar Spanish and English*, 1622; John Proctor's *The historie of Wyates rebellion*, 1554; A. Munday's trans. of José Teixeira's *The strangest adventure that ever happened*, 1601; the only copy in America of James Wadsworth's *The contrition of a protestant preacher*, St. Omer, 1615.

There are volumes of such interesting provenance as John Bird's *Grounds of grammar*, Oxford, 1639, which belonged to seventeenth-century Harvard graduates; Sir Edward Hoby's translation of La Popelinière's *Historie of France*, 1595, which belonged to William Cecil, Lord Burghley; King James's *Apologia pro iuramento fidelitatis*, 1609, printed on large paper and presented to Maurice, Landgrave of Hesse; William Patten's own copy, interleaved and signed, of *The calendar of scripture*, 1575; Humphrey Dyson's copy of *A Jewes prophesy*, 1607; Johann Huttick's *Imperatorum & Caesarum vitae, cum imagin-*

*ibus*, Lyons, 1551, in a binding showing the arms of Queen Elizabeth, and containing the signature of Leonard Digges; and the account of Frederick of Württemberg's visit to England in 1592, written by his secretary, Jacob Rathgeb, as *Kurtze und warhaffte beschreibung der badenfahrt*, Tübingen, 1602, a work of some Shakespearian interest.

There are also several important manuscripts: a contemporary account of the marriage of James IV of Scotland to Margaret, daughter of Henry VII, 1503; a draft of the French ambassador, Christophe de Harlay, Comte de Beaumont's official letter on the death of Queen Elizabeth, April 8, 1603; six volumes of speeches delivered in the Parliament of 1628, and of Star Chamber cases; and a letter written by Buckingham from Madrid April 29, 1623.

Of sixteenth-century European books over 200 were received in addition to those in the Judaica collection. A list of the most notable authors follows:

*Le livre de Beufues de Hantonne*, Paris, A. Verard, ca. 1502 (only other perfect copy at Aix)

Jean Antoine de Baïf, *Les jeux*, Paris, 1572; and *Les passe tems*, Paris, 1573

Florent Crestien, *Apologie, ou defense d'un homme chrestien pour imposer silence aux sottes reprehensions de M. Pierre Ronsard*, 1564 (Blanchemain copy)

Robert Garnier, *Les juïfes, tragedie*, Paris, 1583

Antoine Héroet, *Opuscules d'amour*, Lyons, 1547

Maurice de La Porte, *Les epithetes*, Paris, 1571

Bérenger de la Tour d'Albenas, *Le siècle d'or*, Lyons, 1551 (Yemeniz copy)

François Le Gaget, *Bergerie ou deploration pastorale*, Paris, 1584

Gabriel de Minut, *De la beaute. . . d'une dame Tholosaine, nommee la belle Paule*, Lyons, 1587 (suppressed and rare)

Blaise de Lasseran-Massencome Montluc, *Commentaires . . . ou sont descris les combats*, Bordeaux, 1592

Guy du Faur, Seigneur de Pibrac, *Traduction d'une epistre Latine*, Paris, 1573

Maurice Scève, *Saulsaye. Eglogue de la vie solitaire*, Lyons, 1547

*Les songes drolatiques de Pantagruel*, Paris, 1565 (the Duke of Hamilton's copy)

Claude Turrin, *Les oeuvres poetiques*, Paris, 1572

Among the first editions of French translations are: Jean de Vauzelles, *Les sept pseaulmes de la penitence de David*, Lyons, 1540, by Pietro Aretino; the second edition of Jehan Fleury, *Le livre des deux amans Guisgard & Sigismunde*, Paris, ca. 1505, by Leonardo Bruni;

Antoine Macault's translation of Diodorus Siculus, *Les trois premiers livres de l'histoire*, Paris, 1535; Victor Palma Cayet's translation of *L'histoire prodigieuse et lamentable du Docteur Fauste*, Paris, 1598, which omits the Lutheran German preface and substitutes a letter condemning all kinds of free thought, including Protestantism; two translations from Marsilio Ficino by Guy Le Fèvre de La Boderie, *Discours de l'honneste amour sur la banquet de Platon*, Paris, 1578, and *Les trois livres de la vie*, Paris, 1582; the anonymous translation of L. Guicciardini's *Description de tout le païsbas*, Antwerp, 1567; Hugues Salel's translation of *Les dix premiers livres de l'Iliade*, Paris, 1545 (de Thou-Rahir copy); a manuscript translation of Machiavelli's *Le prince*, written ca. 1550 and differing from the three published sixteenth-century translations; Guillaume de Tignonville's *La forest et description des grans et sages philosophes*, Paris, 1532; the dedication copy with the arms of Charles IX of Jean Gillot's translation of Nicephron's *L'histoire ecclesiastique*, Paris, 1567.

There are over two dozen volumes on official ceremonies, including several fine copies from the Didot, Yemeniz, and Rahir collections: Pasquier Le Moyne's, *Le couronnement du roy Francois premier*, Paris, [1520]; *Le sacre et couronnement du roy Henry deuxieme de ce nom*, Paris, [1547]; Hardouin Chauveau's *C'est l'ordre qui a este tenu a la entrée, qui Henri duezieme à faicte en Paris*, Paris, 1549; Francois de Signac's account of the funeral of the same monarch, Paris, 1559; two variant copies of Pierre de Paschal's *Henrici II, Galliarum regis elogium*, Paris, 1559, and similar pieces.

There are a large number of illustrated or finely printed French books including Jean Pélerin's *De artificia p'spectiva*, Toul, 1505; Jean Cousin's *Livre de perspective*, Paris, 1560; four editions of Petrarch, including the first translation of *Les triumphes*, Paris, 1514; and three works published by Jean de Tournes, *La metamorphose d'Ovide figuree*, 1557, *Figures du nouveau testament*, 1556, and *Quadrius historiques de la Bible*, 1558.

There are several important collections of proverbs, acquired mostly from the Stirling-Maxwell library, several Portuguese books, and many works of Italian literature, including Catherine de'Medici's copy of the *Orlando Furioso*, Lyons, 1556; the first edition of Boiardo's translation of *Apulegio volgare*, Venice, 1518; F. Belo's *El pedante: comedia*, Rome, 1538; L. Dolce, *Dialogo della pittura*, Venice, 1557;

Fabrizio de Fornaris' *Angelica, comedia*, Paris, 1585; Machiavelli's *Clitia comedia facetissima*, Florence, 1537; and a letter dated November 27, 1501, from Lucrezia Borgia to her father-in-law, Ercole d'Este, with her signature.

Among the religious works are first editions of Calvin's *Consilium admodum paternum Pauli III*, Strasburg, 1542, and *Sermons . . . sur les dix commandemens de la loy*, Geneva, 1557; the first edition of Jan Hus, *Epistolae*, Wittenberg, 1537; and two first editions of Zwingli, *Quo pacto ingenui adolescentes formādi sunt, praeceptiones pauculae*, Basle, 1523, and *De vera et falsa religione*, Zurich, 1525; and a goodly number of *Heures*, *Psalters*, etc., including the *Canones et decreta* of the Council of Trent, Lyons, 1564, in a binding showing the device of Charles de Guise, Cardinal of Lorraine.

Among the humanists' works is a first edition of Philippus of Leyden's *De reipublice*, Leyden, 1516; several dictionaries and editions of the classics, and a goodly number of scientific works, including the first Servetus edition of Ptolemy's *Geographicae*, Lyons, 1535, many copies of which were burned by Calvin's order.

Of seventeenth-century European books there were a hundred and fifty volumes, sixty-three Mazarinades, and a hundred odd broadsides and twenty manuscripts, of which many were notable for binding or provenance. Many were from the Lachèvre sale. Among these, the fourth and sixth editions of La Rochefoucauld's *Reflexions* nearly complete Harvard's series; the first edition of Saint-Évremond's *Le comédie des academistes*, 1650, together with the second edition of his *Oeuvres meslées*, Paris, 1668–69, shows the signature of John Evelyn, Jr.; and five additions to Harvard's Campanella first editions almost completes that series. There is also a copy of the rare first edition of William Harvey's *Exercitatio anatomica de motu cordis*, Frankfurt, 1628, with notes throughout of Marco Aurelio Severino, to whom the book was presented by its author. Finally, there is a noteworthy collection of Spanish classics. Surely the motto of the Houghton Library should be, To him that hath it shall be given.

THE FOLGER LIBRARY added over 6,000 titles to its collection of printed books during 1957–58, most of them sixteenth- and seventeenth-century editions, although the library is constantly building its refer-

ence collection and has already, under the able guidance of its present Director, achieved the status of an excellent working library for the research scholar. Beginning as a specialized library devoted to Shakespeare and Shakespearian scholarship, it has broadened out to include the English literature of the sixteenth and seventeenth centuries, and since the literature of the Renaissance was so eminently international in its interrelationships, it is not surprising that one of the most important acquisitions of the year is an eighteenth-century transcript of significant papers in the archives of the Strozzi family of Florence, a family which, until 1537, rivaled the Medici there. The collection consists of 185 volumes written in a clear, professional hand, of transcripts of letters, reports, 'relations' of ambassadors, literary pieces, essays, diaries, and diplomatic exchanges. There are letters concerning Cardinal Mazarin and the papal envoys to France in the seventeenth century, unpublished reports of the Council of Trent, diaries of several papal nuncios, and three versions of a life of Filippo Strozzi, the one who married a Medici but failed to end the quarrel. The collection was brought to the attention of the Folger by John L. Lievsay (Tennessee), a member of RSA.

The library has also acquired about 250 rare works of Martin Luther and his contemporaries, and nine sixteenth-century items were added to a large Calvin collection. Twenty-five items were added to the Folger's large collection of sixteenth-century editions of Erasmus' works.

Among the accessions also are some eighteenth- and even nineteenth-century rare books, and there are some excursions into the field of the history of science, especially of medicine.

We are glad to see that *Middle-Class Culture in Elizabethan England*, Louis B. Wright's first book, which has achieved the status of a classic of scholarship, has been reprinted and is now available through the Cornell University Press, as are also reprints of the J. Q. Adams' colotype facsimile of the unique 1599 copy of Shakespeare's *The Passionate Pilgrim*, and Hyder E. Rollins' reproduction with Introduction of the important third (1612) edition of the same work. The first printing of the authentic text of *Titus Andronicus* (1594), with an introduction by J. Q. Adams, and a facsimile edition of Thomas Middleton's *The Ghost of Lucrece*, are also now available.