



The Queen of Fortune and her Wheel, from the Rylands manuscript of Lydgate's "Troy Book". England. Fifteenth century

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NOTES AND NEWS

JOHN LYDGATE, Benedictine monk of the Abbey of Bury St. Edmunds, formed, with Chaucer and Gower, one of the poetical triumvirate of his period. Born ^{THE} FRONTISPIECE shortly before Richard II came to the throne, he lived through the reigns of Henry IV and Henry V and for the greater part of the reign of Henry VI. The Library possesses manuscripts of two of his larger works, the "Troy Book" and the "Falls of Princes". A miniature from the former, and earlier, is given as the frontispiece to this number.

The "Troy Book" or, as the manuscript entitles it, "The boke of the sege of Troye", is an amplified version of the prose "Historia Destructionis Troiae" of Guido delle Colonne and was undertaken at the instigation of the Prince of Wales, later Henry V. It was begun in the autumn of 1412 and completed in 1420. The Rylands manuscript, which was formerly in the Crawford collection, is a folio volume dating from about the middle of the century and is richly illuminated throughout. The miniatures, some of which fill half the page while others are painted across the wide margins, number in all sixty-nine, but two only can be mentioned here. On the opening page, preceding the text, is shown Lydgate kneeling before the king to whom he presents his book. This has been considered to be an authentic portrait of the poet; the presentation scene itself is, of course, found in other manuscripts. At the beginning of Book II (fol. 28^v) occurs the miniature of the Queen of Fortune

shown as our frontispiece. She is depicted crowned and robed in ermine and red, holding her wheel. Around her are kings, queens, ecclesiastics and others, some clinging to the wheel, others with hands raised in supplication and, on her left, those who have not been favoured being thrown to the ground. The gowns and head-dresses are in a variety of colours, and the crowns and wheel in burnished gold, while the background is deep blue and, at the bottom, dark green.

Another depiction of the same allegory occurs in one of the Library's Visigothic manuscripts, the "Moralia in Job" of St. Gregory, which dates from the late ninth or early tenth century. A drawing of Fortune and her wheel, filling half a page, has been added in the twelfth century in a blank space at the end of cap. XXII. Much simpler in design than the scene in the "Troy Book", it is in an outline of dark blue to which some red has been added and shows Fortune seated, turning the wheel with her right hand. Instead of the crowd of figures there are only four kings. The extent to which Fortune has favoured them or not is indicated by their positions round the wheel and by the words "regnabo", "regno", "regnaui" and "sum sine regno" written at the side of each.

The Library's manuscript collections relating to the period of the Napoleonic Wars have recently received a further addition by the acquisition of another portion of the ^{PITT PAPERS} Pitt Papers. Although this extends in date from 1766 to 1814, the bulk relates to the early years of the nineteenth century and comes mainly from the papers of John Pitt, 2nd Earl of Chatham, as Master-General of the Ordnance, an office he held, with a brief interlude, from 1801 to 1810. It consists of correspondence, reports, memoranda and plans the majority of which are concerned with the proposed defences of various parts of England, particularly the South Coast, against the threatened invasion, the defences of Quebec, Trinidad and Ireland, projects for attacking the Spanish colonies in South America, and details of ordinance to be supplied to various expeditions. John Pitt's niece, Harriot Hester Eliot, was the wife of Lieutenant-General Sir William Henry Pringle (d. 1840) and the acquisition also includes military

correspondence and records, confidential reports, casualty lists and allied documents from Pringle's papers while serving as Commander of the Second Brigade in the Peninsula. Letters of a number of military leaders prominent in the campaigns occur throughout the collection, among them being Frederick, Duke of York (the Commander-in-Chief), Wellington, Sir Rowland Hill and Fitzroy Somerset (later Lord Raglan). The Pringle records have a particular interest for the Library as they directly supplement the collection of military correspondence and papers of General Sir Henry Clinton (d. 1829) and his brother General Sir William Henry Clinton (d. 1846) which was acquired in 1958 and of which an account has been given in a previous number of this BULLETIN (vol. 41). The recent acquisition also contains two smaller groupings of personal correspondence. The earlier consists of letters written to her mother between 1766 and 1786 by Harriot Pitt, daughter of the 1st Earl of Chatham, the later of letters from Pringle to his wife, Harriot Pitt's daughter, mostly written from the Peninsula between 1811 and 1814.

Among the early Gospel Books in the Library Latin MS. 87, which dates from c. 1000, has a particular interest, both stylistically and by virtue of its provenance. Dr. Bernhard Bruch of the Staatsbibliothek at Bremen, whose valuable account of the ancient Cathedral Library of that city was published in the December (1960) number of *Philobiblon*, has recently completed a study of this codex in which he has drawn attention to the veneration in which it was held at Bremen and to its unusual history. It is apparently the only volume to survive the Cathedral fire of 1041 and, with the "Golden Psalter" of Charlemagne, now in Vienna, one of the only two volumes to escape the plundering of the Cathedral Library by Henry the Lion in 1155. Dr. Bruch has kindly forwarded us the following account of his investigations, which he entitles "How Bremen Cathedral Lost its Oldest Gospel Book (Rylands Latin MS. 87) and the Vienna 'Golden Psalter' of Charlemagne":

RYLANDS
LATIN MS. 87:
THE OLDEST
GOSPEL BOOK
OF BREMEN
CATHEDRAL

"Among the oldest constituent parts of the Bremen Staatsbibliothek, which celebrated its tercentenary in November 1960,

are the remains of the former archiepiscopal Cathedral library, which was seized by Sweden in 1650 and removed to Stade. Only a small portion of the 600 known titles returned to Bremen in 1684 for the Athenaeum¹ and not more than six manuscripts (including three superbly illuminated codices) of the pre-Gothic period bear witness today to the wealth of early medieval manuscripts which this old archiepiscopal centre must once have possessed. Nothing, however, even of this oldest portion, goes back beyond the middle of the twelfth century,² and for this at least no blame can be attached to Sweden. For the fire in the Cathedral in 1041 had already destroyed everything which it had formerly possessed of the treasures of Carolingian or Ottonian book-art—with, so far as is known, one single exception: the Cathedral's Ottonian Gospel Book of c. 1000, which has been since 1901 in the John Rylands Library, Manchester, where it is now Rylands Latin MS. 87.

“Whether this manuscript was written in Bremen itself or elsewhere is not clear—its illumination, at least, shows the stylistic influence of Cologne—but it was at any rate executed for Bremen Cathedral. On this difficult question, as well as for a description of the manuscript itself and an assessment of its artistic value, we can only refer to the relevant literature and facsimiles,³ for we are concerned here solely with the importance

¹ The Royal Swedish Lutheran Latin School, recently founded near the Cathedral as a rival to the city's famous reformed “Gymnasium illustre”.

² The well-known Echternach Book of Pericopes of c. 1040 (MS. b 21 of the Bremen Staatsbibliothek) cannot be numbered amongst the ancient possessions of Bremen, but comes from the Library of Melchior Goldast von Haiminsfeld, purchased by the city council in 1646.

³ A. Goldschmidt, *Die deutsche Buchmalerei*, vol. 2 (Berlin, 1928), on Pl. 98; V. C. Habicht, *Niedersächsische Kunst in England* (Hanover, 1930), on Pl. 1; M. R. James, *A Descriptive Catalogue of the Latin Manuscripts in the John Rylands Library*, i. 157 ff. and Pls. 113-16. Habicht's view (op. cit. p. 7, ll. 8-10), at variance with that of Goldschmidt and James, that this Bremen Gospel Book is to be dated only c. 1050 instead of c. 1000 must be categorically rejected. The hand is of the type found c. 1000 and Habicht's supposed proof of its dating, namely an asserted similarity of style between its miniatures and those of the Gospel Book in the Department of Prints at Berlin (MS. 7), is based on shaky premises. The attempt of Habicht, as of G. Swarzenski (*Die Regensburger Buchmalerei*, Leipzig, 1901, pp. 16 ff.), to establish the localization of the Berlin Gospel Book as Bremen

of the codex for Bremen and with the question as to when and how it came to stray from the Cathedral.

“ Rylands Latin MS. 87 is one of the four earliest manuscripts formerly belonging to the Cathedral which can still be traced, although none of them is any longer in Bremen. They consist of three Ottonian Gospel Books and the sumptuous ‘ Golden Psalter ’ of Charlemagne. Originally only the three Gospel Books were intended for Bremen Cathedral and of these, the two later ones, which are in the somewhat stiff late Ottonian style and are, moreover, both of disputed origin, only date from the second half of the eleventh century, after the Cathedral fire. One of them, formerly in the possession of the abbey of St. Michael at Lüneberg, belongs today to the Niedersächsische Landesmuseum in Hanover ;¹ the other, previously the property of the Benedictine monastery at Niederaltaich (Donau, between Regensburg and Passau), belongs to the Staatsbibliothek at Munich.² On

remains incapable of proof and has indeed already been convincingly refuted by E. F. Bange, who has shown the Berlin manuscript on good evidence to be the work of Hildesheim (*Monatshefte für Kunstwissenschaft*, Jg. xv (1922), 1 ff.). As the Berlin and Manchester codices have no connection one with the other, the evidence for dating the latter, like the former, c. 1050 falls to the ground. But above all, in his attempts at dating, Habicht has completely forgotten the Cathedral fire of 1041. If the Gospel Book in Manchester had in fact only been executed for the Cathedral about 1050, after the fire, then the legend of its supposed descent from Ansgar would never have arisen, for what had only come into being after the fire could not have been maintained to be ancient. Only that which dated from before the fire could have appeared venerable enough to give rise to the legend.

¹ Sect. XXI a, No 37, Cod. memb. 4^o (recently on exhibition in the Kestner Museum in Hanover). Cf. A. Böckler, *Das goldene Evangelienbuch Heinrichs III* (Berlin, 1933), p. 85 ; “ Kunst des frühen Mittelalters, Berne Kunstmuseum Ausstellung ”, Berne, 1949, No. 99 ; F. Stuttmann, *Der Reliquienschrein der goldenen Tafel des St. Michaelsklosters in Lüneberg* (Berlin, 1937), pp. 53-62 and Pls. 25, 52-66. (The conjecture advanced by Stuttmann on p. 61, that this Gospel Book was presented to the abbey about 1440 through Archbishop Balduin, is hardly correct. On this cf. below, p. 279, n. 1.

² Cod. lat. 9475. Cf. G. Swarzenski, *Die Regensburger Buchmalerei des 10 und 11 Jahrhunderts* (Leipzig, 1901), p. 16, n. 3 ; A. Böckler, op. cit. p. 85 ; “ Kunst des frühen Mittelalters ”, *ut sup.*, No. 100 ; A. Goldschmidt, op. cit. vol. 2, on Pl. 97 ; V. C. Habicht, op. cit. on Pl. 2. (Traceable at least since the fourteenth century in Bavaria and perhaps already then at Niederaltaich. But probably there even before that, cf. below, p. 279, n. 1.

the other hand, the 'Golden Psalter',¹ a work of Dagulf, a scribe of the Palace school, preserved today in the National Library at Vienna, was originally a present from Charlemagne to Pope Hadrian I and only came later to Bremen Cathedral as a gift from Henry IV to Archbishop Adalbert.

"From the remotest time the 'Golden Psalter' and the first of the three Gospel Books (Rylands Latin MS. 87) have ranked as the most precious manuscript treasures of Bremen Cathedral, and this not merely as its two oldest codices, but because they were regarded above all as sacred relics, rich in legendary association; for this reason, too, they had a common history until their later and simultaneous alienation. Both have written on their opening pages the entries, dating from the middle of the seventeenth century, which record the bases for these legends and for the reverence in which the manuscripts were held. In the case of the Gospel Book it is a short sentence: 'Hoc Evangeliorum Codice usus fuit S. Ansharius dum esset in vivis, et multis exinde seculis in Ecclesia Bremensi veluti sacer adservatus est.' In the 'Golden Psalter' the lengthy entry, based on a statement of mayor Hemeling of c. 1415, begins with the words: 'Hocce Psalmorum Davidicorum codice Beata Hildegardis Caroli Magni Coniux dum viveret usa fuit. Quem dein(de) Ipse Imperator . . . Ecclesiæ Bremensi Ao. Chr. 888 donavit. In qua octo integris seculis . . . veluti sacer habitus . . .' Both these legends are, of course, fantastic. An Ottonian Gospel Book of c. 1000 can not have been in the possession of Archbishop Ansgar (d. 865), nor can the 'Golden Psalter' have been a manual of devotion of the wife of Charlemagne or have been presented to Bremen by him. For the Psalter contains the dedicatory verse written by Dagulf himself explicitly recording that it was an imperial gift to Pope Hadrian I. And, further, Adam of Bremen clearly states that Archbishop Adalbert only received it about 1065 from Henry IV, whose father, Henry III, had probably brought it back to Germany from Rome. But it is due entirely to the pious error

¹ Cod. Vind. 1861. Cf. R. Beer, *Denkmäler der Schreibkunst aus der Handschriftensammlung des Habsburgisch-Lothringischen Erzhauses* (Leipzig, 1910), pp. 29-68 and coloured plates 17-26; E. Grohne, *Altbremischer Kunstwerke Schicksal und Verlust* (Bremen, 1928), pp. 9-12.

of these legends that the two manuscripts owe their long stay in Bremen. As presumed relics of those two holy persons, both highly revered in Bremen, they were preserved, not in the Cathedral library or school, but with the other Cathedral treasures in the Cathedral itself, and it was as a result of this that they escaped in 1155 that plundering of the rest of the Cathedral library by Henry the Lion which almost certainly took place after his conquest of Bremen and must have despoiled the Cathedral of its two other late Ottonian but 'non-sacred' Gospel Books.¹ To lay hands upon the holy relics in the Cathedral itself would have been an act of sacrilege not possible for Henry to commit. So 'Ansgar's' Gospel Book and Charles' 'Golden Psalter' remained safely at Bremen until the middle of the seventeenth century.

"Hitherto, however, it could not be clearly established how and when both manuscripts suddenly disappeared from Bremen. The Gospel Book, as is indicated by the printed book-plate bearing a coat of arms which is pasted in the front, came at this time into the private possession of Franz Wilhelm von Wartenberg, Bishop of Regensburg and Osnabrück. The 'Golden Psalter', although without its sumptuous ivory binding, became part of the library of the Emperor Leopold I. And yet the problem is easily solved if one recognises the connection between the entries in both manuscripts, cited above, recording the legends of their associations.

"Both entries are, it is true, undated and without indication of their place of origin. But the one in the 'Golden Psalter' is at least signed in the same hand by an imperial notary, Johannes Henseler, who is otherwise, in Bremen at all events, unknown. The whole entry, the last seven lines and signature of which are in Henseler's personal cursive and the rest in a fine, imposing book-hand, probably also written by him, shows a striking similarity as regards date and style to the entry in 'Ansgar's' Gospel Book, which in appearance falls perhaps mid-way between

¹ This has been dealt with more fully in my "Die alte Bremer Dombibliothek. Ihre Geschichte und die hochromanische Buchmalerei in Bremen", in *Philobiblon*, Jg. IV/4, 1960, p. 295 and n. 4, and correction slip. Through Henry the Lion the two Gospel Books taken from Bremen came to the monasteries in Lüneburg and (although it is not clear how) Nideraltaich.

Henseler's two hands. Although doubtless not by the same hand, both entries nevertheless clearly reveal writers of the same school and possibly also from the same scriptorium. Quite unmistakable, however, is the linguistic identity of their bad Latin; 'Hoc(ce) codice . . . usus (usa) fuit', 'dum esset in vivis (dum viveret)', 'multis (octo) seculis veluti sacer adservatus (habitus)'. The two entries together form a pair and have apparently the same aim and purpose—namely, the acquisition of the two manuscripts, probably at the same time, by the notary John Henseler on behalf of Franz Wilhelm, Bishop of Regensburg and Osnabrück.

“A probable date for this would be the year 1649 or, at the latest, the beginning of 1650. For it was only in 1649 that Wartenberg became Bishop of Regensburg and as such gave precedence to this title before all his others on his book-plate in the Gospel Book, while, on the other hand, the inventory of the Cathedral library handed over to Sweden by the Stade protocol of May to July 1650 no longer includes these two manuscripts. For Franz Wilhelm the acquisition of both formed part of the systematic purchases of important Catholic relics which, with papal authorisation, he was making throughout the whole of the Protestant north of the empire with the purpose of establishing new cult-centres in the Catholic south. Already in the previous year, the long-established Protestant Cathedral chapter of Bremen, in need of funds to finance its expensive lawsuit against the Swedish crown, had alienated to him the superb and exceedingly costly Cosima and Damian shrine of the Cathedral for removal to Munich.¹ The two sacred manuscripts were now also made over to the Bishop, but apparently not before removing from the Psalter its valuable ivory plaques in order to increase the net proceeds by a separate and undisclosed sale. (Today the plaques belong to the Paris Louvre.) The entries in the two codices recording the legends of their associations served as notarial confirmation for the Bishop that he was acquiring in these manuscripts genuine and reputable sacred relics. That the notary Henseler, who was unknown in Bremen, acted as the Bishop's

¹ J. Focke, *Die heiligen Cosmas und Damian und ihr Reliquienschrein in Dom zu Bremen*, in *Bremen Jahrbuch*, xvii (1895), 128-61.

agent in this sale, is all the more likely in view of his probable Osnabrück origin as a relative of the then Cathedral Syndic and Chancellor Franz Wilhelm Henseler (Chancellor, 1624-33). Wartenberg could already have become acquainted with him when Bishop of Osnabrück and employed him on similar commissions, although John Henseler's name is nowhere else traceable in Osnabrück.

“Of the two Bremen manuscripts, Wartenberg retained the Gospel Book as his private property, to judge from the evidence of his book-plate and coat of arms, but the Psalter of Charlemagne he apparently acquired from the outset for the Emperor Ferdinand III. For there is no mark of the Bishop's ownership in the Psalter to indicate that it came to Vienna only after his death (1661), nor would Leopold I's librarian Lambeck have been so surprised in 1666 at finding it in the imperial library,¹ nothing of its acquisition during Leopold's time (he was Emperor from 1658) being known to him. The 'Ansgar' Gospel Book, however, passed after the Bishop's death through various private hands until in 1901 it was acquired by the John Rylands Library.”

The Library has amongst its collections two notable manuscripts from Trier, a ninth-century Psalter and a tenth-century Gospel Book written and illuminated for the Emperor Otto III, as well as a medieval jewelled binding, an illustration of which was given as the frontispiece to vol. 39 of this BULLETIN. Father Peter Becker of the Benedictine Abbey of St. Matthias at Trier, in the course of his investigations into the history of the Abbey library, has drawn attention to another volume of Trier provenance among our Latin manuscripts, no. 337. The evidence for this identification, first suggested by Dom Bruyne of the Abbey of Maredsous, has been set out in a communication to the Library by Father Becker, the contents of which we have pleasure in printing below.

A MS. FROM
THE ABBEY
LIBRARY OF
ST. MATTHIAS,
TRIER

Rylands Latin MS. 337, a miscellanea of pieces written in hands of the twelfth to the fourteenth centuries bound in an early

¹ R. Beer, *op. cit.* p. 67.

stamped binding, was formerly owned by Leander van Ess, from whom it passed to Sir Thomas Phillipps, to become No. 460 in the latter's collections. Its contents, written in a sixteenth-century hand on a strip cut from a larger piece of parchment and pasted on the recto of the first folio, are Bede's *Allegorica expositio de structura templi Salomonis*, the *In cantica canticorum* of Cassiodorus, *Quotationes totius Biblie*, and *Orationes breves*. Such contents' lists, Father Becker points out, are found in other St. Matthias codices and he instances Abteibibl. St. Matthias MS. I/3 and Inc. A.-N. 51/1922, and MSS. 43/1009, 72/1056 and 617/1553 of the Stadtbibliothek at Trier, each of which contains a list set out in the same sixteenth-century hand as that which wrote the list in the Rylands manuscript. St. Matthias codices, too, usually contain a property-note which is found in variant forms between the eleventh century and the eighteenth. Such a note appears to have been written above the contents' list in the Rylands manuscript, and, although it has been cut off, sufficient traces remain at the top of the strip for Father Becker to conjecture that it was probably of the shorter form used in the eighteenth century ("Codex San-Mathiae"); the strip itself may well have been cut from a parchment cover or first folio and pasted in the Rylands manuscript. Further, at the foot of the contents' list an eighteenth-century hand has written the figures "277". The same hand is responsible for similar figures in other St. Matthias codices and it would seem that, with these, our manuscript was included in an eighteenth-century library list, now unfortunately missing. But a catalogue of the Abbey library made about 1530 has survived and in this the Rylands manuscript appears as No. F 40.¹ Phillipps probably acquired the volume in 1824 when he purchased *en bloc* the manuscript collections of van Ess, who possessed other codices which had

¹ No. 274 in J. Montebaur, "Studien zur Geschichte der Bibliothek der Abtei St. Eucharius—Matthias zu Trier" (*Röm. Quartalschrift*, 26. Supplementheft (1931)); the full description of the contents corresponds exactly and agrees almost verbatim with that given in the list pasted in the Rylands manuscript. See also Petrus Becker, "Notizen zur Bibliotheksgeschichte der Abtei St. Eucharius", p. 42, off-printed from *Armara Trevirensia. Beiträge zur Trierer Bibliotheksgeschichte* (Trier, 1960).

belonged to this Abbey.¹ Most of the former St. Matthias manuscripts have, however, remained in Trier and Rylands Latin MS. 337 appears to be a rare stray.

The manuscript has an early German stamped binding, the sides of which are divided by a broad fillet and two narrow ones into a frame and an inner rectangle, the latter subdivided by diagonals. At the outer corners of the rectangle on each cover are roundels containing roses. Above and below these, four other roundels contain, twice, the paschal lamb and St. Katherine, each pair joined horizontally by a rectangular label in which is "Hilf Maria". Immediately above and below these labels two other lozenges show God the Father(?) with an orb. Father Becker points out that these devices occur on other known St. Matthias bindings. The lamb and St. Katherine, for example, are found on Abteibibl. St. Matthias MS. I/3 and Inc. A.-N. 51/1922, already mentioned above in connection with the contents' list, and the rose is a frequent device, as is the "Hilf Maria". Goldschmidt² refers to an incunable from St. Matthias which has a general similarity of design, including the "Hilf Maria" and paschal lamb, while MS. 229/1397 in the Stadtbibliothek at Trier, also known to have come from the Abbey, combines, like Ryl. Latin MS. 337, all these devices.

Among recent gifts to the Library two are of special interest. The first, *La legatura artistica in Italia nei secoli XV e XVI*, by Commendatore Tammaro de Marinis, is most welcome, not only from its intrinsic merit, but from the happy circumstances of its presentation. A Manchester businessman, Mr. V. G. Funduklian, expressed the desire to mark the centenary of the extension of the family business by his grandfather and great-uncle from Constantinople to Manchester, by the purchase for the Library of some book of importance. He has expressed his approval of the selection of this fine work on a fascinating subject, which has not hitherto been adequately treated. The book does not absorb the

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BOOKS:
ACCESSIONS
BY GIFT

¹ See Becker, *op. cit.* pp. 41, 42, 45, 48.

² *Gothic and Renaissance Bookbinding* (London, 1928), i. 160-1.

whole sum which Mr. Funduklian wishes to give and a further work is to be purchased which will be reported in the next "Notes and News".

In the field of fine printing three additions have been made to our private presses collection, one book from each of the Essex House, Eragny and Vale Presses. These were the gift of Mr. C. G. H. Simon, his brother Mr. Anthony Simon and his sister, Mrs. M. E. H. Goldsmith. This gift, pleasing as it is, might have been very much greater, for the list submitted to the Library was a very long one including an almost complete set of the productions of the Kelmscott Press and groups of books from other private presses. So strong, however, is the Library's collection of the work of the greater private presses, that the items now presented were the only three not already on the Library shelves.

Among the large collection of political pamphlets acquired by Mrs. Rylands as part of the Spencer collection are six volumes in which are bound some fifty tracts relating to the bitter controversy which followed the publication of the bull "Unigenitus" by Pope Clement XI on 8 September, 1713. Most of these tracts were published between 1725 and 1735 and include official statements by the leading opponents of the bull, Cardinal Archbishop Noailles and the "appellant" bishops. This collection has, by a recent purchase, been supplemented by ten volumes containing about 170 items dealing with the same theme and covering a longer period, from 1716 to 1745. At the instance of Louis XIV, who was determined to suppress Jansenism, the Pope appointed a committee in February 1712 to examine Quesnel's "Reflexions morales", the extended edition of which, "Le Nouveau Testament en Français", 1693-4, bore the approbation of Noailles, at that time Bishop of Châlons. The committee censured 101 propositions taken verbatim from the book, and the "Unigenitus" condemned these and found fault with many unspecified portions of the book, and with the translation of the New Testament. On receipt of the bull the king sent it to Noailles, who had by this time withdrawn his approbation, and summoned an assembly of

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BY PURCHASE

the clergy to accept it. Noailles, strongly opposed to unconditional acceptance and supported by no less than fifteen bishops, was unable to force his will on the assembly, but forbade his clergy to accept it unless authorized by him to do so. The Pope would have divested Noailles of the purple but was restrained by the insistence of the king and the courts on the preservation of the Gallican "liberties". It was suggested that the matter should be submitted to a national council, and, in the meantime, the universities of the Sorbonne, Nantes and Rheims rejected the bull. After the death of Louis, the Regent,—Orléans, was far from zealous in furthering the acceptance of the bull, but by 1720 Noailles and most of the opposition bishops had fallen into line. The four bishops who had first appealed to the National Council, Senes, Boulogne, Montpellier and Mirepoix to whom the name "appellants" has been given, renewed their appeal. This phase of the conflict is amply covered in the collection by printed letters, both pastoral and personal, of the Archbishop and the "appellants", addresses to and arrêts of the courts and attacks on the "appellants" by the supporters of the bull.

After the death of the Regent, power passed to the hands of Fleury, former tutor to the young king, who determined to make an example of Soanen, Bishop of Senes, the bitterest opponent of the bull. Soanen, a man over eighty years old, was in 1727 deprived of his see by the Council of Embrun and sent to a remote monastery in the Auvergne. This decision enraged the Jansenists and gave rise to a flood of pamphlets, many of which find a place in this collection.

The strong sense of persecution under which the Jansenists laboured was responsible for an outburst of religious hysteria, one manifestation of which was a great readiness to give credence to miracles. The most striking instance of this was the tremendous interest aroused by "the miracles of S. Médard", a series of supposed miraculous cures, mainly of nervous diseases, effected at the tomb of François de Paris, a young Jansenist cleric, a wholehearted opponent of the "Unigenitus", who died in 1727. To this hysteria we may also trace the behaviour of the "Convulsionnaires", who, by self-torture, worked themselves into a state of ecstasy in which they made prophecies and cured diseases.

The considerable pamphlet literature, both official and unofficial, arising from these two aspects of the struggle is well represented in the collection.

The volumes, several of which bear an *ex-libris* inscription of the Abbey of S. Volusian at Foix, cover the whole story of the attempt to force acceptance of the "Unigenitus" on the French clergy, and illustrate the opposition Cardinal Fleury met from the courts, most of which were strongly Gallican in sentiment and looked on the bull as a triumph for their enemies, the Jesuits. Under their influence opposition to the "Unigenitus" and a love for civil and religious liberty became almost synonymous. It was the type of man who had engaged in this struggle who later had a great share in the suppression of the Jesuits, and took some little part in the beginnings of the French Revolution.

This collection is not only valuable in itself as a record of an important aspect of the history of France in the eighteenth century, but its picture of the intellectual climate of the mid-eighteenth century gives it value in relation to the great French Revolutionary collection available in this Library.

At the invitation of the Manchester Branch of the Franco-British Society an exhibition of representative materials from the Library's French Revolutionary collections was arranged during the week from 12 to 19 November 1960. The Exhibition was opened by Professor A. Goodwin, Professor of Modern History in the University of Manchester and a leading authority on the French Revolution, who gave an introductory survey of the collections and their history and indicated some of the more outstanding features. Dr. Norman Hampson, Lecturer in French History and Institutions in the University of Manchester, has kindly given the following report on the exhibition.

THE FRENCH-
REVOLUTION-
ARY COLLEC-
TIONS: A
LIBRARY
EXHIBITION

"The exhibition of pamphlets, tracts, broadsides, journals, periodicals and newspapers from the Library's French Revolutionary collections combined material of particular interest and value to the historian with items having a more dramatic and general appeal. In the former instance the various publications on view served to illustrate the recent survey of these collections

made by Professor Goodwin which was published in a recent number of this BULLETIN.¹ The pamphlets, tracts and broadsides in the Library fall into three main groups—the Rowan and Adolphus tracts and a miscellaneous series of pamphlets, 15,000 of which were deposited in the Library by Lord Crawford in 1946. The pamphlets were represented in the exhibition by a carton which included a copy of the speech made by the Robespierriest agent of the Committee of Public Safety, Marc-Antoine Jullien, at Rochefort in defence of the *journée* of 9 thermidor. The Rowan tracts contributed the Abbé Baudeau's attack on Calonne and specimens from the Adolphus tracts and from the nineteen volumes of pamphlets collected on behalf of Talleyrand were also on view.

“The library's extensive collection of rare revolutionary newspapers was well represented by the publications of Mirabeau, Mallet du Pan, Barère, Loustalot, Desmoulins, Marat, Hébert and others. Peltier's *Actes des Apôtres* lay open at a page where an ironical engraving contrasting the martial exploits of comte d'Albert de Rioms with those of Charles de Lameth showed both the tone of the periodical and the fine quality of its illustrations when compared, for example, with the popular art of the *Révolutions de Paris*. After copies of the various revolutionary constitutions, from 1791 to 1799, came a selection of British material: newspapers, broadsheets and pamphlets, concerning the Revolution. A cartoon from one of these showed a virtuous John Bull resisting the temptations of a French serpent offering him various revolutionary poisons—including that of democracy.

“The period of the Terror was represented by the Bulletins of both of the revolutionary tribunals, a printed list of suspects arrested after the 9 thermidor and the table of controlled prices established in each *district* by reason of the third *maximum* of 21-22 February, 1794. Specimens of the library's mounted folio copies of the *Bulletin de la Convention Nationale* were also on view, including a singularly euphemistic account by Carrier of the *noyades* at Nantes.

“The manuscript section, besides the register of payments made to members of the *comités révolutionnaires* in 1793 described

¹ Vol. 42, No. 1 (September 1959), pp. 8-14.

by Mr. R. B. Rose,¹ included one of the ten volumes of the gazette of René Prêtre de Châteaugiron, miscellaneous documents from le Havre of a primarily personal character (tax assessments, *certificats de civisme*, etc.) and a book of naval tactics in use in the Brest fleet during the winter of 1793-4. This last, which bears the signatures of Delmotte, chief of staff to rear-admiral Villaret de Joyeuse, and of the captain of the *America*, includes a table of signals in which the names of all ships in the Brest fleet have been inserted in manuscript.

“Several exhibits were remarkable for their appeal to the imagination. Such was the placard, printed on silk, of the king’s speech at the opening of the Estates General, from which a republican hand had excised all royal titles and emblems. Robespierre’s personal copy of the bound volume of his *Défenseur de la Constitution* was perhaps the most noteworthy item in this category. Where the character of the individual publication itself was less striking, material had been so displayed as to present comment on the more important or dramatic events of the Revolution, with the result that the exhibition as a whole provided much of general interest besides offering the historian a visual indication of the extent of the library’s collection, its comprehensiveness and its rarer treasures.”

The following is a list of recent Library Publications, consisting of reprints of articles which appeared in the latest issue of the BULLETIN (September 1960):

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“The Court Festivals of Henry VII: a Study Based Upon the Account Books of John Heron, Treasurer of the Chamber”. By Sydney Anglo, Research Fellow of the University of Reading. 8vo, pp. 44. Price six shillings net.

“Henry VI and the Duke of York’s Second Protectorate, 1455 to 1456”. By J. R. Lander, Lecturer in History, University College of Ghana. 8vo, pp. 24. Price five shillings net.

“‘Tragical-Comical-Historical-Pastoral’: Elizabethan Dramatic Nomenclature”. By Allardyce Nicoll, Professor of

¹ See “The Revolutionary Committees of the Paris Sections in 1793: A Manuscript (French 110) in the John Rylands Library”, in BULLETIN, vol. 35, No. 1 (September 1952).

English Language and Literature in the University of Birmingham and Director of the Shakespeare Institute. 8vo, pp. 18. Price four shillings net.

“Hebrew Drama”. By David Patterson, Cowley Lecturer in Post-Biblical Hebrew in the University of Oxford. 8vo, pp. 21. Price four shillings net.

“The Techialoyan Codex of Tepotzotlán: Codex X (Rylands Mexican MS. 1)”. By Donald Robertson, Associate Professor of the History of Art, Newcomb College, Tulane University, New Orleans. 8vo, pp. 22. With one plate. Price five shillings net.

“The John Rylands Haggadah”. By Cecil Roth, Reader in Jewish Studies in the University of Oxford. 8vo, pp. 29. With four plates. Price six shillings net.

“The Papacy and the Ecclesiastical Province of Tyre (1100-1187)”. By John Gordon Rowe, Professor of Church History, Huron College, University of Western Ontario. 8vo, pp. 30. Price five shillings net.

“Elijah on Mount Carmel”. By H. H. Rowley, Emeritus Professor of Hebrew Language and Literature in the University of Manchester. 8vo, pp. 30. Price five shillings net.

“The Text of John Stuart Mill’s *Autobiography*”. By Jack Stillinger, Assistant Professor of English, University of Illinois. 8vo, pp. 23. Price five shillings net.

“Hebrew MS. 6 in The John Rylands Library, with Special Reference to Two Hitherto Unknown Poems by Yehudah (Halevi?)”. By Meir Wallenstein, Senior Lecturer in Medieval and Modern Hebrew in the University of Manchester. 8vo, pp. 30. With one plate. Price six shillings net.

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