

BOOKS RICH, RARE AND CURIOUS

Penelope Woods

The abbé Victor Leroquais, in a work of great sagacity and erudition,¹ allowed himself the single brief metaphor of a bee with which to point his precept: that in the study of books the nectar should be drawn from the books themselves and from documents of the time.

In October 1802 Jenico Preston wrote from Liège, where he had formerly been provost of the church of St Paul, to Archbishop Troy in Dublin.² He was writing in the wake of the Revolution, and described the dismal sight of the cathedral in ruins and churches pulled down so that houses might be built in their place. As a result of closures and removals there are, he says, frequent auctions of theology books, so that one might 'form a very extensive and excellent library and as one may say for an old song'. He was writing with the new college at Maynooth in mind, offering to buy books on behalf of the Board of Trustees and, with a practical bent, suggesting that they could be directed to the lord lieutenant or the secretary of state, thereby saving import duty. Subsequent correspondence shows that he did indeed purchase books for the college.

This is but one example of how death and the vicissitudes and upheavals in society can lead not only to the dispersal of libraries but also to their regeneration. As one example amongst many of how books came to the library it helps to explain the quintessential features of our collection: its great breadth and its richness in theology, books printed in many countries, commonly in Latin, the international language, and astutely collected by those who themselves have had close ties with Continental centres of learning.

In his letter of 9 October 1802 Jenico Preston alludes to a sale which followed the secularisation of the Benedictine abbey of St Jacques le Mineur in 1785.³ Amongst the earliest of our own manuscripts are two from Liège, one of which once belonged to the abbey of St Jacques. It is a large parchment folio, written *c.* 1330,

*Books in
manuscript*

an exegetical work on Psalm 118, 'Beati Immaculati', and attributed to Alexander of Hales (d. 1245), the Franciscan *doctor irrefragabilis* whose students at the University of Paris included St Bonaventure. Stegmüller,⁴ listing medieval manuscript sources for the biblical commentaries of Alexander of Hales, cites this manuscript alone for the text and gives St Jacques as the location, not knowing where it had gone thereafter. It was never published.

According to an inscription at the foot of the final column, the manuscript had once belonged to Johann von Wallenrode, bishop of Liège. He would have preached in that same cathedral of St Lambert that Preston saw pulled down with the loss of fifteen lives. A full-length study of him by Bernhart Jähnig⁵ relates that he was previously a member of the Teutonic Order and had been archbishop of Riga for 25 years. On his death in 1419, a year after his arrival in Liège, the manuscript passed to the Benedictines of St Jacques.

Also from Liège is a missal written on heavy paper with a Maastricht watermark, but with vellum, which is sturdier and finer, used for that part of the missal which is at the heart of the Mass and most frequently turned to—the Canon. It was written at the priory of St Léonard for the use of the community there. A certain awkwardness about the hand suggests that the scribe was unused to writing on paper, which has a rough, absorbant texture quite unlike smooth, polished vellum. The scribe was Petrus Beulonensis and his colophon proclaims triumphantly that the work was completed on the feast of St Gertrude, 1529. A sombre postscript notes his death and its cause, *ex peste*. Two prayers are penned on the flyleaf, for those at sea and those with child.

The bubonic plague which had earlier ravaged Europe in 1348 had also been the cause of death of Armand de Narcès, archbishop of Aix-en-Provence, who died in that year. So it is recorded in the great tomes of *Gallia Christiana*.⁶ A benedictional which had been written for his use was bequeathed by him to the metropolitan church of St Sauveur in Aix. Written on vellum, it is the exuberance and delicacy of the tracery, worked in the Parisian style round many of the capitals, that draws the eye. Sympathetically echoing the text, George Bellew of Dublin rebound it in vellum in the mid-nineteenth century with a blind-stamped centrepiece, and bordered with a double gold fillet.

A nineteenth-century morocco binding with ornate gilding on board and doublure equally belies the thirteenth-century manuscript within. It contains five short works by St Augustine⁷ and was written *c.* 1275 in a lively cursive script with grandiloquent flourishes which occasionally cradle a comical face. The great and as yet unsuperseeded edition of Augustine's works compiled by the Benedictines of St Maur (Paris, 1689–1700) includes them all. Nothing is known of the manuscript's early history, but it was bound in 1834 by James Adam of Dublin for the great Irish bibliophile Frederick William Conway.⁸ At the auction of Conway's books⁹ following his death, the manuscript was sold for a mere thirteen shillings. It was a time when a contemporary illustrated book would wildly outstrip a medieval manuscript when under the hammer.

For the thirteenth and fourteenth centuries, then, there is a small but neatly balanced collection aptly reflecting a society where books were primarily written, transcribed and used for religious purposes: the Bible, liturgical texts, works of the early Church Fathers, and biblical commentaries by contemporary theologians. Moving into the fifteenth century, manuscript liturgical texts include a Franciscan breviary of 1483 which later belonged to Laurence Renehan.¹⁰ By the beginning of that century, increased interest from the laity in possessing devotional works of their own was resulting in the production of the quasi-liturgical and highly decorative Book of Hours, at such a rate that L.M.J. Delaissé confidently describes it as the commonest surviving medieval manuscript. The abbé Leroquais, describing it as the prayer-book of the Middle Ages, traces the evolution of the Book of Hours through a gradual disengaging of certain elements of the breviary.¹¹

Unsurprisingly, then, we have two fifteenth-century Books of Hours in manuscript and a later one of 1526, a hybrid which straddles the two realms of the hand-written book using quill-pen on vellum and the printed book using movable type and paper. The earliest of the three, written *c.* 1440, is Flemish and, though it is not said, comes from Bruges, then the largest production centre



Illustrating human mortality, a woodcut from *Contemplacions*, erroneously attributed to Richard Rolle and printed by Wynkyn de Worde in London, 1506.

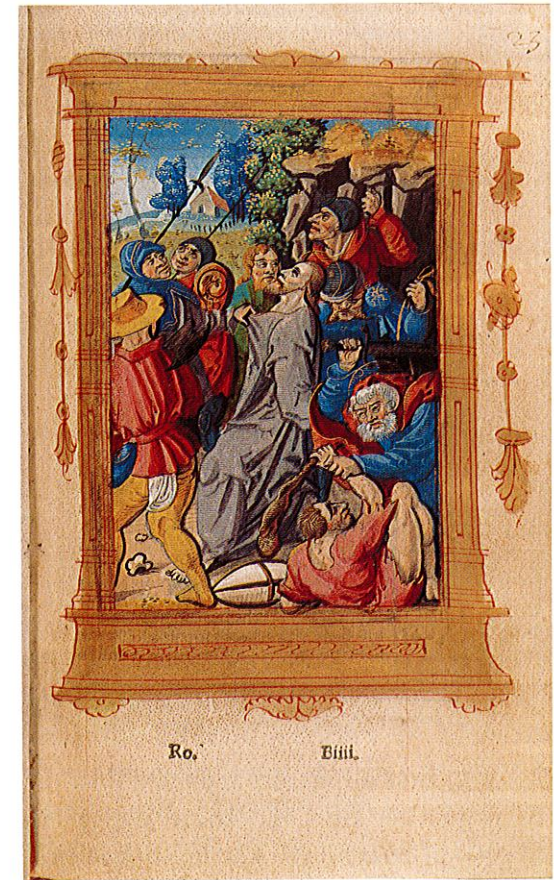
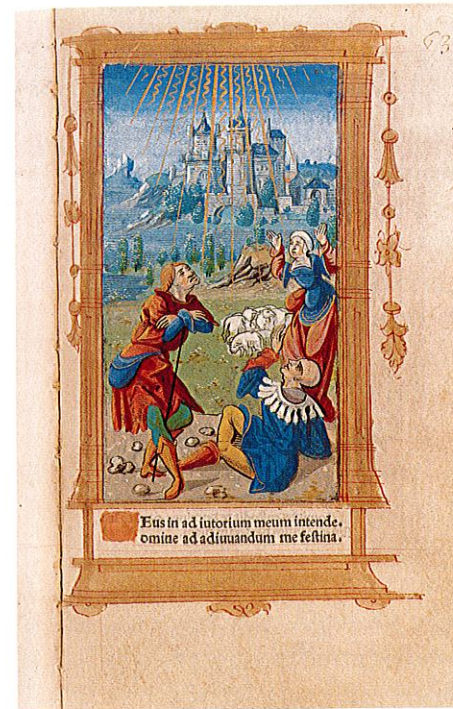


Early printing

Printing in western Europe had begun in the middle of the fifteenth century with Johann Gutenberg printing in Mainz, and few libraries can boast any part of his output. But Gutenberg's assistant, who ran the business when Gutenberg was bought out, was Peter Schoeffer of Gernsheim. In 1473 he published, in a large, elegant folio, St Augustine's *De Civitate Dei* with commentaries by two Dominicans, Thomas Waleys and Nicholas Trivet.¹⁴ It was a popular work to have chosen, well-established and saleable, three editions already having appeared in Rome during the previous six years. Four other works by St Augustine published in the fifteenth century sit nearby on the shelf.

Nor would William Caxton, the first to print in England and in English, be an easy claim. His assistant and successor was Wynkyn de Worde. In the year 1506, from the Sign of the Sun, he wooed his public with a series of 'lytell treatyses' and 'lytell gestic', and *Richard Rolle hermyte of Hampull in his contemplacions of the drede and love of God*. Rolle was a fourteenth-century Yorkshire mystic who wrote in a language that is strong, blithe and spiritual, and who could describe with felicity how 'lyghtsumnes unlappes my thought'. His great popularity is evident from there being 400 manuscripts extant which contain his work. It was in this form that his writings circulated, for only four works supposedly by him are known to have been printed; two of these were in English and both of them, including the *Contemplacions*, are not now considered to be by Rolle at all!¹⁵ This does not diminish in the least the little tract bound in at the end of a solemn series of

Above: 'Virgin and Child' from a Flemish Book of Hours, c. 1440, executed at Bruges. Miniature by a Utrecht artist.



Left: 'The shepherds receive the news of the birth': miniature from a Parisian Book of Hours, printed by Germain Hardouyn c. 1526. Photograph by Robin McCartney.

Right: 'The betrayal of Jesus': miniature from a Parisian Book of Hours, printed by Germain Hardouyn c. 1526. Photograph by Robin McCartney.

prayers for fasting, with its stipulation that 'thou shalt love the worlde to no superfluyte' and its vivid woodcut of the harrowing death that could be man's lot.

A compendium of extracts from the best available writers, *Chronicles* generally began with the Creation and whirled through history to concentrate on contemporary events, often presenting a valuable record of the people and politics of the time. St Antoninus, Dominican archbishop of Florence from 1446 to 1459, had witnessed the great assembling for the Council of Florence which had brought together Pope Eugenius IV, the Greek emperor John VIII and the patriarch of Constantinople. He had cared for his people through plague and earthquake, and had been friend and adviser to Cosimo de Medici. His history of the world or *Chronicon*, in 24 chapters, *Opus hystoriarum seu croni-*

Early Continental printing: glimpses of Ireland

A light-hearted pilgrim from Werner Rolewinck's chronicle *Ein burdlin der zeyt*. Strassburg, 1492.



carum, first appeared separately in print in 1480. It is interesting to note that by 1526 there was a copy of the *Chronicon* in the library of Maynooth Castle, home of Gerald, ninth earl of Kildare. It is included in the list of the 102 books in the library compiled by Philip Flattisbury.¹⁶ Archbishop Ussher in 1639 cites the *Chronicon* as a source for the history of St Patrick, for it devotes a whole column to his life.¹⁷

The title-page of volume one of the 1512 Lyons edition of the *Chronicon* published by Nicolaus Wolff presents a large uncluttered page with a simple woodcut of the arms of Lyons¹⁸ supported by two maidens. The lengthy title, printed in red, dwindles to a single word. The white space proved too much of a temptation to its sixteenth-century owner. There are copious notes on the title-page, knuckled fingers are drawn in the margin of the text, and at the end in English are penned medicinal cures, including one for 'ye colek'. The remedy was to lay upon the stomach three roasted onions stuffed with frankincense, as hot as could be borne.

Another chronicle which became very popular towards the end of

the fifteenth century was the *Fasciculus temporum* written by a Carthusian monk, Werner Rolewinck. Printers of the period were hesitant to publish in the vernacular unless assured of success as it meant a restricted market. *Fasciculus temporum*, first published in Cologne in 1474, was to appear in Flemish, French and German under such engaging titles as *Un fardelet de faits* and *Eyn burdlin der zeyt*. A Strassburg edition of the latter, printed by Johann Prüss in 1492,¹⁹ uses woodcuts to relieve and punctuate the text: a full-page frontispiece of a light-hearted pilgrim, buttons to flag each year, and the useful woodcut of a tower which serves equally for the Tower of Babel and the Temple of the Lord.

A book deemed to have had the popularity of the tales of the Arabian Nights, and described by Louis Réau²⁰ as the hagiographic bible of the Middle Ages, was the *Legenda Aurea*, written c. 1280 by Jacopo da Varagine, archbishop of Genoa. Though it lacked historical accuracy, its stories resonated through the literature and art of the time. During the fifteenth century it was published in different languages, each further embellishing it with lives of local saints. Hence, when in 1492 Conrad Feiner of Urach printed a version in German, *Leben des Heiligen*, he included the life of St Kilian, who came originally from Mullagh in the diocese of Kilmore and became the patron saint of Würzburg in Franconia.

By the beginning of the sixteenth century the Julian calendar, which was fractionally too long, was ten days out of phase with the seasons. Although this was not resolved until 1582, one of the astronomers who made an earlier proposal for overcoming this problem was Johann Stoeffler, professor of mathematics at Tübingen. In 1518 in Oppenheim he published his proposals in his *Calendarium Romanum*. The book contains an abacus listing the principal cities in different kingdoms, beginning with the most remote of the westerly islands in Europe. References to Ireland in early printing are fragmentary and mostly concern its saints, particularly those who travelled on the Continent. Here, however, Stoeffler has focused on the geography of Ireland, drawn on

ABACVS REGIO

ripaciu/ Ducatu/ Sacrapiaru/ Inuiciaru/ Insularu/ Pentufulu/ aru/ aut cognobilioru per

Hibernie Insule Insi-	Hm G
gnioris Ptolmeo, Juuene alijs Barbaris	
Landie Ciuitates hg.	
R Eba	M 1179
Ganaphorda	M 1178
Lamericca	M 1178
Anglie regni nuc	
Pro. Albionis insule Insi-	
gnioris Britanicę ciuitates hg.	
Cantuarua metropolis, Ptole-	
vt consicere licet Daruenum	
vulgo Cantelburg,	M 0353
Londoniu, Ptole. Londinium	
modo Londra dicta, regia epis-	
copalis, imperium,	
Oxoniu episco, vulgo Oehfen-	M 0434
kurt Pro, coiectura Caleua ap-	
pellata,	M 0474
Eristo,	M 0564
Eboracu episcopalis	M 0437
Britie regni pte albi-	
onis ciuitates hg.	
Eflagenfis Iglennis Ecclesia	
episcopalis exempta,	M 0558
Etenburgu, Pro, putatur Peter-	
ron vel Alata castra,	M 0108
Sactus Andreas ecclia exēpta	
episcopalis,	M 0118
Ilalandie Insule St-	
pentriouarig, Ptole, incoguite	
ciuitates hg.	
Harfol,	M 1869
Nadar,	M 1170
Thirtos	M 1159
Hispanie regionis pte	
et oppida Granate regni Pro-	
Hor.	
Gradus Eleuatis Poli.	
Minuta.	
Hor.	

Place-names of Ireland in Johann Stoeffler's *Calendarium Romanum*. Oppenheim, 1518.

left:
Johann Stoeffler,
aged 79, in a
striking woodcut.
Tübingen, 1533.



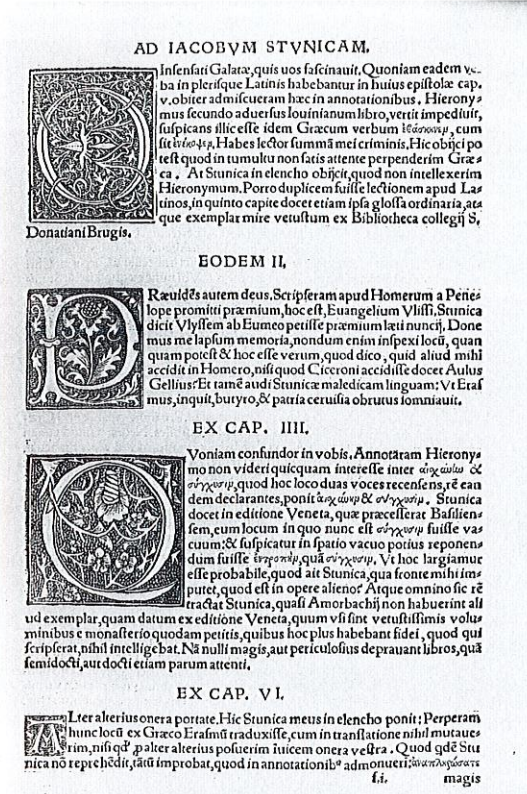
Right:
The martyrdom of
St Kilian in *Leben
des Heiligen*.
Urach, 1492.



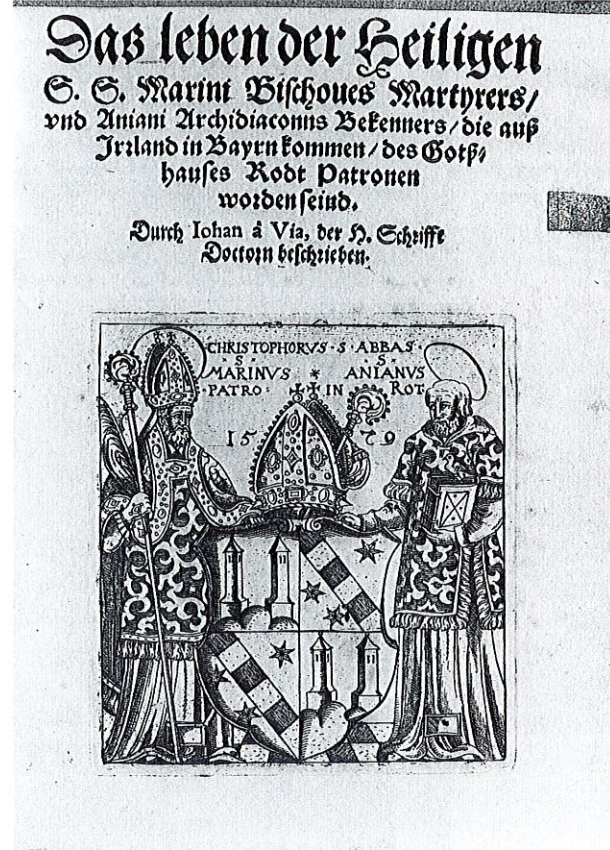
Ptolemy, and pinpointed Reba, Lamericca and Gannephordia, which would seem to correspond with Lough Rib, Limerick, and Stoneyford, where there are traces of Roman remains.²¹ This makes his most likely source Martin Waldseemüller's map of 1513, which highlights all three.²²

There is a woodcut profile of Stoeffler aged 79 in a later astronomical work of 1533.²³ It was in all probability taken from the portrait which was hanging over his tomb in Tübingen. For the period, it is remarkable for its character and for the naturalistic folds and creases graven in the elderly face.

Stoeffler had presented his calendar reforms to the Lateran Council in Rome in 1512. Also attending the Council was the Franciscan archbishop of Tuam, Maurice O'Fihely or Mauritius Hibernicus, known for his scholarship as *Flos mundi*. He was the only contemporary Irish writer to have gone into print on the Continent in the fifteenth century.²⁴ He had worked in Venice, which was then a great printing centre, as corrector to the publisher Octavianus Scotus, and had edited the writings of John Duns Scotus.²⁵ A small quarto volume by Duns Scotus on the Metaphysics of Aristotle, edited by O'Fihely, was published in Venice very precisely on 19 August 1499. Our copy was subsequently bound in a doubled sheet of vellum, a discarded fragment of plainchant on which text and chant were of particularly large dimensions, necessary for reading at a distance in the choir. The editorial notes made by O'Fihely on the works of Scotus were reproduced by Luke Wadding and Hugh MacCaghwell in their



AD IACOBYM STYNICAM.
Inferenti Galatæ, qui uos fecerunt, Quoniam eadem ve-
ba in plerisque Latinis habebantur in huius epistolæ cap-
v. obiter admiscueram hæc in annotationibus. Hierony-
mus secundo aduersus Iouinianum libro, uerit impeditur,
suspiciens illic esse idem Grecum uerbum *κατανοω*, cum
sit *κατανοω*. Habet lector summæ mei criminis. Hic obijci po-
test quod in tumultu non satis attente perpendim Græ-
ca. At Styunica in elencho obijci, quod non intellexerim
Hieronymum. Porro duplicem fuisse lectionem apud La-
tinos, in quinto capite docet etiam ipsa glossa ordinaria, a
que exemplar mire uetustum ex Bibliotheca collegij S.
Donatiani Brugis.
EODEM II.
Ræuidēs autem deus, Scripseram apud Homerum a Penēs
lope promitti præmium, hoc est, Euangelium Viliū. Styunica
dicit Vlysem ab Eumæo petiisse præmium huius nunciij. Donec
mus me lapsam memoria, nondum enim inspecti loci, quam
quam potest & hoc esse uerum, quod dico, quid aliud mihi
accidit in Homero, nisi quod Cicero accedisse docet Aulus
Gellius: Et tamē audi Styunica maledicam linguam: Vt Era-
mus, inquit, butyro, & patria ceruisia obrutus Ioniuius.
EX CAP. III.
Voniā confundor in uobis. Annotaram Hierony-
mo non uidet quicquam interesse inter *κατανοω* &
κατανοω, quod hoc loco duas uoces rececens, & eam
dem declarans, ponit *κατανοω* & *κατανοω*. Styunica
docet in editione Veneta, que præcellerat Basiliens-
sem, eum locum in quo nunc est *κατανοω* fuisse uer-
cum: & suspicatur in spatio uacuo potius reponens
dum fuisse *κατανοω*, quā *κατανοω*. Vt hoc largiamur
esse probabile, quod ait Styunica, qua fronte mihi im-
putet, quod est in opere alieno: Atque omnino sic e-
tractat Styunica, quasi Amorbachij non haberint ali-
ud exemplar, quam datum ex editione Veneta, quum uel sint uetustissimis uolus-
minibus e monasterio quodam petitis, quibus hoc plus habebant fidei, quod qui
scripserat, nihil intelligebat. Nā nulli magis, aut periculosius deprauant libros, quā
semidocti, aut docti etiam parum attenti.
EX CAP. VI.
Lter alterius onera portate. Hic Styunica meus in elencho ponit: Perperam
hunc locū ex Græco Erasmi traduxisse, cum in translatione nihil mutauit
rim, nisi quod palter alterius posuerim iuicem onera uestra. Quod quidē Stu-
nica nō reprehēdit, sicut improbat, quod in annotationibus admonuit. *magis*

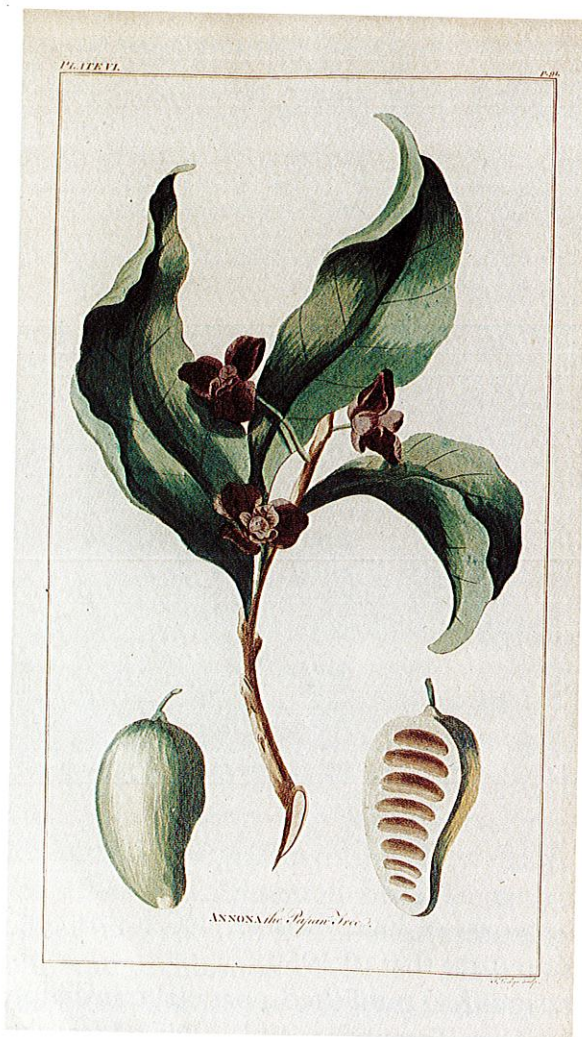


1639 Lyons edition of the works of Duns Scotus, which was considered the standard edition until that of 1950.

From Basle in 1516 Erasmus had published a parallel translation in Greek and Latin of the New Testament, and in his address to the pious reader was fired to hope that the Gospels and Epistles of Paul could be made available in all languages so that even the Scots, Irish, Turks and Saracens on the furthest edges of Christendom might read them.²⁶ At the same time, from the university that he had founded in Alcalá de Henares, Cardinal Ximénez de Cisneros was publishing a polyglot Bible in Hebrew, Chaldee, Greek and Latin. Amongst the eminent scholars he had gathered was Diego López de Zúñiga, who in his *Annotationes contra D. Erasmus* took Erasmus to task over his translation.²⁷ An *Apologia* by Erasmus covering each point raised was published by Conrad Resch in Paris in 1522. At a later date copies of the two

Left:
Criblé initials
decorate an
exchange between
Erasmus and Diego
López de Zúñiga.
Paris, 1522.

Right:
Johann à Via
writing a popular
history of two
seventh-century
Irish saints. Munich,
1579.



Hand-coloured engraving from William Hanbury's *A complete body of planting and gardening*. London, 1770-1 [1773].

works were bound together in vellum with a red leather label on the spine, the binding style of the library in the Irish college of Salamanca. Part of that library came here when the college closed.²⁸ At some stage a critical eye considered the *Apologia* and strips of paper were pasted over those parts of the text which met with disapproval, giving a rare opportunity to witness the reception of a text. A censor in 1707 signed the flyleaf and confirmed the book's acceptability.

In 1545 the Council of Trent was convened by Pope Paul III to reform and revitalise the Church. The final session closed in 1563



A commentary on the Psalms by Jean Lorin. Lyons, 1611-16. Owned by a seventeenth-century Cashel priest, Philip Coleman.

and the decrees were promulgated in the following year. The twenty-fifth and final session had stressed and reaffirmed the role of the saints, and had urged that they should not be neglected but that their example should be bright in the eyes of the people. It was for this reason that Christopher Schröttl, abbot of the Benedictine monastery of Rott, which stood on the River Inn in Upper Bavaria,²⁹ sought to give due prominence to the two seventh-century Irish saints to whom the monastery was dedicated.

Schröttl asked Johann à Via of Cologne to examine the annals and records of the monastery and to write on the lives of Bishop Marinus and his nephew Anianus. They had gone from Ireland on a pilgrimage to Rome, and on their return had stopped at nearby Aurisium and stayed to work and preach. Marinus had met a violent death at the hands of barbarians and Anianus had died on the same day, 14 November.³⁰ According to the author, the book, *Das Leben der heiligen SS Marin . . . und Aniani*, was compiled from three very old manuscripts; it was then published in 1579 by Adam Berg of Munich in two versions, German and Latin. Each bears on the title-page the same woodcut of the two saints holding between them a shield impaled quarterly with the arms of the abbot and of the monastery.³¹ Subjoined to the Latin version is a sermon and the text of the Trent decree. This version was intended for the use of religious. The German text omits the sermon and decree and would have been intended for popular reading. Both are in the library. Berg was an important Munich printer who regularly did work for the Benedictine Order. There is a strong local emphasis in his output: liturgical works for different dioceses, the writings of German theologians, and a small number of popular writings in German, which included in 1587 an account of the recent death of Mary Queen of Scots.

*Irishmen and
Continental
writing in the
seventeenth
century*

While Munich printing as reflected in the work of Adam Berg was rather introverted at the end of the sixteenth century, the city of Lyons by contrast flourished as an international centre. The network of agents set up in Spain by such Lyons printers as the Prost and Cardon families was part of a larger network which stretched to both the East and West Indies, and beyond to Lima. Writers who had their works printed here were assured of an extensive readership and wide distribution.

Horace Cardon³² was the principal publisher in Lyons for the Society of Jesus at the beginning of the seventeenth century. Aquaviva and Bellarmine sent him work from Rome, and Suárez from Coimbra. He published 230 Jesuit works, including a three-volume commentary on the Psalms in folio by Jean Lorin.³³ It has a lush landscape of earthly paradise elegantly engraved on the title-page, the work of J. de Fornazeris, who also engraved for printers in Paris, Rouen and Toulouse.

What makes this commentary by Lorin unusual is the inscription by a later owner at the foot of each title-page, 'Ex libris Philippi Colmani Casselensis in Hybernia'. Philip Coleman³⁴ of Cashel was ordained in 1675 in Lisbon, where there was an Irish college. It was highly unusual for an Irish priest of this period to own and to acknowledge ownership of such a large work. The wording of the inscription suggests that he had not at that stage returned to Ireland; it is known that he registered in Nenagh in 1704 as parish priest of Ardmayle, Ballysheehan and Erry, and was living at Gortmakellis.

Another writer who sent his manuscript to this Lyons printer was the Jesuit Paul Sherlock of Waterford, rector of the Irish college in Salamanca. He had begun writing on the Cantic of Canticles in 1624 at the beginning of his four-year rectorship at the Irish college in Santiago de Compostela. According to a manuscript account of his life written by himself,³⁵ he had worked on it for long hours through the night, often in the bitter cold, and had been encouraged while he toiled by a vision of St Brendan, who appeared to him one August night and anointed his right hand. The painstaking and arduous nature of his task is brought out in the account, which describes how he began a fair copy of the work in 1629, yet the first of the three volumes did not appear in print until 1633.³⁶

The Irish colleges in Spain, like those in France and the Low Countries, were the Irish response to the decrees of the twenty-third session of the Council of Trent, and more particularly to a papal brief of 1564, *Dum Exquisita*, which stressed the need for clerical training and laid down exacting standards. Political conditions made it impossible to have such colleges in Ireland, and so students straggled to the Continent, heading for the great university cities, where small groups came together to study, attempting

to seek some means of support and the protection of a local or royal patron, and finally taking on the formal status of an Irish college. By 1620 there were fourteen Irish colleges scattered throughout Europe, stretching from Seville to Louvain. An important corollary to the training of clergy was that, once completed, it was the duty of the student to return to Ireland. There were many who did not.

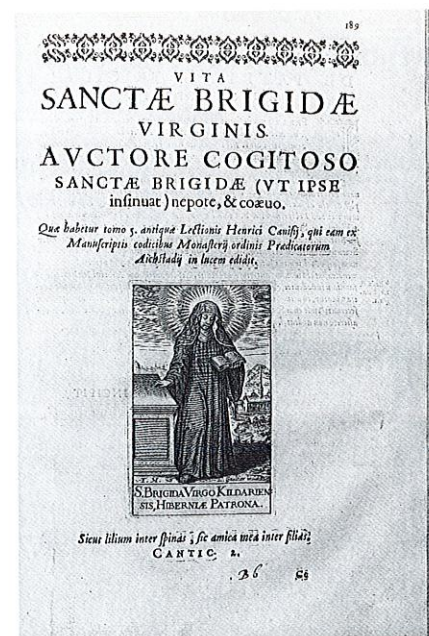
This system of education created strong ties between Ireland and Continental universities so that by the seventeenth century there were Irishmen educated in Europe who remained there to work, teach and write, and who maintained close contact with each other. One such was Francis Nugent of Moyrath in County Meath, founder of the Capuchin mission to Ireland and of the college at Lille, who, moved by an account he had read of a recent miracle that had taken place through the intercession of St Francis in Palermo in 1605, had translated it into French and sent it from Milan in a letter to the guardian of the Capuchin house at Arras. Both the letter and the account were published in Arras and subsequently by Laurence Kellam nearby in Douai.³⁷ Small and slight, only one copy of each of these editions survives, one in Arras and one here.

There were others writing as part of the European scene, men like Sherlock, Richard Lynch, whose *Universa philosophia scholastica* was published in Lyons in 1654, and John Shinnick of Cork, the author of *Saul Exrex* (Louvain, 1662) and *rector magnificus* at the Pédagogie du Lis in Louvain, where he established a bourse for those of his name.³⁸

Continental
writing on
Ireland

Others were researching and writing about Ireland and its people. Pursuing the ideals of Trent in Paris was Thomas Messingham of Meath, alumnus of the Irish college in Douai and the University of Paris, who became superior or moderator of the Irish college in Paris in 1621.³⁹ The community was then living in the rue de Sèvres, in a country house given to them by the L'Escalopier family.

In 1624 Messingham published his *Florilegium*, a gathering of writings on the lives and acts of some Irish saints. A confrèrie of colleagues, students and associates from Douai and Paris, each simply described as 'sacerdos Hibernus', wrote encomiums of the saints which preface the text: Patrick Cahill and Roger O'Molloy,



Thomas Messingham's own depiction of St Brigid in his *Florilegium*. Paris, 1624.

newly qualified MAs from the University of Paris, the latter to become a professor of philosophy at Beauvais; Hugh Reilly, who was to become bishop of Kilmore in 1625 and archbishop of Armagh three years later; Eugene MacSwiney of Donegal, another Paris graduate, who succeeded Reilly in the see of Kilmore;⁴⁰ Laurence Sedgrave, vice-president of the five Irish colleges in Flanders; James Delaney of Douai;⁴¹ and the two Louvain hagiographers Hugh Ward and John Colgan. There was obviously close contact between the different Irish communities.

St Patrick's Purgatory was strong in the public imagination and its story was told and retold: by Juan Perez de Montelvan, whose account in Spanish was translated into French by a Carthusian in Brussels, and by François Bouillon, a Franciscan in Rouen.⁴² A direct translation into English of the relevant chapter in the *Florilegium* was made in 1718 and ostensibly published in Paris.⁴³ Among Messingham's chief sources for this chapter was a text by a Douai colleague, David Rothe, who in a continuing Scots-Irish controversy over the true nationality of saints and writers tagged as 'Scotus' had recently published three works, two of which, despite the subterfuge of claiming that they were printed in Rouen and Cologne or *sine loco*, were probably published in Paris.⁴⁴

Another source mentioned for the chapter was Matthew Paris, the thirteenth-century annalist. Describing him, Messingham



Portrait du Sieur de la Boullaye-le Gouz en habit Levantin, connu en Asie, & Afrique sous le nom d'Ibrahim-Beg, & en Europe sous celui de Voyageur Catholique.

François de la Boullaye le Gouz in Levantine dress, which he continued to wear after his travels. From his account published in Troyes, 1657.

ranks his abilities as craftsman, scribe and illuminator before those of poet and theologian. But then Thomas Messingham was an artist himself. The *Florilegium* contains copper engravings of St Patrick, St Brigid and St Columba, each designating Messingham as the original artist with Léonard Gaultier as engraver.⁴⁵ Despite the fact that the author uses the account written by Cogitosus as his main source for the life of St Brigid, an account which simply describes the different miracles associated with her, none of the miracles are included in the engraving. The book is a fine production. Gaultier was renowned as portrait engraver to the royal court and as an illustrator of books, and the printer, Sebastien Cramoisy, became printer to the king and also director of two companies with monopolies for publishing the Church Fathers, and missals

and breviaries with all their Tridentine changes.⁴⁶

John Colgan of Donegal, who at the age of 22 was 'admirably sound' in seven languages⁴⁷ and was mentioned simply as 'sacerdos Hibernus' in the *Florilegium*, was later to publish two great works on the Irish saints, culled from a rich collection of manuscripts brought together in Louvain: the first volume of his *Acta sanctorum . . . Hiberniae* (Louvain, 1645), which covered the first three months of the year, and *Triadis thaumaturgae . . . acta* (Louvain, 1647), devoted solely to the lives of St Patrick, St Brigid and St Columba.

One writer on more recent events was Dominic O'Daly, whose history of the Munster Geraldines, published in Lisbon in 1655, was so rare that Thomas de Burgo, an eighteenth-century bishop of Ossory, had to resort to Lisbon for a copy.⁴⁸ Another was John Lynch of Galway, who wrote a biography of Francis Kirwan, bishop of Killala, *Pii Antistitis Icon*, publishing it in 1669 in the small port of St Malo, whither he had fled in 1652. It stands oddly in the surviving small corpus of seventeenth-century printing from that town, amounting to 40 items.⁴⁹ His *Cambrensis Eversus*, published with no indication of place in 1662, was written to counter the twelfth-century description of Ireland given by Giraldus Cambrensis. Stocks of this were said by R.I. Best to have been destroyed in the great fire of London in 1666.⁵⁰

It was the Irish Franciscans in the college of St Anthony in Louvain who saw that not only should books be written about Ireland but they should also be written for Ireland. The printed book could be used to impart and sustain the faith amongst the people at a time when there were few bishops in Ireland and a paucity of clergy. Bonaventure O'Hussey's Irish catechism, *An Teagasg Criosdaidhe*, with its summary in verse, an aide-mémoire, was based on Bellarmine's *Copiosa explicatio* and was the model for all subsequent Irish catechisms.⁵¹ It was published in Antwerp in 1611 using the first wholly Irish type. The possibility that Thomas Strong, an Irish typesetter who worked for the publishing house of Plantin-Moretus, was involved in the casting of the type is explored by Dermot McGuinne.⁵² That there was an Irish Franciscan of the same name nearby in Louvain at the time begs the question of a connection.

Sending books to Ireland in the seventeenth century

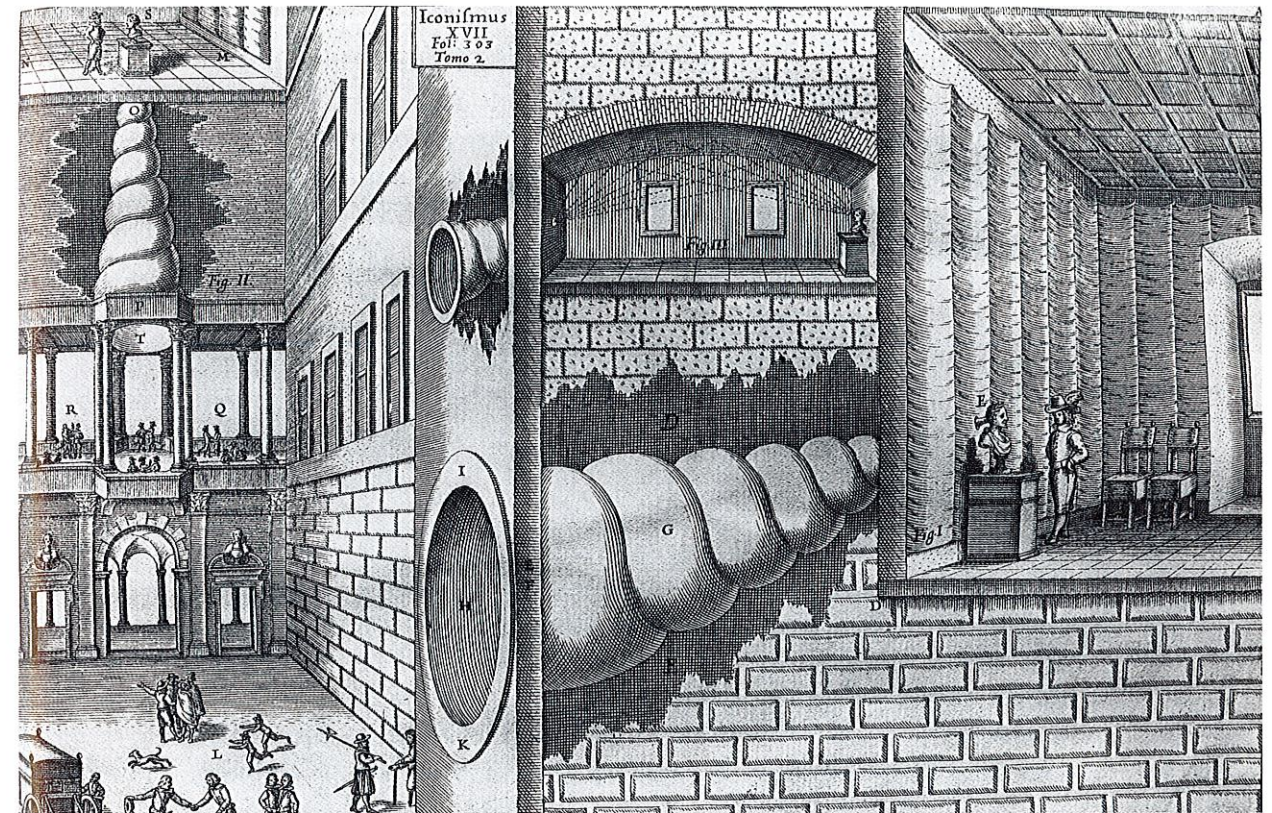
Sgáthán an Chrábhaidh, now rare, followed in 1616. It was a popular Spanish devotional work translated into Irish by Florence Conry, who had founded the college nine years previously. Two years later it was the turn of Hugh MacCaghwell, future archbishop of Armagh, with his diminutive *Scathan Shacramuinte na hAithridhe*. In 1617, faced with the problems of shipping the books to Ireland, Donagh Mooney, guardian of the college, contrived to have them exempted from tax.⁵³

There is also evidence for the transportation to Ireland of Continental texts for study, for there was a great dearth of these. Amongst the many books which came to the library here from the Irish colleges of Santiago and Salamanca are four, each with an inscription dated 1638, indicating that they were to be sent at the behest of the rector, Paul Sherlock, to the Jesuit college in Waterford. The college there had been set up some ten years earlier by Robert Nugent, the superior of the Irish Jesuit mission.⁵⁴ Although these volumes—two editions of works of Thomas Aquinas, the works of Marko Marulic, and a commentary on the Canticle of Canticles by Ormaechea Guerrero—never went, they clearly demonstrate an intention, an awareness of need in Ireland, and the possibility that others were sent.

In a recently published history of the Irish Dominicans⁵⁵ there is an account drawn from documents in the Archivo General de Simancas in Valladolid of the exportation of large quantities of theological works from Spain to Ireland: a very large consignment of old books patiently collected for the Irish Dominican province was awaiting customs clearance at Vitoria in July 1636; and in a memorial to the king of Spain in 1641 the Dominican procurator at Segovia petitioned for 2,000 ducats to pay for the transporting of books to Ireland, to be landed on Inishbofin and at Burrishoole in Clew Bay.

*Travelling to
Ireland*

A Frenchman who shortly afterwards, in 1644, passed through Waterford and later published an account of his travels was François de la Boullaye le Gouz, from Baugé in Anjou. Quickened by a strong curiosity, he had travelled through England, sailed from Bristol to Dublin, and gone down the east coast to Cork. Travelling back through Brest, he had gone in a wide sweep through northern Europe, turning south through France and avoiding home (lest he be persuaded to stay), east through Italy



and on to Constantinople, Persia and Goa, and then back to France through Syria, Egypt and Italy. Embellished with woodcuts based on his own drawings, the account was published from his diary by order of Louis XIV in Paris in 1653, with an expanded edition four years later.⁵⁶ His was the first account published in French of a visit to Ireland.⁵⁷

It is a very personal account in deft, simple strokes, like his drawings, of the people he met and of their conversation together. In Cashel he was asked to make a fourth at table with three priests, one trained in France and the other two in Spain, which fact was a cause for argument according to the French-trained priest, for 'nous prenons les coutumes et opinions des peuples où nous allons, ce qui est cause qu'estant nourry en France, ie ne puis voir un espagnol, ny un autre eslevé en Espagne ne peut souffrir un françois'. He includes a list of all the people he met and of all the authorities he has read, correcting from his own experience any errors they have made.

A design for a 'speaking trumpet' by Athanasius Kircher in his *Musurgia Universalis*. Rome, 1650.

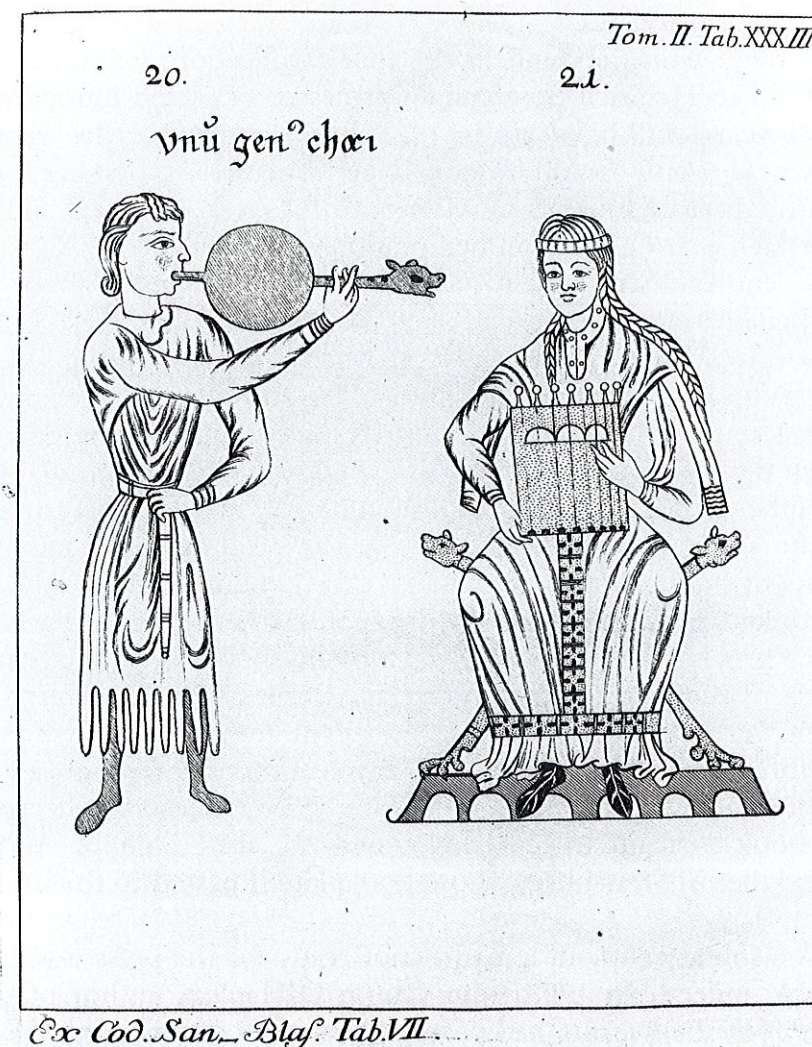
From the
seventeenth to
the nineteenth
century:
monumental
works

Fine productions of the monumental kind ease their weight by lying flat on the shelves. Consider a tome from the later seventeenth century. Such paeans of praise honouring author and subject as were included by Thomas Messingham commonly occurred in the opening pages of Continental books of the period. Also present might be a resplendent engraved title-page giving bodily expression to the divine inspiration which had hopefully been received. Pleasing thanks would be offered to the patron who was providing financial backing, with an engraved portrait suitably framed by trumpeting angels, wreaths of laurel and the trophies of worldly prowess. The text would be further bolstered with a winning letter or prologue addressed to the reader, and an imprimatur, or several, giving witness to its acceptability. And sometimes these preliminaries would be rounded off with a riddle or two.

Athanasius Kircher, writing a monumental treatise on the science of sound and music in 1650,⁵⁸ made his riddles or logogriphs musical ones, fishing out the familiar syllables of the solfa where they occur in a proverb and making music of it: 'FAMA LATERE nequit MICAT VT SOL inclyta virtus'.

Kircher's *Musurgia Universalis* was published in Rome and was later selling in England for the handsome sum of 35 shillings, which is what Samuel Pepys in London paid for it when he went out one day to Ducke Lane.⁵⁹ It is an all-embracing work on music and musical theory ancient and modern, instruments, the science of sound, and the construction of elaborate water-powered musical showpieces such as the water-organ in the grotto of the Villa Aldobrandini at Tivoli. His invention of a megaphone or speaking trumpet was later claimed in 1672 by Sir Samuel Morland, a fellow of the Royal Society; the claim was hotly disputed by Kircher, who had included a carefully delineated engraving of his invention in the 1650 treatise.⁶⁰

In 1769 an English clergyman, William Hanbury, had begun publishing a regular series on planting and gardening. He subsequently had the whole work published at his own expense in London in 1773.⁶¹ Rector of the village of Church Langton in Leicestershire, he had in 1751 begun laying out extensive plantations and nurseries over an area of 40 acres, bringing in exotic plants and seeds from all over the world. In his *Essay on planting, and a scheme for making it conducive to the glory of God and the*



Engraving from a codex in the monastic library of St Blaise in the Black Forest, reproduced by Martin Gerbert in *De cantu et musica sacra*, printed at the monastery in 1774.

advantage of society (1758) he put forward a plan for investing the proceeds from the annual sale of produce for the improvement of the parish; as the years passed his schemes became extraordinarily ambitious and quite unattainable. In the introduction to his book Hanbury eschewed earlier productions which were laid out most impracticably in dictionary fashion, or 'as they succeed in order of blow throughout the year'. He preferred instead a classified approach on Linnaean principles. Moreover, he asserts that such a book requires an author who is both practical planter and philosopher. The book appeared in two volumes with engravings by John Lodge which were subsequently tinted by hand. This is the only

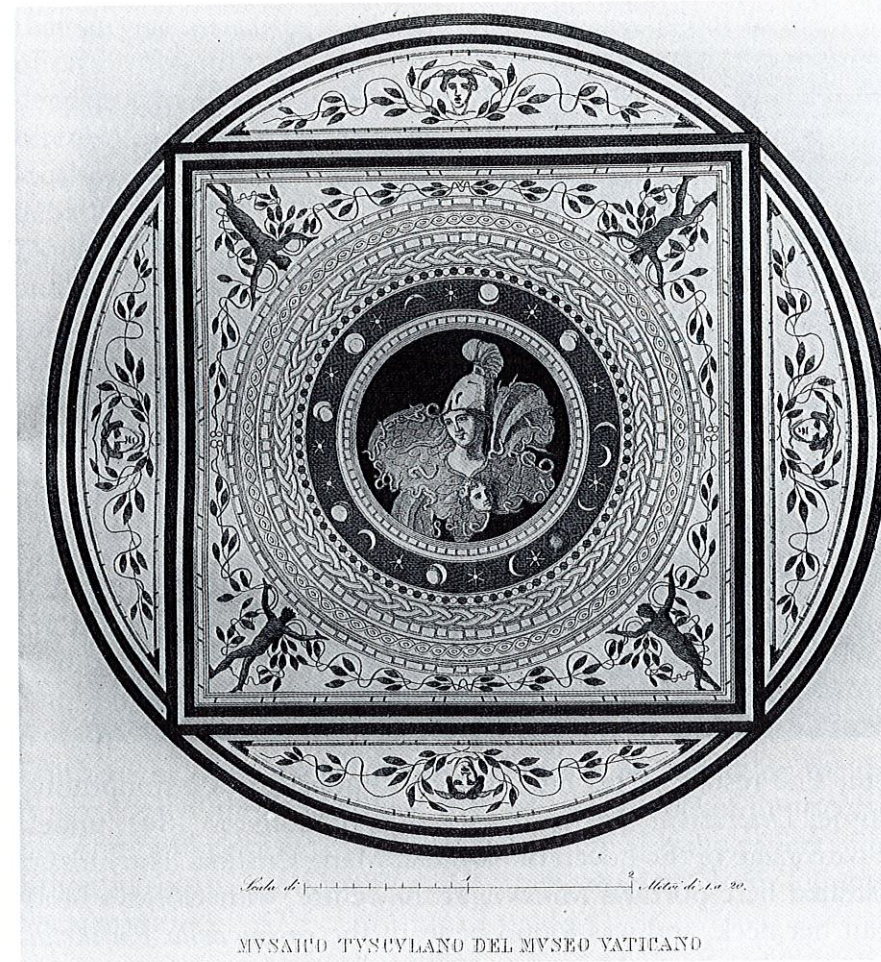
known set in Ireland.⁶²

German works abound in the music collection, belonging as they did to Heinrich Beverunge, professor of sacred music here for 36 years until his death in 1923. The requiem that he wrote, known familiarly as the 'Beverunge benedictus', has been an intrinsic part of funerals in Maynooth for over 100 years and is sung each year on the commemoration of All Souls.⁶³

A century after Kircher, Martin Gerbert, the prince-abbot of the Benedictine monastery of St Blasien in the Black Forest,⁶⁴ had gone travelling through France, Germany and Italy in the scholarly tradition of Martène and Durand, scouring libraries for manuscript sources for a history of sacred music. In 1768, the year in which the first volume of *De cantu et musica sacra* was printed on the abbey's own press, a great fire on 23 July razed to the ground all the abbey buildings, the church, the printing press and the sheets of that first volume. The loss was poignantly described in the preface when the work finally appeared, printed on the new abbey press in 1774. For all was rebuilt, and through surviving sheets of the first volume and detailed notes sent to correspondents Gerbert was able to piece it all together. The work was beautifully printed, with many of the manuscripts reproduced in copper engravings. Our copy is inscribed by Gerbert, who sent the book as a gift to his good friend the abbé Philippe André Grandidier in Strassburg, whose bookplate is pasted to the inside cover.⁶⁵

The solitary copy of a manuscript ready for the press was vulnerable indeed. In 1903 John Canon O'Hanlon, author of the *Lives of the Irish saints*, had corrected the final proofs of his *Irish-American history of the United States* when a fire at the printer's premises in Dublin destroyed everything, including the manuscript. Aged 81 and undaunted, he set to and rewrote all 700 pages within the space of one year.⁶⁶

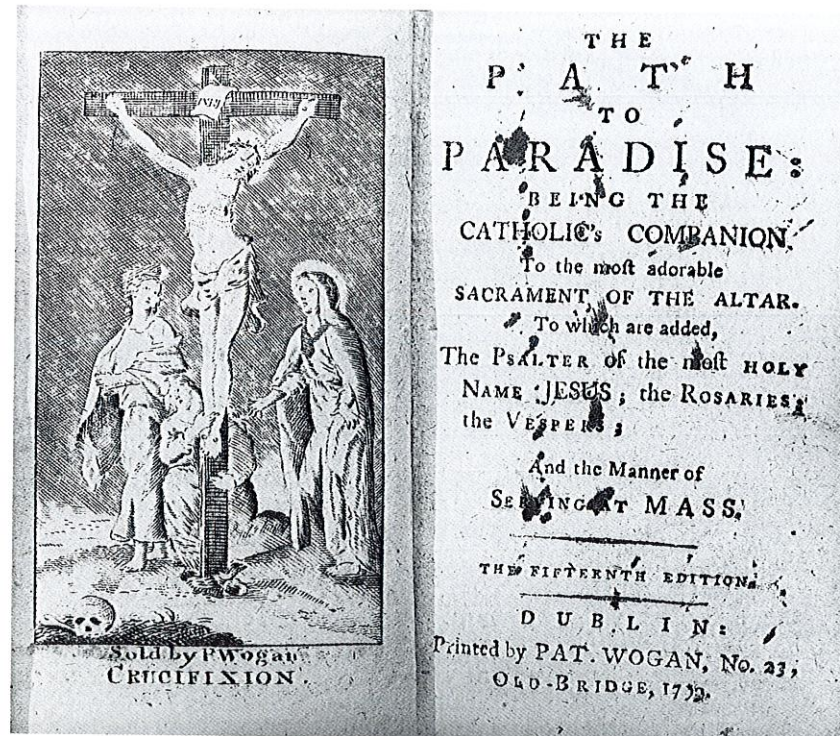
Roman antiquities seemed to invite productions which were lavish in scale and illustration. Johann Georg Graefe, who preferred to remain professor of history at the university of Utrecht despite the plaudits heaped on him, who taught the sons of kings and who was renowned throughout Europe, commenced a great treasury of the antiquities of Italy and Sicily, *Thesaurus antiquitatum et historiarum Italiae*, which was completed by Peter



Mosaic from Tusculo, now in the Vatican Museum, illustrating the goddess Minerva, from Luigi Canina's *Descrizione dell'antico Tusculo*. Rome, 1841.

Burmah and finally published in Leiden in 1723. Embellished with engraved maps and town plans, it appeared in 45 large folio volumes.

Twelve miles south-east of Rome following the via Latina, on a high ridge, lay the town of Tusculum, which according to legend was founded by Telegonus, son of Ulysses and Circe. On the slopes, wealthy Roman nobles built pleasure villas for themselves. Cicero had a retreat there from which he wrote his *Disputationes Tusculanae*. Centuries on, the city of Frascati covered the ruins. The first to excavate there were the Jesuits, in 1741; later, in 1819, further work was undertaken at the behest of Lucien Bonaparte; later still, Luigi Canina, professor of architecture at Turin, was asked by Carlo Felice, king of Sardinia, to excavate royal property



A rare Catholic prayer-book, published in Dublin c. 1784.

there. The results of his findings were published in a sumptuous volume, *Descrizione dell' antico Tusculo*, in Rome in 1841, under the patronage of the queen of Sardinia, Maria Cristina. The mosaic illustrated here portrays Minerva at the centre, with Gorgo's head about her neck, and was found beneath the *casino della Rufinella* in the mid-eighteenth century; it was later transported to the Vatican Museum by order of Pius VI.⁶⁷

From the seventeenth to the nineteenth century: the small and slight
Rarity may be imposed by time, by craftsmanship and by circumstance. Consider the fortunes of the slight and slender: the paper catechism, often thought too humble for a library yet read to tatters by its public and unlikely to survive; or the pocket devotional work, like *The path to paradise*, printed in Dublin by Patrick Wogan c. 1784. This was the fifteenth edition, and with plenty of simple pictures to please the eye it must have been a popular work. Yet only one other copy of any of these editions is known to have survived.⁶⁸ There was, however, a translation into Irish made 100 years later by the Carmelite Elias Nolan.⁶⁹

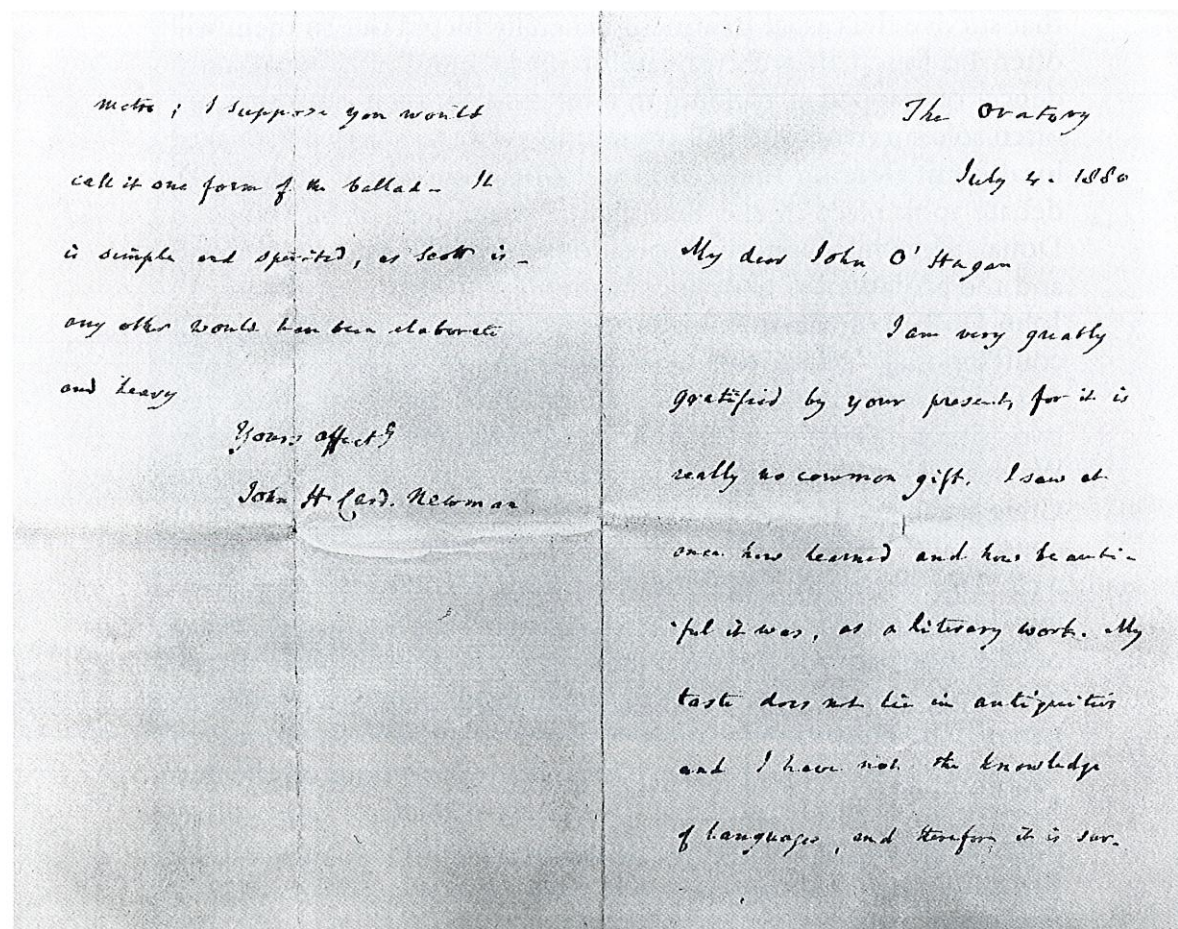
The life of a single printed sheet is precarious indeed. The few

that survive the casual treatment generally meted out to them will often be found in archives caught up in bundles of correspondence, or trapped as padding in a binding. In such cases they are often sole survivors and will commonly relate to a very personal or local event. During the second week of August in 1738 a public debate took place in the Benedictine monastery of St Vedast in Douai. The philosophical propositions were published beforehand and the protagonists announced: amongst them was an Irishman, John Gother of Meath. The announcement was folded away in a contemporary bound volume of lecture notes.

On 2 December 1780 three men were hanged for abducting two sisters, Catherine and Ann Kennedy of Rathmaiden in Waterford, who, with their mother, had been staying in Graiguenamanagh. One of the men, Garret Byrne, was their cousin, and both he and his friend James Strange knew the girls well. *Finn's Leinster Journal* carried the offer of a reward following the abduction, also the notice of marriage, the apprehension of all concerned and details of the ensuing trial of the three men.⁷⁰ The hanging took place in Graiguenamanagh, and the *Dying confessions*, printed on a single quarter-sheet by R. Jones of Enniscorthy, were likely to have been ready for selling on the day. A rare copy of this broadsheet, the earliest example of Enniscorthy printing by almost sixty years,⁷¹ is bound up with the papers of the Kilkenny-born antiquary and genealogist John Francis Shearman.⁷²

There is one small work which sprints from the fifteenth century to the present, and which can speak in different ways for the collection as a whole. Back once more to Thomas à Kempis, for with unwaning popularity the *Imitation of Christ* has been regularly published since 1467, and was circulating in manuscript before that. It can be found, with other treatises, in a manuscript dated 1441 which lies in the Royal Library in Brussels and which bears the signature of Thomas à Kempis.⁷³ He was, however, both a scribe and a writer, and scholars have debated long and vigorously on whether or not he was truly the author. But there they sit, indisputably, side by side: a Latin version of 1564 by Sébastien Châteillon, who sparred with Calvin; another, from Paris, slightly incongruous in heroic verse (1729); one in Italian by the elegant

In conclusion



A letter from Cardinal Newman to John O'Hagan, poet and later judge of the Land Court. Birmingham, 4 July 1880.

Venetian printer Niccolò Pezzana; an obscure printing from Villagarcía in Latin and Greek, printed by the Jesuit college there in 1762 for the use of its students, for it was much favoured as a student text; Valart's edition of 1773, claiming 600 emendations and printed in Paris (this copy was owned by Bartholomew Crotty, a keen scientist and president of Maynooth, who was invited by Napoleon to rehouse in Paris the students of the Irish college in Lisbon, where he was then rector—an invitation he declined); a small duodecimo volume with woodcuts worn and indistinct, a translation into Portuguese; a rendering in English printed by John Boyce of Dublin c. 1800 with a curious list of subscribers; a dialect version in Lowland Scots written by Henry Cameron, far from home in Sydney, just before the First World

War ('the life o' a gudellie man ocht tae be decored wi' virtues, that he may be innartlie what he ootrin kythes tae men; an' troulines it sud be better athin nor athoot, for God rypes oor hert'); and a translation into English which had been made by Bishop Richard Challoner in 1737 and was still being read in 1908 when it was printed in Kerry in the town of Killarney, where only a small number of books had previously been published.⁷⁴

But what of an Irish version? Daniel O'Sullivan of Macroom, who became parish priest of Enniskean near Bandon in 1845, had been a student at Maynooth in the early nineteenth century while Paul O'Brien was professor of Irish. He was encouraged to make a translation, *Searc-leanmhain Chríost*, which was published in 1822, the year he was ordained, with a dedication to his bishop, John Murphy.⁷⁵ It was the first published translation into Irish and Standish O'Grady was eloquent in his praise of the book.⁷⁶ It was printed by the college printer, Richard Coyne, and in the following year each student had a copy for private reading.⁷⁷ One that was owned by the marquis of Kildare, elegantly bound, with fore-edges diced and gilded, was presented to him by Bishop Charles MacNally of Clogher, and later came to the library.

Earliest of all is an *Imitatio* printed in Ulm in 1487 by Johann Zainer. It once belonged to Charles William Russell, who was president of the college from 1857 until 1880.⁷⁸ He was, besides president, a bulwark of the *Dublin Review*, and was constantly reviewing books and writing articles on subjects as various as the dialect of the baronies of Bary and Forth in Wexford, the Herculanean Papyri, and the novels of the Swedish writer Frederica Bremer. His own collection of books reflected this astonishing diversity. On Russell's death in 1880, his old friend Cardinal Newman wrote to John O'Hagan, at whose house Russell had died. Thanking O'Hagan for his recently published translation, *The Song of Roland*, which had been dedicated to Russell, Newman wrote lamenting his death: 'the thought of dear Dr Russell is mixed up in my mind with the book and I feel how the publication must bring home to you by its associations your loss, by the sadness it has caused to me'.⁷⁹

On Russell's death, the books from his library, the mirror of the man, of his interests, his friendships and his literary exchanges with

scholars as far afield as India and St Petersburg, were gathered in to change and enrich another library, the library which has been honoured with his name, the library of Maynooth.

NOTES

1. V. Leroquais, *Les Livres d'heures manuscrits de la Bibliothèque Nationale* (3 vols; Paris: pour l'auteur, 1927).
2. Dublin Diocesan Archives, Troy papers, AB2/29/9.
3. Auction held 3 March 1788 in the abbey cloister; auction catalogue, comp. J.-N. Paquot (Bruxelles, Bibliothèque royale, Fonds Van Hulthem, no. 22595); abbey library catalogue, 1581 (Bruxelles, Bibliothèque royale, Collection générale, no. 13993); T. Gobert, 'Origine des bibliothèques publiques de Liège avec aperçu des anciennes bibliothèques de particulier et d'établissements monastiques liégeois', *Bulletin de l'Institut Archéologique Liégeois* 37 (1907), 1-98, at 17-20.
4. F. Stegmüller (ed.), *Repertorium Biblicum Medii Aevi* (10 vols; Madrid: Consejo Superior de Investigaciones Científicas, 1950-77), ii, 67, no. 1127.
5. B. Jähnig, *Johann von Wallenrode, O.T.* (Bonn: Wissenschaftliches Archiv Bonn-Godesberg, 1970).
6. *Gallia Christiana* (13 vols; Paris, 1716-85, ex Typographia Regia), i, cols 322-3. Our set is bound in calf, each volume bearing the royal arms of France, evidence of the king's patronage.
7. 'Octoginta trium quaestionum'; 'Contra adversarium Legis et Prophetarum'; 'De consensu Evangelistarum'; 'De Pastoribus'; 'De Ovibus'.
8. F.W. Conway (1782-1853), founder of the *Dublin Political Review*, *The Drama* and the *Dublin Evening Post*, was an advocate of Catholic emancipation. R.R. Madden in his *History of Irish periodical literature* (Dublin, 1870) describes him as the ablest man ever connected with the Irish press, but strangely says nothing else.
9. Auction in the Literary Salerooms, Dublin, 30 May 1854 and 24 days following; printed catalogue in National Library of Ireland marked with prices fetched; incunable in Trinity College Dublin (Abbott 42) has signed and dated Adams binding, also from Conway's library, 'Bibliotheca Conoviana'.
10. Laurence Renehan, president of Maynooth College (1845-57), bequeathed to the library £200 worth of manuscripts from his extensive collection, to be chosen by Dr C.W. Russell, then professor of ecclesiastical history.
11. Leroquais, *Livres d'heures*, i, introduction.
12. J. Marrow *et al.*, *The golden age of Dutch manuscript painting* (New York: George Braziller, 1990), 75-84.
13. L. Réau, *Iconographie de l'art chrétien* (3 vols in 6; Paris: Presses universitaires de France, 1955-9), ii, II, 183.
14. Hain 2057*; *Incunable short-title catalogue* 801022s1473.
15. H.E. Allen, *Writings ascribed to Richard Rolle, hermit of Hampole, and materials for his biography* (New York/London: Heath/Oxford University Press, 1927), 357; *Short-title catalogue* 21259.
16. Marquis of Kildare (C.W. Fitzgerald), *The earls of Kildare and their ancestors, from 1057 to 1773* (3rd edn; Dublin: Hodges, Smith, 1858), 327.
17. J. Ussher, *Britannicarum ecclesiarum antiquitates* (2nd edn; London: impensis Benj. Tooke, 1687), 465; St Antoninus, *Chronicon*, tit. xi, c.2.
18. H. Baudrier, *Bibliographie lyonnaise: recherches sur les imprimeurs, libraires, relieurs et fondateurs de lettres de Lyon au XVIe siècle* (12 vols; Lyon: Brun, 1895-1921), xi, 286.
19. Hain 6940*; *Incunable S.T.C.* 800712s1492.
20. Réau, *Iconographie*, i, 334.
21. T.W. Moody *et al.* (eds), *A new history of Ireland* (Oxford: Clarendon, 1976-), ix, 16, map 15.
22. 'Tabula nova Angliae & Hiberniae' (Strassburg, 1513), reproduced in R.W. Shirley, *Early printed maps of the British Isles: a bibliography, 1477-1650* (rev. edn; London: Holland Press, 1980), 23 and pl. 5.
23. J. Stoeffler, *Ephemeridum opus à capite anni MDXXXII in alios XX* (Tübingen, 1533, per Hulderrichum Morhart).
24. M. O'N. Walsh, 'Irish books printed abroad, 1475-1700', *Irish Book 2* (1963), 1-36.
25. P.A. Orlandi, *Origine e progressi della stampa, o sia dell' arte impressoria; e notizie dell' opere stampate dall' anno M.C.CCC.LVII sino all'anno M.D.* (Bologna: Constantinus Pisarius, 1722), 261, includes Maurizio d'Ibernia in a list of 'Correttori di stampe'.
26. [New Testament, Greek and Latin, ed. D. Erasmus] *Novum instrumentum omne . . .* (Basle, 1516, in aedibus Ioannis Froben), Erasmi Roterodami Paraclesis ad lectorem pium, aaa4^v.
27. J. Lopis Stunica, *Annotationes contra D. Erasmus in defensionem translatio novi testamenti* (Paris, 1522, apud P. Vidouaeum, sumptibus Conradi Resch); Alcalá Polyglot not in the library; of the four great Polyglots, the Antwerp and two variant sets of the London are in the library.
28. Books from the library of the Irish college in Salamanca came to Maynooth with the college archives when the college closed in 1951. There are two catalogues of the library, one covering the period 1658-1836 (Maynooth College, Salamanca archives, X/1), the other dated 1819 (*ibid.*, S43).
29. L.H. Cottineau, *Répertoire topo-bibliographique des abbayes et prieurés* (2 vols; Mâcon: Protat, 1939), ii, col. 2542.
30. M. Rader, *Bavaria sancta et pia* (4 vols in 1; Dillingen, Augsburg, 1704, sumptibus Ioannis Caspari Bencard), i, 87-92. The work contains 140 full-page copper engravings, including one of the martyrdom of Marinus and one of the death of Anianus.
31. W. Reeves, 'SS Marinus and Anianus, two Irish missionaries of the seventh

- century', *Proceedings of the Royal Irish Academy* 8 (1861-4), 295-301.
32. S. Legay, 'Les frères Cardon, marchands-libraires à Lyon, 1600-35', *Bulletin du Bibliophile* (1991), 416-26.
 33. J. Lorin, *Commentaria in librum Psalmorum* (3 vols; Lyons, 1611-16).
 34. 'The priests of Cashel and Emly: the Skehan index' (Thurles, Archbishop's House, typescript, i, 67 C82).
 35. Autobiography of Paul Sherlock (Maynooth College, Salamanca archives, S29/3); see A. Huerte, 'El P. Paulo Sherlock: una autobiografía inédita', *Archivium Hibernicum* 6 (1917), 156-74.
 36. P. Sherlock, *Anteloquia in Salomonis canticorum canticum* (Lyons, 1633, sumptibus Jacobi Cardon).
 37. [F. Nugent], *Copie d'un très fameux miracle arrivé en la cité de Palerme l'an 1605 . . .* (Douay, 1608, Laurent Kellam); original edition (Milan, 1607) published at the archiepiscopal press cannot be traced; see A.F. Allison and D.M. Rogers, *The contemporary printed literature of the English counter-reformation* (Aldershot: Scolar, 1989), i, no. 840.
 38. J. Good, 'A Cork manuscript', *Journal of the Cork Historical Society* 53 (1948), 60-1, gives details of Shinnicks at Louvain, including John Shinnick (1603-66) and Edward Shinnick, whose student notebook is described and was subsequently acquired by Maynooth College to add to its collection of seventeenth- and eighteenth-century student notebooks.
 39. L.W.B. Brockliss and P. Ferté, 'Irish clerics in France in the seventeenth and eighteenth centuries: a statistical study', *Proceedings of the Royal Irish Academy* 87C (1987), 527-72; the unpublished accompanying biographical register, in typescript, in the Royal Irish Academy and the Russell Library, Maynooth, gives details of records from the universities of Paris and Toulouse for Irish clerics. Messingham, 70, no. 203.
 40. Brockliss and Ferté, 'Biographical register', 164, no. 1437 (O'Molloy), 153, no. 1224 (Cahill), 169, no. 1521 (MacSwiney); for Reilly, see F.J. MacKiernan, *Diocese of Kilmore: bishops and priests, 1136-1988* (Cavan: Breifne Historical Society, 1990), 151.
 41. J. Brady, 'The Irish Colleges in the Low Countries', *Archivium Hibernicum* 13 (1947), 75 (Sedgrave), 78 (Delaney).
 42. *La vie admirable du grand S Patrice . . . mise en espagnol par le docteur Iehan Perez de Montelvan*, transl. F.A.S. (Brussels, 1640, chez Godefroy Schoenaerts); *Histoire de la vie et du purgatoire de St Patrice*, transl. François Bouillon (rev. edn; Rouen, 1676, par C. Iores), first published in 1642.
 43. T. Messingham, *A brief history of St Patrick's purgatory and its pilgrimage . . .* (Paris, 1718), but published in Dublin and translated by Cornelius Nary (?) (not in Maynooth; copy in the National Library of Ireland).
 44. [D. Rothe], *Analecta Sacra*, i ([s.l.], 1616, [s.n.]), i, ii (Cologne, 1617, [s.n.]), iii (Cologne, 1619, [s.n.]); Allison and Rogers, *Contemporary printed literature*, i, nos 950-2, suggest Paris for all three; *Hibernia resurgens* (Rouen, 1621, [s.n.]), printed in Paris by Jérôme Blageart, printer of Messingham's *Officia SS Patricii, Columbae, Brigidae . . .* (1620), Allison

- and Rogers, *op. cit.*, i, 955.
45. The engravings are dated 1619 and may have been intended for an earlier work by Messingham, *Officia SS Patricii, Columbae et Brigidae . . .* (Paris, 1620).
 46. Detailed biographies of Cramoisy and Gaultier can be found in *Dictionnaire de biographie française* (Paris: Latouzey, 1933-).
 47. Eight including his mother tongue: Greek, Latin, English, Irish, Spanish, French, Italian and Portuguese, according to a note on the flyleaf of our copy of *Acta sanctorum*, signed Michael Dillon, 1722.
 48. D. O'Daly, *Initium, incrementa et exitus familiae Geraldinorum Desmoniae Comitum* (Lisbon, 1655, ex officina Craesbeeckiana); T. de Burgo, *Hibernia Dominicana* (Cologne, 1762, ex typographia Metternichiana sub signo Gryphi), 544; five variant states of de Burgo's title-page exist, including one with an Irish imprint (Kilkenny, ex typographia Jacobi Stokes). Metternich of Cologne was a well-known publishing house, but there are identical compositorial errors in all five states and the compositorial practice is Irish, not German; our copies have the Cologne imprint, and one is interleaved with blank pages annotated by de Burgo himself.
 49. Louis Desgraves, *Bretagne* (Baden-Baden: Koerner, 1984) (*Répertoire bibliographique des livres imprimés en France au XVII^e siècle*, xi), 211.
 50. J. Lynch, *Pii Antistitis Icon* (facsim. repr.; Dublin: Stationery Office, 1951), foreword by R.I. Best, but no source given.
 51. S. Corkery, 'Gaelic catechisms in Ireland' (unpublished M.A. thesis, National University of Ireland, 1944), 15 *et seq.* Seán Corkery was librarian at Maynooth (1951-72). He built up a rich collection of Irish catechisms, some of which were acquired from the collection of Séamus Ó Casaide after his death in 1943.
 52. D. McGuinne, *Irish type design: a history of printing types in the Irish character* (Dublin: Irish Academic Press, 1992), 26 *et seq.*
 53. B. Jennings (ed.), 'Brussels Ms. 3947: Donatus Moneyus, De Provincia Hiberniae S. Francisci', *Analecta Hibernica* 6 (1934), 12-138.
 54. L. McRedmond, *To the greater glory: a history of the Irish Jesuits* (Dublin: Gill and Macmillan, 1991), 52-3, citing F. O'Donoghue, 'The Jesuit mission in Ireland, 1598-1651' (unpublished Ph.D. thesis, Catholic University of America, 1981).
 55. T.S. Flynn, *The Irish Dominicans, 1536-1641* (Dublin: Four Courts, 1993), 282-4.
 56. F. de la Boullaye le Gouz, *Les voyages et observations . . .* (rev. edn; Troyes, 1657, par Nicolas Oudot et se vendens à Paris chez François Clousier).
 57. Two earlier accounts, by Guillebert de Lannoy (1430) and Laurent Vital (1517), remained in manuscript until the nineteenth century; see C.J. Woods, *A bibliography of Irish tours* (in progress); and G. Boucher de la Richarderie, *Bibliothèque universelle des voyages* (6 vols; Paris/Strasbourg: Treuttel et Wurtz, 1808), i, 209-10.
 58. *Musurgia Universalis* (Rome, 1650, ex typographia haeredum Francisci

- Corbelletti).
59. J. Fletcher, 'Athanasius Kircher and the distribution of his books', *Library* (5th ser.) 23 (1969), 108-17, citing an entry in the diary of Samuel Pepys for 22 February 1667.
 60. S. Morland, *Philosophical Transactions of the Royal Society* 6 (1672), 3056.
 61. *A complete body of planting and gardening* (2 vols; London: printed for the author and sold by Edward and Charles Dilly, 1770-1 [1773, see below]); B. Henrey, *British botanical and horticultural literature before 1800* (Oxford: University Press, 1975), no. 784, corrects publication date to 6 August 1773.
 62. E.C. Nelson, *Works of botanical interest published before 1800 held in Irish libraries* (Dublin: National Botanic Gardens, 1985), 58.
 63. Bewerunge MSS (Maynooth, Russell Library); Bewerunge bibliography, comp. Bro. Nicholas Lawrence (*ibid.*).
 64. Cottineau, *Répertoire*, ii, cols 2620-2.
 65. For Grandidier see *Dictionnaire de biographie française*, vi.
 66. F.P. Carey, 'O'Hanlon of "The Irish saints"', *Irish Ecclesiastical Record* 84 (1955), at 155; his major work, *Lives of the Irish saints* (Dublin, 1875-), was incomplete on O'Hanlon's death in 1905; notes for October to December, and correspondence, in library.
 67. Detailed description of mosaic by Ennio Quirino Visconti in Canina, *Descrizione*, 157-8.
 68. Date indecipherable, 17—, but table of movable feasts begins at 1784; this copy only in *Eighteenth-century S.T.C.*, with one other in T. and J. Blom, *A handlist of 18th century English Catholic books*, shortly going to press, an exhaustive list.
 69. *An Casan go Flaitheamhnas* (Ath Cliath-Dubhlinne: M.H. Gill, 1882); John (Elias) Nolan OCD was then attached to the convent in Clarendon Street, Dublin; he died in Loughrea in 1904.
 70. Abduction 14 April 1779; marriage notice in *Finn's Leinster Journal*, 14-17 April 1779; proclamation by lord lieutenant and Council offering £100 reward 29 April 1779; apprehension of girls and P. Strange 18 May 1779; Byrne and J. Strange arrested at Milford Haven 6 July 1779; transferred to Kilkenny gaol 10 March 1780; sentence passed 16 October 1780; hanging 2 December 1780. M. Weiner, *Matters of felony* (New York: Atheneum, 1967), gives a well-researched but fictionalised account.
 71. *Eighteenth-century S.T.C.* has this one item for Enniscorthy; E.R.McC. Dix, 'Printing in Enniscorthy to 1900', *Irish Book Lover* 17 (1929), 138-9, gives printings beginning 1841; but *Nineteenth-century S.T.C.* 2F2098 is an 1838 printing, *The farmer's assistant*.
 72. The papers of J.F. Shearman, author of *Loco Patriciana* (1879), include pedigrees of Kilkenny families, Shearmans amongst them, with drawings and antiquarian notes on Kilkenny, Dunlavin and Howth.
 73. Bruxelles, Bibliothèque royale, Collection générale de manuscrits, 5855-61; on printed editions see A. de Backer, *Essai bibliographique sur le livre De*

- Imitatione Christi* (Liège: Grandmont-Donders, 1864); in January 1895 the British Museum acquired the Waterton collection which contained six MSS and 1,199 editions of the *Imitation of Christ*.
74. *De Imitando Christo*, ed. S. Châteillon (Cologne, 1564, apud haeredes Arnoldi Birckmanni); *De Imitatione Christi*, transl. D. Du Quesnay de Boisguibert (Paris, 1729, ex typographia Langlois); *Dell' Imitazione di Cristo* (Venice, 1746, presso Niccolò Pezzana); *De Imitatione Christi*, ed. G. Meyer (Villagarcía, 1762, typis Seminarii); *De Imitatione Christi*, ed. J. Valart (new edn; Paris, 1773, typis Barbou); *Imitaçam de Christo*, ed. Manoel Lopes de Oliviera (3rd edn; Lisbon, 1792, Bernardo Frz. Gayo); *The Imitation of Christ*, ed. J. Valart, translated (2nd edn; Dublin: John Boyce, [c. 1800]); *Of the Imitation of Christ . . . frae Latin intil Scots*, transl. Henry P. Cameron (Paisley: Alexander Gardner, [1913]); *The Imitation of Christ*, transl. R. Challoner (new rev. edn; Killarney: D.F. O'Sullivan, [c. 1908]); the earliest Killarney printing appears to have been in 1858 (*N.S.T.C.*).
 75. Bishop Murphy's Irish MSS are in the library and include writings by O'Sullivan; *Lámbscribhinní Gaelige Choláiste Phádraig Má Nuad* (8 fascs; Má Nuad: An Sagart, 1943-73).
 76. J. C[oleman], 'Biographical sketches of persons remarkable in local history, xiii, Rev. Daniel A. O'Sullivan', *Journal of the Cork Historical Society* (ser. 2) 1 (1895), 105-11.
 77. O'Sullivan was paid £37.10.0 for 300 copies of his book, 29 June 1823 (Maynooth, Russell Library, Accounts of Maynooth College, 1795-1832); presentation copy, now in the library, given to C.W. Fitzgerald, marquis of Kildare, between 1843 and 1864.
 78. See A. Macaulay, *Dr Russell of Maynooth* (London: Darton, Longman and Todd, 1983).
 79. J.H. Newman to J. O'Hagan, 4 July 1880 (Maynooth, Russell Library).