Meanwhile my colleagues of the managing committee and myself would be pleased to conduct any interested staff-member or graduate student through our stacks. Don't expect too much, and you may well find something you are glad to see (mouldy books exhibited only on demand).

We are just a little over twelve months old now. We have 1700 books, all on temporary catalogue slips, and a few films. They include an expanding collection of *Erasmiana* and of works by and on Erasmus' contemporaries; a growing specialized reference collection (in which we already take some pride); a number of beginning collections for graduate courses on Luther, Elizabethan Poetry, Montaigne et Pascal, and German Reformation History; and some other books, for instance a fair number on Duerer and Holbein.

If our collection continues the way it has so far, Latinists and Germanists will be at an advantage, but we are not biassed against English or French or any of the languages the humanists were prepared to pick up on the side. For the time being we are concentrating on Northern Europe; for Italy and Spain we have so far done little, but of course we must do something. In areas where the University Library is strong, we will have little or nothing, e.g. Italian drama. The aim is to present something extra in Toronto, not to compete with any institution; to develop on a modest scale a specialized library of a kind that is fairly common on a much larger scale in every country of Western Europe and in the United States, though in our area evidently unique in Canada.

By now, we have acquired a fair number of sixteenth-century books, among others. But this year our book-budget may well be lower than last year's, for we will need more services and equipment. Even if this were not the case, we would be unwise not to switch soon to large-scale purchases of microfilm and xeroxes. We'd like to have some authors complete and not merely rare books to show. Then perhaps scholars can depend on our collection. Among other plans are: to sponsor an annual Erasmus lecture (to be given by Professor W.K. Ferguson this year), to produce a brochure, to attract donations (wouldn't it be nice if we could buy most of the books we need and attract some fellows), to plan for a reading room and offices, to clean dirty books and to mend them properly, to have them catalogued expertly. By the way, we have dozens of jobs for volunteer enthusiasts -- from drudgery to physical exercise to bibliographical research.

What have we got already, apart from Erasmus? Two editions of Alciati's Emblemata and two of Ripa; several early Melancthons, Bucer's Vom Tag zu Hagenau and twenty books on Zwingli; a number of classics in humanistic editions or sixteenth-century vernacular; a growing collection of catalogues of famous booksales or libraries; a list of all Luther books in Toronto libraries; a few things on the early printers and several works on Plantin; a lot of books which deliberately duplicate what is available elsewhere in Toronto, e.g., McKerrow's Nashe; the beginnings, in other words, towards what may be a scholarly library in ten years, if we have the encouragement of those who read this.

F.D. Hoeniger

RECUSANT BOOKS AT SAINT MICHAEL'S COLLEGE LIBRARY

An interesting group of uncatalogued books at St. Michael's forms the nucleus of a recusant collection. Limitations of space and money hamper its growth and reduce its present usability, but it places on campus potentially useful material.

Among the few sixteenth-century editions is More's Omnia Latina Opera (Iouvain, 1566), while the Medieval Institute has the great black letter English Workes (London, 1557). Other Moreana of a later period include Cresacre More's Life and Death of Sir Thomas

Moore in the 1627 and 1726 editions.

Among items of more scholarly character are: Nicolas Harpsfeld's Historia Anglicanae Ecclesiastica (Douai, 1622), of which Anthony Wood said, the author "abating his own interest, he well deserves of all posterity;" the four folio volumes of Michael Alford (or Gilbert), S.J., Fides Regia Britannica, sive Annales Ecclesiae (Liège, 1663); and Richard Verstegen's Restitution of decayed intelligence in Antiquities (London, 1673).

Material of Jesuit association includes the canonized Edmund Campion's Decem rationes in the useful Plantin-Moretus edition (Antwerp, 1631) and Claude La Columbière's Sermons prechez devant...la Duchesse d'Yorck (Lyons, 1684). Parson is represented by several works, a Xerox copy of the 1603 Treatise on the three conversions of England, Secret memoirs of Robert Dudley (London, 1706), and George Stanhope's Anglican edition of Christian directory (London, 1754). The fact that this book appeared in such editions, and non-conformist ones, reminds us of another aspect of Parsons character than the political one and makes his influence on Gibbon, for instance easier to understand. A later book by another Jesuit is Sebastian Redford's An important inquiry (London, 1758).

Although this literature is predominantly polemic or apologetic, there are a number of devotional works. The pious and learned Abraham Woodhead is represented by An historical narration of the life and death of our Lord Jesus Christ (Oxford, 1685), and Two discourses concerning...the Eucharist (Oxford, 1687). There is one book by John Gother, whose prose style Dryden commended so highly, Prayers for the Sundays and festivals (Wolverhampton, 1800), and an interestingly bound translation of The Office of the Holy Week (2nd ed., London, 1729). Alban Butler's Moveable feasts (London, 1774), and several of Bishop Challoner's meditative works, Garden of the soul (1798) and Think well on't (1801) are others of this type. An earlier para-liturgical work is Thomas Stapleton's Promptuarium...super evangelia dominicalia (Cologne, 1620).

Among the most typical recusant books the Douay Bible (4th ed., Cousterier, 1633-35) and the Douay Catechism, Henry Turberville's Abridgement of Christian Doctrine (ed. London, 1720), must rank high. Among the spate of polemicists two that are rather more literate are Robert Manning and Edward Hawarden. Of the former there is present in this collection The shortest way to end disputes (Brussels, 1716), England's conversion and reformation compared and two others. From Hawarden there is present among others that slightly ecumenical work Charity and truth (London, 1728) with the asseveration in its long sub-title "The rule is not universal...that none are saved out of the Catholick communion." Rather more unusual in that age of little inter-faith dialogue is Père Le Courayer's Defence of the validity of the English ordinations and of the succession of the Bishops in the Church of England (London, 1725) and the subsequent Defence of the dissertation on the validity (London, 1728).

As might be expected from those regarding theirs as the "old faith", there was always a good deal of historical writing. Typical works are Richard Broughton's A true memorial of the...religious state of Great Britain (London, 1650) and Thomas Phillip's History of the life of Reginald Pole (London, 1767). Hugh Tootell's Church history of England from the year 1500 (Brussels, 1737) is especially valuable because this work (known as Dodd's Church History), even in Tierney's edition in the nineteenth century was so frank about the "intestine wars" among his co-religionists that the last part could not be re-issued. A late writer in like mode was Charles Butler, whose Reminiscence (London, 1824) and Life of Erasmus (London, 1825) exhibit slightly Gallican traits. Men such as he and Father Joseph Berington, author of Memoirs of...Panzani... [and] State of the English Catholic Church, used to scandalize the more ponderously orthodox veterists, such as Charles Plowden, whose Remarks on...memoirs of Gregoire Panzani (Liège, 1794) must conclude this list.

There is not a little post-emancipation English Catholica at St. Michael's that

cannot be recorded here, but it may be added that Newman material figures largely in it with a special place for his My Campaign in Ireland, an exceedingly rare copy of the privately printed and suppressed work published in Aberdeen in 1896.

J.B. Black

OTHER RARE BOOKS AT SAINT MICHAEL'S

Father Black's description does not exhaust the useful and rare books that can be found at Saint Michael's College Library. In addition there is a small collection of books on other subjects of interest to scholars of the Renaissance and Reformation. For instance, Erasmus' Hyperaspites, his celebrated attack on Luther's Servitude of the Will, is here in the first edition (Basel, 1526; the University Library also has a copy), as is a 1562 edition of Erasmus' New Testament in Greek and Latin (Basel, Nicolas Brylingen). Another Basel edition, typical of publishing interest in that city, is the 1547 Opera of Saint John Chrysostom. A learned and much published work by the humanist Natale Conti, Mythologiae sive explicationis fabularum Libri decim, is found here in a 1604 edition. The University Library has a French and a Latin copy of this work on microfilm.

On England, one can read the book that William Chillingworth of Oxford wrote after he had joined and left the Roman Catholic Church -- The Religion of Protestants (Oxford, 1638). A much used book of English prayers is at the Library, though the flower pressed in it probably does not date from 1634, when Robert Barker printed it. Two county histories, published at the end of the eighteenth century, include material pertaining to earlier periods: Reverend John Collinson's History and Antiquities of the County of Somerset and The History, ... and Antiquities of Winchester by the Roman Catholic bishop John Milner.

An Histoire des voyages, a collection of about sixty volumes published in France in the mid-eighteenth century, includes travel accounts dating from the fifteenth century.

Natalie Z. Davis

LUTHER MATERIALS IN UNIVERSITY OF TORONTO LIBRARIES

There are two editions of Luther's complete works housed in campus libraries. The main library has a set of the definitive Weimar Ed. of Luther's works, comprising approximately 100 folio volumes (volume 55 unfortunately missing). Emmanuel College has the so-called St. Louis Ed. (23 volumes), a revision of the 18th-century Walch Ed. carried out between 1880 and 1910. Inferior to the Weimar Ed. in most respects (Latin works are given in German translation, works re-discovered in this century are lacking, fewer editorial helps are provided), it is nevertheless valuable on two accounts: it has a systematic index, which the Weimar Ed. does not yet have, and a great many contemporary documents (Recesses of Imperial Diets, Papal Bulls, works by Zwingli, Carlstadt, and others) are included.

Of the several editions of selected works available on campus, much the best is that edited by Otto Clemen, 8 vols. (Berlin, 1950-55) in the University Library and in the library of the Centre for Reformation and Renaissance Studies. Both the University Library and Emmanuel College have all the volumes published to date in the new American Edition of Luther's works under the general editorship of Jaroslav Pelikan (excellent translations and notes).

The library of the Centre for Reformation and Renaissance Studies possesses the following sixteenth-century editions of individual works by Luther: a 1565 edition of