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RELICS OF A PIONEER ANTI-OBSCURANTIST

ERASMUS OF ROTTERDAM.

A.D. 1467, A.D. 1536.

BEING THE CONTENTS OF

THE LOG SHANTY BOOK-SHELF

FOR 1891.

AT THE

PIONEERS' LODGE, EXHIBITION PARK,  
TORONTO.

DURING THE GREAT INDUSTRIAL EXHIBITION OF THAT YEAR, WITH  
PRELIMINARY REMARKS BY THE COLLECTOR OF THE SAID  
RELICS, THE REV. DR. SCADDING.

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*The* EDITH *and* LORNE PIERCE  
COLLECTION *of* CANADIANA



*Queen's University at Kingston*

## PRELIMINARY REMARKS.

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The collection of books constituting our Log Cabin Book-Shelf for the present year, 1891, is of a more restricted character than any of the preceding collections under the same title which have been exhibited in the Pioneers' Lodge. It is confined to works written by, or relating to, the great scholar Erasmus, who did so much in the early period of the 16th century for the revival of learning in Europe.

The claim of this special collection to a place on our Log Shanty Book-Shelf rests on the same grounds that have justified the exhibition of previous collections there, it being a *bona fide* accumulation of books originating years ago, at a time when the opportunities were few for making any literary collections at all of a curious character, and formed by one greatly lacking guidance and experience at the moment, but at the same time anxious for self-improvement intellectually.

Having accidentally, at a very early age, fallen in with an obscure copy of the Colloquies or Dialogues of Erasmus arranged for school purposes, I chanced to become greatly interested in its contents, familiar acquaintance with which became more easy soon after by the acquisition of a copy of L'Estrange's quaint Old English translation.

Erasmus, as is well known, exhibits himself in these colloquies as what I have styled an Anti-Obscurantist, that is, as one inclined to remove, in a friendly way, the clouds and mists which in the lapse of years had insensibly gathered over the face of things in the literary and religious world.

Thus indoctrinated, one became somewhat desirous of becoming an Anti-Obscurantist himself in his day and generation; and in this, in a very humble degree, I succeeded in doing, as the tenor of the several collections of books that have from time to time formed our Log Cabin Book-Shelf will show.

Furthermore, when the date of the commencement of these several collections is considered, in the first quarter of the present century—say, 1824-25—I think I may lay some claim to the honour of being in these parts, like Erasmus himself, a Pioneer Anti-Obscurantist.

While residing as a student at Cambridge from 1833 to 1837 I used often to contemplate with great interest the so-called "Erasmus' Walk" in the grounds of Queen's College, also a certain small tower attached to the same college, known as "Erasmus' Turret" from the fact that a study of the great scholar was situated in it. It was in this turret that Erasmus began the examination and collation of such existing ancient manuscript copies of the Holy Scriptures as he could lay his hands upon in their original languages, which led eventually to the publication of his famous edition of the Greek Testament in the year 1516—a memorable step

taken by him. It was the starting point in a method of studying the Sacred Scriptures which was destined speedily to revolutionize the theology of Europe and wrench it out of the hands of the so-called school-men—the Scotists and Thomists, the prime Obscurantists of their era.

The office filled by Erasmus at Cambridge, was that of Margaret Professor of Divinity, a professorship which still continues in existence.

In 1867, my early conceived and long continued regard for Erasmus, received its crowning gratification. In that year I was so fortunate as to be able to pay a visit to the spot where the mortal remains of the great scholar are deposited, in the cathedral at Basle in Switzerland, and to read the laudatory inscription on the mural tablet placed there in his honour.

It was at Basle that the first edition of his Greek Testament was printed by his friend Frobenius, in 1516.

Had Erasmus lived a few years later, and been found anywhere in the Netherlands or along the Rhine, he would certainly have suffered death at the hands of Alva or the officers of the Inquisition, acting under the direction of Philip the II. of Spain. Even in England he would not have been safe, as is evident from the fate that befel his two friends, Bishop Fisher in 1535, and Sir Thomas More in 1538, who both lost their heads on the scaffold, for refusing to accept the doctrine of the Royal Supremacy, as held by the irresponsible despot Henry the VIII. Had Erasmus then been residing in England, he might, have presented a view of the doctrine in question, so technically qualified as to allow of an assent being given to it by his friends, such an assent as would have satisfied Henry. The Royal Supremacy as interpreted by the Tudors and Stuarts down to the flight of James the II., was sufficiently monstrous. Under Constitutional Government in Church and State, it is now regarded as a doctrine quite harmless and even seemly.

[For particulars of the incredible inhumanities of Alva, the Inquisition, and Philip II. in the Netherlands, see Motley's "Rise of the Dutch Republic," and Thorold Roger's "Holland," in the series entitled, "The Story of the Nations."]

Having become very familiar with the first traditions of Christianity, as recorded by the Apostles and Evangelists, Erasmus could not endure the forged documents, Fictions, the Glosses, and so called developments and definitions, which in his time, kept out of view the deposit of divine truth. His constant aim was that these should be taken out of the way in a good humoured manner of his own. If as Vossius conjectured, *anti* opposed to and *moine* monk, be the real derivation of *antimony*, then there was much antimony in Erasmus' remedies. He especially assailed the monks. The Monks and Friars had multiplied exceedingly throughout the length and breadth of the land, in the British islands as well as on the continent of Europe. The rank and file of these orders had unhappily degenerated into a condition of great ignorance and narrow-mindedness. Being brought into intimate relations with the humbler classes as preachers and licensed mendicants, they exercised a very powerful influence amongst them, creating a greater obstacle

to the general spread of improvement in regard to manners and education, than any other class of men in the community.

Through the instrumentality of his friend Colet, Erasmus may be said to have inaugurated a new and better school system for Great Britain, Colet being indebted to him for many of the enlightened ideas embodied in the rules and conditions of St. Paul's School, the first of that group of remarkable institutions which was established in England after the so-styled *Renaissance*, or New-birth of learning, in Europe.

Teutonic, as distinguished from Latin Christianity had in Erasmus, one of its earliest promoters. At the same time Erasmus was very conservative. He exhibited no desire to disturb the primitive organization which held together Christian society in the several nations of Europe, although that, too, in the lapse of years had become encumbered with excrescences, which he desired to see judiciously removed.

Several extremists who took part in the great controversies of the age strenuously endeavoured to draw Erasmus into a line of action foreign to his natural temperament. Going so far, why not go further? Or, if so conservative, why break at all with the old condition of things? Happily for himself and for the world, Erasmus did not fall into the snare. Probably it is due to the moderation of Erasmus that he was permitted to die a natural death. It should be recalled, too, that several of the Bishops of Rome treated him with friendliness, as for example Adrian VI. and Leo X.

Nevertheless, it cannot be said that he closed his days in peace. As the end drew near, the onslaughts upon him of Obscurantist writers increased in virulence. Erasmus long suffered grievously from calculi. At length the malady carried him off. He entered into his rest at Basle on the 12th of July, 1536.

H. S.

6 Trinity Square, Toronto,  
September 6th, 1891.



# RELICS OF A PIONEER ANTI-OBSCURANTIST.

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## ERASMUS OF ROTTERDAM.

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A.D. 1467, A.D. 1536.

WORKS OF ERASMUS IN 9 VOLS. 24 mo., PRINTED AT LEYDEN,  
(LUGDUNI BATAVORUM) BY JOHN MAIRE, A.D. 1642.

Vol. 1. Contains, "Life of Erasmus," with a selection of his Epistles. J. Maire's device on Title Page—a man delving—with the motto above "Fac et Spera." Engraved Title Page. Portrait of Thomas Nigellus.

Vol. 2. Contains, 1. Treatise on the use and abuse of Language, *De Lingua*. 2. The Praise of Folly, *Enconium Moriae*. 3. On the Method of Study.

Vol. 3. Contains, 1. Exposition of The Creed and Ten Commandments. 2. Commentary on The 1st Psalm, *Beatus Vir*.

Vol. 4. Contains, Treatise on Letter-writing.

Vol. 5. Contains, 1. Treatise on Oratory, (*Dialogus Ciceronianus*). 2. On the correct pronunciation of Latin and Greek.

Vol. 6. (Printed at Amsterdam by John Jansson, 1645) Contains, 1. Treatise on Copiousness of Matter and Language. Dedicated to John Colet, Dean of St. Paul's, London. 2. Selections from the writings of Erasmus (*Flores*).

Vol. 7. Contains, 1. Treatise on Securing Harmony in the Church, and Settling Conflicting Opinions. 2. Complaint of the general aversion to peace. (*Querela Pacis*, etc.)

Vol. 8. Contains, 1. Treatise on "The Boundless Mercy of God." 2. General Prayers. 3. Lord's Prayer.

Vol. 9. Contains, 1. Treatise on The Manual of The Christian Soldier. 2. Treatise on The Education of a Christian Prince, arranged under Aphorisms.

Two small vols. also printed by Maire at Leyden containing, 1. Treatise on Embracing Virtue. 2. On Preparation for Death. 3. On Death. 4. On The Child Jesus. (Discourse composed by Erasmus for use in Colet's School; to be recited by a senior pupil to his fellow scholars.) 5. On the Boundless Mercy of God. 6. Method of Prayer. 7. Exposition of the 22nd Psalm.

The above discourse on The Child Jesus would be very appropriately delivered in Dean Colet's New School. Over the chair of the head master in the principal room was in this new Institution placed, as we learn from a letter from Erasmus himself, a figure of The Child Jesus in an attitude of instruction, and underneath were inscribed these two lines—

"Discite me primum, pueri, atque effingite puris  
Moribus; inde pias addite litterulas,"

On entering and leaving the apartment the scholars saluted the child Jesus with a hymn.

The Adagia of Erasmus, with notes of various commentators, and full Indexes. Folio. Hanover, 1517. With the fine device of Wechel on Title page.

The Commonplace Book of Erasmus. After selecting and arranging under distinct heads, the most pithy passages to be found in the whole compass of ancient classical literature, Erasmus

adds to several chapters a dissertation, in which he gives expression to his own enlightened ideas. Of this work, a writer in the 'British Quarterly Review,' uses the following language "That volume is probably the most astonishing monument of literary diligence existing in the world, and however, the *homo unius libri* must, in most cases, be regarded as poorly furnished with intellectual wealth, that could scarcely be said to be the case, if the single book in question happened to be the *Adagia* of Erasmus."

*Adagia*, or Proverbs of Erasmus. Selected by Robert Bland. 2 Vols. Duodecimo. London. 1814.

The Paraphrases of Erasmus on the four Gospels and the Acts of the Apostles. (In Latin.) Basle. 1551. Printed by Froben. 2 Vols. folio. On title page Froben's device. Dedicated to Charles V. Emperor of Germany.

The Paraphrases of Erasmus on the four Gospels and the Acts of the Apostles. (In English.) Black letter. Folio. 1523.

A copy of this work was once ordered by Royal authority to be placed in every church and chapel of England and Wales.

The Epistles of Erasmus and Friends. (In Latin). Folio, 1092 pages. Fine large portrait of Erasmus. 1642.

Epistles of Erasmus, Selections from. Antwerp, 1551.

The Colloquies of Erasmus. (In Latin). Amsterdam, 1662. From the press of Elzevir. 24 mo. With fine engraved title page by Cornelius Dusend. Erasmus is seen standing with a telescope in his hand, with which he has been examining a small open sphere suspended against the sky. This is intended to represent 'The World of Humanity.' Below appears the motto, *Vidit, Perdidit. Risit.* "He saw it; saw through it; indulged in pleasantries upon it." The pleasantries of Erasmus were not malicious, but were intended to be sanative.

The Colloquies of Erasmus. Edited by Cornelius Schrevelius. Amsterdam. From the press of Blaeuius, 1690. Engraved title page.

Ten select Colloquies of Erasmus with Latin text, and English translation by N. Bailey. Arranged for school purposes. London. 1733.

The Colloquies of Erasmus translated into English by N. Bailey. A modern reprint. London. 1877. Octavo.

Colloquies of Erasmus. 22 Select Colloquies translated by Sir Roger L'Estrange with seven Colloquies added, translated by Thomas Brown. London, 1725. Octavo. Portrait.

Select Colloquies of Erasmus. Arranged for school purposes, by John Clarke. London. 1740. "The reader will here find the most comical and diverting dialogues of Erasamus."—(Preface).

Select Colloquies of Erasmus. Arranged for school purposes, by Edward C. Lowe, D.D. head master of St. John's School, Hurstpierpont. Oxford and London, 1868. "They present to a young reader subjects more entertaining than disjointed anecdotas and skeleton histories; and by introducing the thoughts and habits of modern life, they help him to realize that there once were men and boys, who lived and worked and thought and played, much as we do, although they talked Latin and not English."—(Preface).

The Colloquies of Erasmus, in French; by Chapjuzeau. Geneva. 24mo. 1669. Printer's device on title page.—Hand from the skies holding a crown. Motto, *Gradatim ad Sidera Tollor.* 'By degrees I am lifted towards Heaven.'

A Grove of Poetic Pieces. (In Latin.) (*Silva Carminum*, etc.) Composed by Erasmus in his youth, about the year 1487. Consisting of 3 satires. One of them on Popular Errors. Gouda. John of Gouda. 1508. It is stated in the title page that these pieces were never in print before. At the end is a wood-cut showing probably the arms of Holland. 4to. Black letter.

Erasmus' Praise of Folly. (In Latin.) *Encomium Moriae*. Leyden. John Maire. 1668. With notes by Gerard Listrius. This work was composed by Erasmus on a journey from Rome to England, in 1508. Folly herself is supposed to speak. All the flagrant abuses of the period in Church and State are ironically lauded by her. This journey was by the Rhaetian Alps to Constance and Strasbourg; then down the Rhine to the Netherlands. He beguiled the time by gathering material for his Satire. After a short stay at Louvain, he passed over to England, where he finished the composition in the house of Sir Thomas More, to whose name there is doubtless a humorous allusion in the Word *Moria*. There were twenty-seven editions of this celebrated work published during the life-time of the author, and was translated into many of the languages of Europe.

The Praise of Folly. (In Latin.) *Stultitiae Laus*. Amsterdam. From the press of Wetstein. 1685. 24mo., with fine engraved title page, showing Folly in Cap and Bells, preaching in a very sensational manner to a considerable audience, most of whom are apparently smiling or laughing.

Erasmus' Praise of Folly. Kennet translation. London. 1740. Duodecimo. With forty-eight copper plate engravings.

The Praise of Folly. (English Reprint). Illustrated with many curious cuts, designed, drawn and edited by Hans Holbein, with portrait, life of Erasmus, and his Epistle addressed to Sir Thomas More. London. Reeves & Turner. Octavo. 1876.

Erasmus' Praise of Folly. (In French). By Guendeville. Leyden. Vander. A. a., 1713. With portraits of Erasmus, Sir Thomas More and Holbein, with seventy-five copper plate engravings of Holbein's illustrations.

Erasmus' Praise of Folly. (In English). Wit Against Wisdom; or Panegyric upon Folly. Several copies of recommendatory verses prefixed. 1683.

Pilgrimage to the Shrine of our Lady of Walsingham. Modern english reprint.

The Ecclesiastes of Erasmus; or Evangelic Preacher. (In Latin). London. 173<sup>o</sup>. Octavo.

Erasmus on the Apostles Creed, and Ten Commandments. Friebourg. 1533.

Dialogues of Lucian. Translated by Erasmus into Latin. Printed at Venice by Aldus. 1516. The Aldine device on title page and at the end. The whole volume is printed in the Italic type. Erasmus corrected the press for Aldus. He may have handled some of the sheets of this book. This copy of Erasmus' Lucian, is from the library of the Duke of Sussex, and contains his book-plate. There are in this volume also translations of several of the Dialogues of Lucian, by the hand of Sir T. More. Erasmus dedicates the first dialogue in his translation, to Richard Fox, Bishop of Winchester.

Rejoinder of Erasmus to Luther's reply to his treatise on 'Free Will.' This rejoinder was known by the title of Hyperapistes.

Works of Colet. (The friend of Erasmus) Containing among other things a translation of the treatise on "The Celestial Hierarchy," attributed to Dionysius the Areopagite. Modern English reprint.

The Grammar of Colet's School. (St. Paul's School London). Reprinted from a late edition, with facsimiles of the wood-cut ornaments, including the Tree of Knowledge with the motto, "The Root bitter," "The Fruit Sweet." This grammar was the joint production of Colet, Lilly, Robertson and others. One old line towards the end of the prosody will be remembered by many Upper Canada College boys of a former day. — "*Atque piis cunctis venerandum nomen Iesus*"—a line harmonizing in sentiment with the little treatise composed by Erasmus on 'The Child Jesus,' for the use of the young people in Colet's School.

A thorough mastery of this Grammar from beginning to end was a feat of no easy achievement, but it was accomplished nevertheless by very many among the generations who have just preceded us.

The process without doubt had a strengthening effect upon the intellectual stamina. It accustomed the young to face and overcome literary difficulties, to work with a patient conformity to strict law and order, and to acquire habits of close observation and research. It gave at the same time an insight into the structure of language, which was of universal application. The manual prepared for Colet's School continues to be widely used in a condensed form, now known as The Eton Grammar.

Elegancies of the Latin Language. By Laurentius Valla. Leyden. 1561. In 1505, Erasmus published an addition of the Laurentius Valla's notes on the New Testament, with annotations of his own. Among the letters of Erasmus will be seen several addressed to him.

Aldus Manutius on Orthography. (De Orthographia). Printed by Aldus. Venice. 1566. Erasmus superintended the printing of several of the publications of Aldus at Venice. Portrait of Aldus.

The Epistles of Certain Obscure Personages. (*Epistolæ Obscurorum Virorum*). By Ulrich Von Hutten. Erasmus also had something to do with this work. It was intended to defend Reuchlin against the attacks of certain theologians at Cologne. These divines are made to discourse on the affairs of the times, and on theological subjects after their own manner, and in their own barbarous latin. The letters are supposed to be addressed to Ortuinus Gratius, professor at Cologne. The signatures attached are those of Pfeffercorn Hochstraten, etc. This is a modern reprint of the above work, which originally appeared at Leipzig in 1516.

The Ship of Fools. By Sebastian Brandt. (In Latin). *Stultifera Navis* This book was first published in 1494. In it the author satirized the prevailing vices and follies of his time, in a series of over a hundred chapters, each of which was devoted to the portrayal of a group of representative fools. The German title of the work is Narrenschiff.

The Ship of Fools. By Sebastian Brandt. (In English). Patterson's Fac-simile from Pynson's edition of Barclay's translation. Quarto. 2 vols. The celebrated illustrative wood-cuts all reproduced. Printed originally at Basle in 1497.

The Modern Ship of Fools. London, 1807.

Dictionnaire des Girouettes, (Weather Cocks). *i.e.*, giddy, changeable persons. A French Satire. Paris. 1815.

Ignoramus. A latin Comedy performed before James I, at Cambridge. Westminster. 1731.

Another copy, do., do., 12mo.

The Republic of Fools. Translated from the German of C. M. Von Wieland, by H. Christmas. London. 2 vols., post octavo, 1861. While professing to describe the customs and humours of the people of Abdera in Thrace, Wieland satirizes the ideas and customs of his own contemporaries in Germany and elsewhere.

Reynard, the Fox. (In Latin verse). By Schopper. Frankport-on-the-Main, 1595.

Reynard, the Fox. (In English). Naylor's translation, 1865. (Reprint).

Tyll Owlglass. (Tyll Eulenspiegel in German). Late edition, 1770. A satirical narrative in the vein of Erasmus, describing the pranks and drolleries, the ups and downs, the freaks and follies, of a wandering mechanic of Brunswick. Written by Dr. Thos. Murner. (A.D. 1475-1530). Portrait of Tyll.

Life of Erasmus by John Jortin D.D. Vol. 1, from A.D. 1467, to A.D. 1529. Vol. 2, from A.D. 1530, to A.D. 1536. Vol. 3, contains extracts from Erasmus, etc., with Index. Portrait in 1st Volume.

Life of Erasmus with special reference to his residence in England, by Samuel Knight, Prebendary of Ely. Cambridge. 1726. Octavo. Portraits of his English correspondents.

Life of Erasmus with historical remarks on the State of Literature between the 10th and 16th centuries, by Charles Butler of Lincoln's Inn. London, Octavo, 1825.

Life and Character of Erasmus, as shown by his Correspondents. By Robert Blackley Drummond, B.A. 2 vols., p. octavo. London, 1873. Portrait after Holbein.

Erasmus. Sir Thomas More. Melanchthon. Studies, by D. Nisard. Paris. 1864.

The Cloister and the Hearth. By Charles Reade. New York, 1877, 12mo. This work virtually embraces a history of the family of Erasmus.

Portrait of Erasmus, boldly etched from the life, by Albert Durer, A.D. 1526.  $7\frac{1}{2}$  by  $9\frac{1}{4}$  inches. He is engaged in writing. He is greatly absorbed in his work. His eyes, turned down towards the paper before him, are not seen. In his left hand he holds a small ink-bottle to replenish the short stump of a pen in the other hand, by the aid of which, he is quietly setting down his thoughts.

Portrait of Erasmus painted by Holbein, and engraved by Houston. 8 by 9 inches.

Photograph of the bronze statue of Erasmus in the Great Market Place at Rotterdam.

