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4to, light brown calf, gilt, with gilt floral border on sides, and the Royal Arms of Portugal in centre, gilt, ornamental back, g. e.

Antwerp, Christopher Plantin, 1617.

£6 6s

**Famous Presses—continued.****FUST AND SCHOEFFER PRESS.**

A LEAF FROM THE FIRST DATED BIBLE, 1462.

216 **Biblia Latina.**

Gothic Letter, double columns, 48 lines to a full page. Initials and chapter-numbers in red or blue, printed and in manuscript. Names of the books written in red and blue at the head of the pages.

Folio. One leaf preserved in a lettered buckram case.

Mainz, Johann Fust and Peter Schoeffer, 14 August, 1462. £42

Hain \*3050. Pellechet 2281. Proctor 79. British Museum Cat. Incun., Vol. I, p. 22. Copinger, *Incunabula Biblica*, 4. De Ricci, *Catalogue des Premières Impressions de Mayence*, 79.

This is the first Bible in which the printer has given the date and place of impression and his name; and it has always been regarded as an object of interest and value. It is much rarer than the Gutenberg Bible. The explanation of this is that Fust and Schoeffer's house was burned during the sacking of Mainz, three months after the Bible was completed, and many copies were destroyed.

According to a familiar story, many copies of this edition of the Bible were sold in Paris as manuscripts for 60 crowns apiece, and, from their number and extraordinary resemblance between them, they were supposed to have been executed by magic. Some colour is given to this story by the variations in the colophon, one form omitting all allusions to the art of printing, and another explicitly referring to the mechanical process. Moreover, it seems not improbable that Fust may have taken advantage of the ignorance of some people of the discovery of printing, for the small and elegant Gothic type with which this Bible is printed resembles very much the character used in writing.

The leaf offered for sale has very wide margins and is in excellent condition. The few single leaves which are offered for sale from time to time are generally taken from bindings and have consequently more or less suffered.

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The splendid portrait of the editor is a remarkably fine specimen of sixteenth century wood-engraving and is found in this copy in an excellent impression. The artist who made these woodcuts does not appear to be identified. (Cp. Andresen, *German Peintre-Graveur III*, p. 220, No. 319 in the Dürer-Appendix).

**Famous Presses: Schoeffer Press—continued.**

- 218 **Hermes Trismegistus, de potestate dei.** [Edited by Marsilio Ficino].

*Gothic type, 25 lines.*

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*Mainz, Johann Schoeffer, 8 April, 1503.*

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Palau's *Manual*, VI, p. 32. Perez Pastor (No. 590) cites two copies in Spanish institutional libraries.

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(Continued over)

**Inquisition**—continued.

**Proclamation**—continued.

to the Church in relation to the Jesuits, and two Spanish comedies which were likely to bring “the rites of the Church into disrepute.” Amongst the books noted for expurgation, is a French *Encyclopédie de pensées*, where a passage “beginning with the word Inquisition” is to be deleted. Permission is granted for the publication of a *Reply by Fr. Juan de la Annunciaciōn to a Paper against the Book on the intimate life of the Venerable Señor Don Juan de Palafox*. The book, which bore the title of *Innocence Vindicated*, had been published in Madrid in 1698, and had “erroneously been placed on the Index of prohibited works.”

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Palau's *Manual*, Vol. VII, p. 46. This edition not in Salva (see his No. 3691). The first section of this volume contains the laws of the Spanish Inquisition drafted from 1484 by Thomas de Torquemada and successive Inquisitors-General, compiled at the instance of Cardinal Alonso Manrique, Archbishop of Seville and Grand Inquisitor of Spain, and published by the seventeenth-century Jesuit Inquisitor-General, Don Juan Everardo Nidardo.

The second edition of this publication contains the text of an Inquisitorial decree given at Toledo in 1561 by Fernando de Valdes, Archbishop of Seville and contemporary Grand Inquisitor, setting forth the details of procedure to be followed by inquisitors during the trial of heretics. It comprises instructions as to the various occasions on which the prisoners might be tortured, the procedure on resuming the trial after torture, and the continuation of the process against the "name and fame" as well as the heirs of an imprisoned heretic, after his death.

The *Catholic Encyclopaedia* states that "much has been written of the inhuman cruelty of Torquemada." It is certain that no critic could have framed a graver indictment against him than the Inquisitor-General himself, through the medium of his laws, incorporated in this work.

Thomas de Torquemada, who was a nephew of the celebrated theologian, Cardinal Juan de Torquemada, was born at Valladolid in 1420, and died at Avila in 1498. As a Dominican at Segovia, he became the confessor and adviser of the Infanta Isabella of Castile, afterwards Queen Isabella the Catholic.

In 1482, the Catholic Sovereigns appointed Torquemada, Grand Inquisitor of Castile; subsequently extending his jurisdiction to Aragon. The organization of the Holy Office throughout Spain was then left in his hands, and in 1484 he convened an assembly of Spanish inquisitors, outlining twenty-eight articles for their guidance. The text of those articles is contained in the opening pages of this volume. Llorente, the famous Spanish social reformer of the nineteenth century, who had had free access to the archives of the Holy Office for many years as Secretary to the last Inquisition in Madrid, calculated that the number of Torquemada's victims totalled 8,800 who were burnt to death, and over 96,000 who were punished in other ways.

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