

**M0012827: Dedication to Queen Elizabeth from Thomas Geminus:  
Compendiosa...anatomiae delineatio (1545)**

**Publication/Creation**

January 1953

**Persistent URL**

<https://wellcomecollection.org/works/xc479j8d>

**License and attribution**

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection  
183 Euston Road  
London NW1 2BE UK  
T +44 (0)20 7611 8722  
E [library@wellcomecollection.org](mailto:library@wellcomecollection.org)  
<https://wellcomecollection.org>

not at all: I most blynde and wretched wretched oppressed with  
darkenesse of ignorance so to thinke: We ware therefore (my  
sonne Eatus) that thou neuer deprive the artificer of his  
woorkmanshippe. But rather calle God father by his  
moste convenient name, soasmuche as he hath begotten all  
things. Be if thou wilt yet further inforce me to speake  
what I thinke, verely I fawe in doubt whither I may more  
praise hym for the thynges he hath donne, or for that he  
hath not yet donne, but kepte in silence as knowen onely to  
hymselfe, and to bee done when he shall thinke best. This  
is the great God that is most priue and most apparent, &c.  
Hether to Mercurius. It were to long here to declare with  
what maruelous demonstratiōs he proueth that man com-  
municateth with all creatures: as with Angels, and so with  
god by intellectuall poure whiche he calleth the mynde the  
supreme parte of the reasonable soule. With the heaueyns  
by his soule. With the inferior worlde and spirite therof,  
by his spirite and elementall bodie. With beastes also by  
sense: and with vegetables & minerals, by certen partes  
of his bodie. Whiche woordes well considered, it may appea-  
re that none hath better then he, declared why in holy scrip-  
ture, man is named *Omnis creatura*. So that, who so in all  
partes learneth to knowe himselfe, may thereby come to no  
smale knowledge of God and all his creatures. Woorthely  
therefore as a holy oracle was written ouer the doore of the  
temple of Apollo in Delphis, *NOSCE TE IPSUM*. And  
Thales the philosopher demanded what thyng was har-  
dest to be doone, to knowe thy selfe quod he. Whiche as it  
is moste harde, so is it most woorthy. Also Democritus de-  
manded when he first profited in the studie of philosophie,  
then (quod he) when I began to know my selfe. Further-  
more Macrobius in his commentaries vpon the drome of  
Scipio, reherfeth that one demanding of the oracle by what  
meanes he might come to felicitie, was answered: If thou  
shalt knowe thy selfe. And thus (most mightie Prince) as  
we haue partely declared by testimonie of holpe scripture,  
by oracles, and sentences of philosophers, holwe goodly and  
necessarie a thyng it is for vs to knowe our selues, euen so  
I doubt not but that it shalbe verpe delectable vnto your  
maiestie to whome I knowe god hath gyuen a noble spirite  
and a zelous harte to honour hym in true religion and re-  
uerend contemplation of his creatures (I doubt not) I saye  
but that your highnesse and all other vertuous readers,  
will take lyke pleasure in hearlinge the opinions of the phi-  
losophers: and especially of Galen: who in his large volume of  
the vse of the partes of the bodie of man, hath so learnedly  
and philosophically entreated of this matter, that (if it maye  
be spoken) he might in maner seeme to haue hym of consayle  
with God when he determined to make man. He therefore  
in his first booke intituled *De constitutione artis Medice*, wryt-  
teth in this maner. Like as to hym that shall bylde a newe  
house, or repayre a house that is faulne in decaye, it shalbe  
necessarie first exactly to knowe all the partes of A house and  
the framing therof, euen so to hym that shall make an arte  
of the constitution of mans bodie, it shalbe necessarie parti-  
cularly to knowe al the partes of the same. What is to saye,  
of what substance, what bignesse, of what figure or forme  
and nombe they are: and finally what frame shall arise of  
them all ioined togyther. And as he that desyreth to knowe  
the architecture of a house alredie buylded, can not come  
to the knowledge of the particulars therof otherwyse then  
by the resoluing the house into partes. So can not we other-  
wyse come to the knowledge of the constitutiō of mans body,  
then by the *ANATOMIE*, (that is) dismembering of the  
same. For God and nature, as he that first determineth to  
buyld a house, knowe first the partes, and put them in vnto  
according vnto theremplar. And we folowe him that behol-  
deth the house alredy buylded. Againe in his thirde booke

*De usu partium*, after that he hath largely spoken of the wy-  
sdom of God, which is sensibly scene in the constitution and  
vse of the partes of the body of man, he writeth in this ma-  
ner. All these thynges are the woorkes of the moste wysse  
creator, vnto whome I consecrate these my Commentaries  
as hymnes to his laude and prayse. Protesting thereby that I  
acknowledge hym to be moste holy, and do therefore sacrifice  
vnto hym, these flutes of my trauailes: Not as the sacrifice  
*Hecatombē* of many Bulles, neither as offeringe aboundaunce  
of sweete spices or odoriferous oyntmentes: But first to  
knowe hym, and then to declare to other howe great is his  
wysdom, vertue, prouidence, and goodnesse. The ignorancie  
wherof, is great impietie, rather then to absteyne from sacri-  
fice. For in that he hath adourned al thynges with conuenient  
beutie, and hath enuied good to noone, thinke that to be a  
manifest token of his perfect goodnesse. Againe, to haue ex-  
cogitate howe to adorne all, is A token of moste absolute  
wisdom. And forthermore, to haue done all that he wyllyd,  
is a signe of inuincible power and vertue. Doo not therefore  
maruaile that all the heauenly bodies are disposed by moste  
perfecte woorkmanshippe. Neither yet let thy order of beutie of  
the so astonyshe thee, as by cōparing them to inferior thin-  
ges, to thinke these to be void of al beutie. For eue in these  
also, shalt thou finde, his wysdom, power, and prouidence.  
A simple witte, is astonysht at beholding the matter: But  
an artificer, cōfesseth the cunninge & beutie of the woрке.  
For although the Sonne & Moone, are diuine and heauenly  
bodies, and were but earthly images, yet is the shylfulnesse  
of the woorkmaister, scene equally in bothe. None will de-  
nye but that the soote is a smalle and an abiect parte of the  
body of man. And that the Sonne is the greatest and say-  
rest thyng that is scene in the worlde. Yet coulde none of  
bothe these, haue been placed better then they are. The  
Sonne neuertheless in the worlde, is the myddelmōste of  
the planettes. And the soote in brass, is lowest. Again, who  
can deny the worlde to be greatest and sayrest of al thynges?  
The bodye of beast also, was called a lesse worlde by auncient  
Philosophers. And woorthely. For in both shall you fynde the  
lyke wysdom of the Creator. And albeit in y body of beast,  
we can not thewe the Sonne, yet maye we there see the  
eye, a moste bryght and shyninge member muche lyke vnto  
the Sonne. Yet is not the soote worse placed then eyther  
the eye or the brayne, if they be al in case to performe thosce  
for the whiche they were made. For neyther can the brayne  
doo well without the soote, nor the soote without the brayne.  
For as the brayne hath neede of a chariot, so hath the soote  
neede of sense, whiche bothe he and all other partes of the  
bodye, receaue of the brain. And man is not the wyssest beast  
bycause he hath handes: But bycause he is the wyssest beast,  
therefore hath he handes. For not handes, but reason hath  
taught men artes. Who therefore considering the originall &  
composition of beastes, shall not immediately conceaue an as-  
sured perswasion, that there is a certen diuine minde of mar-  
uelous poure extended throughe the hole worlde and euerpe  
parte therof. For euery where mayst thouwe see the pro-  
creation of beastes, whose composition is woorthy admi-  
ration. And albeit the earthe is the basest and grossest parte  
of the worlde, yet it is manifest that it receaueth a diuine  
spirite frome adoue. Whiche thyng, who so well consyde-  
rith, shall forthwith reuerently maruaile at the beutie of  
the substance, first of the Sonne, then of the Moone, and co-  
sequently of the other planettes. In all whiche, it is conue-  
nient, that in howe muche they are of purer substance of  
bodie then are inferior thynges cōsistinge of earthly substan-  
ce, Euen so to be indued wth a more diuine & perfect  
mynde farre creadynge thother in like difference. For,  
wheras in wyne, mudde, & mayshes, in plates also & frutes  
putrified, are certen beastes engendered whiche declara  
the