

**M0012826: Dedication to Queen Elizabeth from Thomas Geminus:
Compendiosa...anatomiae delineatio (1545)**

Publication/Creation

January 1953

Persistent URL

<https://wellcomecollection.org/works/wge2ceqh>

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
<https://wellcomecollection.org>

To the moste high and vertuous Prin-

cesse, *Queene Elizabeth*, by the grace of God, *Queene of Englande, France, & Irland*,
defendour of the raythe &c. Her maiesties most humble &

louinge subiecte *Thomas Gemini*, wissheth prosperous
raigne, healtie, and felicitie.



LAST OF ALL as holpe
scripture bearing wyttensse (most
honorable *Princesse*) it pleased the
only and almighty God to create
man to the similitude of his lyke-
nes, not only in spirite resembling
the deitie of the eternall father,
but also in bodie bearyng the shap
of *Christe* our God and sauoure
whose humane nature is nowe in-

separably vnite wth the fathers deitie exalted and subli-
med from corruptible nature as the first frutes and onlie
hope of oure restitution after tyme of corruption shalbe ac-
complished, forasmuche (I saye) as he hath vouchsafed thus
to make vs lyke vnto hym selfe, not disdeininge euen while
we yet liue in these corruptible bodies and synkes of synne
to call vs his children and brethren of *Christe*, me thinketh
doubtles that this well considered, we can no wayes come
shorter to the knowledge of God, then first to learne to
knowe our selues. Whiche certainly if we dyd exactly in all
pactes and conditions as we ought to doo (as doth scarcely
one amonge many millions) I beleue verely that the concen-
plation therof wolde aswell one waye rebate the deuelyshe
and vnsatiable pryde of our carnal courage, and withdraue
vs from outragious embayshinge of worldye vanities, as o-
therwise moue vs with moste vehement zeale and with all
the pourses of our bodie, spirite, and mynde, to loue suche a
father by whose grace and bountifull benignitie, we haue
receaued a nature associable to Angels and vniue to the
glorified bodie of his sonne *Christ*. And here do I thynke
conuenient (most mightie *Princesse*) somewhat to speake of
the sonde errour not only of the common people, but also
of somme suche as are not vtterly voyde of knowledge, who
nevertheles when they heare or reade certain wordes of ho-
ly scripture speakyng against the fleshe and the worlde, do
greatly mistake those wordes and solyly dyspise and con-
femme the maruelous creatours of God wherin shyneth
the poure and wysdome of his inuisible deitie as therellen-
cie of the artificer is seene in his worke (if we maye com-
pare smale thynges to greate. And certes) (as learned *Pe-
lanchthon* hath well wytten) if a sacrament bee the sygne of
a holy thyng, there are as many sacramentes as creatours
of God, forasmuche as they are all sygnes of the holy poure
and wysdome of God, and therfore al Sacramentes, although
not sacramentes of saluation. And therfore wheresoeuer
the scripture speaketh againste the fleshe and the worlde, is
to be vnderstoode the concupiscence therof and synne which
is not the creature of God, but of the deuell and man. The
bodie therfore of man in as muche as it is an excellent crea-
ture of God, made to his owne likenes, & one of the chiefe
natural Sacramentes of his diuine power and wysdome,
is not to be despyed as a vile thyng, neyther may any speake
euill therof without blasphemie. For he that made *Adm*, made
not the rust: neyther is substance, corrupted by accidentall
polution, as *Dionysius Areopagita* doth largely declare.
The princely Prophet *Dauid*, speakyng of the dignitie of
man (that is to saie this reasonable beast consistyng of diuine
spirite and fleshe), although perhappes he ment of the first

innocent *Adam* whose progense we are, albeit somewhat to
generat by synne, yet extollet he oure primatiue nature
(bearyng the same shap that we nowe beare) to be lytle
inferiour vnto Angels, so great is the pouer of the creatour,
of suche a masse of corruption, to frame so diuine a creature.
A diuine beast maye he woorthely be called, forasmuche as
he onely amonge all other creatures lyuynge in fleshe, hath
receyued a supernaturall portion of the spirite of God, as
wytnesseth the prophete *Elohas* sayyng: He made man and
placed his harte in the myddest of his bodie, and gaue hym
spirite, lyfe, and vnderstandyng and the breath of the al-
mighty that made all thynges, &c. Which dignitie of man,
the moste auncient & godly philosopher *Hecurins Trifunc-*
gillus wel consyderynge, made this comparation (if I maye
so cale it) betwene God and man, that he called man an
erthely God mortall: and God a heauenlye man immortall.
A sentence searly worthy so diuine a philosopher. The same
Hecurinus agen, inspired with the spirite of *Pyman*der, af-
firmeth the first God to be the father of the worlde, and the
worlde to be the second God the sonne of the first, and man
to be the thirde God and sonne of them bothe: Not onely
bearyng the similitude of the secōde, and therfore called *Mis-*
crocosmus (that is the lesse worlde) but also hauinge the in-
telligence of the first. And furthermore declaryng howe
man is made to the similitude of God, as a diuine idea or
forme impressed in corporall substance, he writeth in this
maner: If by the contemplation of suche frayle and corrup-
tible thynges as are created belowe vpon the earth, thou
arte desirous to seeke God the artificer, consyder well the
workemanshippe of mans bodie, wherby thou mayest
learne who was the framer of so goodly an Image. who (I
praye the) paynted the eyes: who turned the holounesse
of the eares and nostrils: who stretched the lippes close to
the mouth: who watered the veynes: who bent and tied
the synewes: who hardened the bones in a masse sub-
stance: who couered the fleshe with thynne skynne: who diuided
the fingers and iointes. who extended the foundatiō of the
feete: who boyled through the pores and conductes: who
gathered togyther the splene & firmid it: who framed the
harte sharpe pointed: who reached sooth the braunches
of the lyuer: who grained the pipes of the loonges: who
gaue large capacitie to the bellie: who placed the senses in
the headde: In fine, who figured the most honorable mem-
bres to be openly scene, and couered the filthy from syght.
Beholde I praye the how manye workes of diuine art are
shewed in one matter, and all so placed in sayre and good or-
der, that differynge one from the other in there proper offi-
ces, they consent neuerthelesse to the beautye of the hole.
who hath made these so diuers and many: who was there
mother: or what father had they? Verely none other then
the inuisible god, who made all accordyng to his owne will
and wysdome. For wheras neyther picture or Image was
euer made without a carpentour, grauer, or paynter, It is
greate impietie and voyde of all reason to thinke that the
worlde was framed without a maker: eyther that beautye
and decent order, can be performed by any that is not of it
selfe moste beautifull, ordinate, and perfect. For howe is it
possible that deformitie shulde giue sauoure, whiche it hath