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Here the Frailest Leaves\*

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IN the year 1932 Mr. Strickland Gibson contributed a short article to that sedate and conservative English journal, *The Library*.<sup>1</sup> He observed in the course of it that in our modern age the chances of making bibliographical discoveries grow fewer year by year. It is discouragingly true, for a bibliographer, that most English lumber rooms and most American attics have already been explored. Moreover, our bibliographical controls have become so precise and comprehensive as to include almost every edition of almost every title published since the invention of printing. Rarely indeed can a bibliographer point with gleeful pride to an item utterly unknown to his fellow-bibliographers. Where, then, is the joy of the chase for him, where a beckoning frontier to promise him adventure and new finds? In the books already at hand, says Mr. Gibson with disarming simplicity, and, specifically, within their bindings.

There is a heresy in this which I shall set forth later. But Mr. Gibson's position is not novel. Important finds have been made over many centuries within the top and bottom covers and the backstrips of bindings. Sometimes the fragments salvaged are

\* Read at the meeting of the Society in Ann Arbor, Michigan, May 23, 1953.

<sup>1</sup> Fourth Series, 12 (1932), 429-433.



from early manuscripts, sometimes from the waste of printers and booksellers. They may have been used to strengthen a spine, or glued together in quantity to form cardboard for a cover, or pressed into service as covering for a cover. In the majority of cases their condition on removal is pitiable, and even the most tender treatment can seldom obliterate the scars of their servitude. Their text, however, is ordinarily still legible, and so from time to time, very sporadically, in professional journals and newspapers and dealers' catalogues, we read of precious finds—the oldest fragment of an Anglo-Saxon minuscule codex preserved in England, consisting of part of a bifolium which was once used to reënforce a German binding of the sixteenth or seventeenth century;<sup>2</sup> a fragment of a manuscript of Liutprand of Cremona “rescued from menial duty as a binding for a cashbook in an office of the Swiss national archives”;<sup>3</sup> two leaves of an early manuscript of Rhasis discovered by J. Christian Bay on the reverse of vellum covers of a sixteenth-century book;<sup>4</sup> a piece of a manuscript of the Middle English romance of Richard Coeur de Lion which served as the cover of an eighteenth-century book in the Library of St. Andrews University;<sup>5</sup> the so-called astronomical calendar for 1448 from a binding in the Landesbibliothek at Wiesbaden, which may be neither astronomical nor a calendar but which, with similar pieces discovered at the Library of the Jagellonian University in Cracow, precipitated the recent turbulent discussions on early printing in Mainz;<sup>6</sup> a sheet

<sup>2</sup> Aldhelm, *De virginitate*, Cambridge Univ. Add. 4219, saec. VIII/IX; see E. A. Lowe, *Codices Latini antiquiores*, 2 (1935), no. 135, and Blanche B. Boyer, *Classical Philology*, 42 (1947), 214.

<sup>3</sup> Reported by Gustav Meyer in *Festschrift Karl Schwarber* (Basle, 1949); see the review by E. Heyse Dummer in *Library Quarterly*, 21 (1951), 70.

<sup>4</sup> John L. Thornton, *Medical Books, Libraries, and Collectors* (London, 1949), p. 10, n. 2.

<sup>5</sup> *The New York Times*, August 30, 1949.

<sup>6</sup> Wehmer *vs.* Zedler; see the reviews of Wehmer's book by Curt F. Bühler in *PAPERS*, 43 (1949), 85-86; by Lawrence S. Thompson in *Speculum*, 24 (1949), 465-466; and by Hellmut Lehmann-Haupt in *College and Research Libraries*, 12 (1951), 91-92.



of the 36-line Bible reported by Tass to form the cover of a sixteenth-century book in a public library of Leningrad;<sup>7</sup> fifty-six half-sheets of Caxtons found in the covers of the Caxton Boethius once in the King Edward VI Grammar School at St. Albans and later sold to the British Museum;<sup>8</sup> an almanac for 1485 of which only one copy, and that one defective, had been recorded in the *Gesamtkatalog der Wiegendrucke*;<sup>9</sup> an undescribed Koberger broadside of 1499 found as the lining of a binding for a 1492 Venetian edition of Macrobius;<sup>10</sup> two signatures of an apparently unrecorded French translation from Galen, printed in 1544 and recovered from the binding of a sixteenth-century book in the Library of Aberdeen University.<sup>11</sup> I cite finally the several pieces which were found in the sixteenth-century binding of a 1484 Boethius in the British Museum and which have been so admirably described by Mr. L. A. Sheppard in *The Library*, Fourth Series, Vol. 26 (1945), pp. 172-175.

I have purposely piled up the examples numerically and geographically in order to demonstrate that a certain aura of respectability and even of commendation attaches to this form of salvage. Some of those who love old bindings, however, think otherwise. They are accustomed with some reason to regard the salvagers as infidels and the practice as the most vicious of heresies. In the words of Mr. Ernst Philip Goldschmidt,<sup>12</sup> who has been an able spokesman for this disapproving group,

If an old binding is nearly or completely falling to pieces, it should be preserved such as it is in a flannel-lined case, but it should never be patched, relined, rebacked, or otherwise barbarously treated. . . . Every book that

<sup>7</sup> *The New York Times*, May 10, 1947.

<sup>8</sup> William Blades, *The Biography and Typography of William Caxton* (London, 1877), pp. 213-214, and Curt F. Bühler in *The Library*, Fourth Series, 17 (1936), 155.

<sup>9</sup> Heinrich Rosenthal, Lucerne, *Incunabula medica et scientifica* [1951], no. 5.

<sup>10</sup> E. P. Goldschmidt & Co., Ltd., Catalogue 86, no. 205.

<sup>11</sup> *De simplicium medicamentorum facultatibus*; see Wm. S. Mitchell in *The Library*, Fifth Series, 2 (1948), 170-171.

<sup>12</sup> *Gothic and Renaissance Bookbindings* (London, 1928), 1, 123.



has through the kindness of fate come down to us in its original binding through the centuries is a precious relic, bearing in a hundred hidden ways the whole tale of its history, and the hand that dares to "renew it" destroys all that is significant, leaving nothing but an empty mask. As for the well-meaning people who deliberately remove the written or printed linings from old book covers "because they are interesting," the curse of Ernulphus on their vandalism!<sup>13</sup>

In reply to Mr. Goldschmidt, for whose knowledge of books and bindings I have the deepest respect, let me state quite firmly that no one takes greater pleasure than I in running his hand in admiration and love over a fine, old, well-preserved binding. But I think I do this with some regard also for the book between the covers. To me the primary purpose of any binding, however beautiful, is to protect the pages which it encloses. When through age and wear it fails in this purpose, some remedial action is indicated. Mr. Goldschmidt would consign pages and binding to a slipcase and lay the item aside, its years of service ended, its warm usefulness supplanted by a cold and empty existence. A private collector is privileged to adopt this solution if he chooses. The library which serves the public has a somewhat different obligation. Its books are meant to be accessible. The contents of fifteenth- and sixteenth-century titles are not always available in later editions, and microfilm, so often helpful, is still no panacea. The original editions should therefore be accessible, and to be accessible, to be read, they must be viable, their pages protected for the present and preserved for the future by a dependable binding.

It is this latter solution which has been adopted by the Armed Forces Medical Library for the thousands of early volumes in its possession. One by one they have in recent years received loving and patient treatment at the hands of a careful craftsman who served his apprenticeship in Switzerland and who, with the intent to be quite the opposite of barbarian and vandal, has de-

<sup>13</sup> I would remark mildly that such linings are nonetheless sometimes offered for sale in the catalogues of E. P. Goldschmidt & Co., Ltd. See footnote 10, and also no. 272 in the same catalogue.



voted his life to the art of hand binding. The whole project is of course one of compromise. No volume is rebound if it can possibly be restored. Every scrap of paper or parchment which might yield some evidence on the provenance of the original binding, every fragment of writing or printing which might trace the history of the volume through the centuries is religiously saved and labeled. Pieces which cannot be retained with the volumes have been handed to me. Slowly and ploddingly, especially where they had been glued together to form the linings of covers, I have soaked them apart in my bathtub. My knees, I assure you, have suffered, but I have entered a bibliographer's paradise, and where the items are not unique, where identification is difficult or impossible, I can still gaze as it were into a mirror of the civilization of those early centuries. Here then are the frailest leaves, cropped and mutilated and marred, never intended to be read, yet preserved in this paradoxical way to become often, like certain thoughts of Walt Whitman, the strongest lasting. Come with me awhile to see what those in printed form contain.

The great Book Fair at Frankfurt, which is represented by eight pages from the spring catalogue of 1607 (27.3),<sup>14</sup> might well symbolize the various fields of knowledge embraced in our fragments. They exemplify the entire output of the publishing houses of their period. Theology and the Sacred Scriptures bulk large. Included are pieces from a Latin Job printed in tiny Roman type with extensive notes in italic (101); St. Mark's account in heavy Gothic type of the betrayal by Judas (91.7); thirty-five

<sup>14</sup> The number 27 will be found at the end of this paper in a list of books the bindings of which have contributed the selected fragments mentioned in the paper. It is impossible to mention all the fragments found. The numbers of the books are therefore not successive. Nor are the numbers for the fragments from each binding, which occur after the decimal point, necessarily successive. The number 27.3 assigned to these eight pages from the *Catalogus universalis pro nundimis Francofurtensibus vernalibus, de anno 1607* indicates that they were found in the binding of item 27, a 1573 Croce, and that at least two other groups of fragments, of different subject matter and format, were found in the same binding. For this binding, as a matter of fact, the distinct groups of fragments run from 27.1 to 27.6. Such a control system is sometimes awkward, but it is essential to anyone concerned with the provenance of the bindings and the history of the volume.



folios of the Old Testament in the Latin version by Erasmus which was published by Cratander at Basle in 1526 (34);<sup>15</sup> extensive portions of the Greek and Latin New Testaments, also edited by Erasmus and printed in the same city by Froben in 1516 and 1519 (29.2);<sup>16</sup> and some forty large folios of a Bible in French (61A). There are commentaries (95.3, 102), missals and the like (28, 29B.2, 88.1, 88.2, 96), a broadside antiphonal (38), offices from Strassburg (39.3) and Esztergom (89.1),<sup>17</sup> privileges for printing the offices of the congregation of Cluny in 1689 (71). Writings and legends of the saints appear in great abundance—of Stephen, first king of the Hungarians and born according to tradition at Esztergom (89.3);<sup>18</sup> of Augustine (12), Francis (13), Damian and Lawrence (19), Clement and Peter (29B.4); of Ambrose in Dutch (47.4). A full fifty of the two hundred folios on which Koberger printed in Nürnberg, on November 6, 1492, his edition of Jacobus de Voragine's *Legenda aurea* went in one instance to form the boards of an item of 1482 (33). Two curious facts are involved here: those fifty folios have initials rubricated by hand, as if they had never been intended for waste, and the printer of the 1482 item in which they were found had himself printed in 1481, at Strassburg, an edition of the *Legenda aurea*.

The militant writers for and against the Church, the Catholic and Protestant standard-bearers, are prominent. There is discussion of that unparalleled episode of ecclesiastical history in which the pious Celestine V abdicated the papacy after five short months of rule and was succeeded by Boniface VIII (90). Can a pope resign? Since he has no superior on earth, who is to accept his resignation? The questions have not really needed answers since

<sup>15</sup> There is a copy in the Henry E. Huntington Library.

<sup>16</sup> The Rare Book Room of the New York Public Library has both editions.

<sup>17</sup> A missal for this city, printed at Nürnberg by Koberger on August 31, 1484, was offered by A. Rosenthal, Oxford, Catalogue 26 (1951), no. 1090.

<sup>18</sup> The same binding contributed the offices from that city which are mentioned above.



the year 1294. The Carthusian monk Denis le Chartreux, who died in 1471 after earning the appellation Doctor Ecstaticus, is represented in the fragments by his treatise on the inner reformation (18A.1), Bishop Rutilio Benzoni by selections from the six books which he wrote for the Holy Year of 1600 (18A.2). There are parts, including the colophon, from Martin Flach's edition at Strassburg on September 20, 1500, of the *De confutatione hebraicae sectae* by Graziadei (47.1). The Dominican Johannes Faber, named Bishop of Vienna in 1531, promises salvation in the Church alone (87.3). A title page is included for a French translation of Cardinal Bellarmino's *Declaration de la doctrine chrestienne*, published in Paris by the widow of Martin Durand.

On the Protestant side there are portions in German from the *Apologies* of that early Italian reformer Bernardino Ochino (55.4), Franciscan and Capuchin, who fled to Switzerland in 1542 when the influence of his friend Juan de Valdés became dangerously dominant in his sermons. One writer discusses the opinions of Jacob Heerbrand (49.1), the theologian who worked with Luther and Melanchthon. Another fragment presents thoughts on absolution by Caspar Bienemann (53.3), better known as Melissander from his love for the Greek language and literature. Likewise prominent in the Protestant annals was Johann Mülmann, professor of theology at Leipzig, who died in 1613. Our fragments include twelve pages of the funeral oration delivered for him by Vincentius Schmuck and printed at Leipzig by Tobias Beyer in 1614 (7.1). The text was that verse from the Sixty-Third Psalm, "Thy lovingkindness is better than life." The item is included in the printed catalogues of neither the Bibliothèque Nationale nor the British Museum, and a bibliographer could only with difficulty refrain from expressing here the fervent hope that the great *Deutscher Gesamtkatalog* can somehow be carried to completion.

The fragments present political as well as ecclesiastical history. The Western world will commemorate, less than a week



from today, the quincentennial of the fall of Constantinople to the Turks on May 29, 1453. Fear raced through Europe after that incredible day. In our fragments it asserts itself insistently in Latin prayers for deliverance (53.6), in a passage in Italian on the naval strength of the conquerors (70.1), and in a broadside prayer in German (25.4) issued in the very year 1566 in which Soliman I, at the age of seventy-two, led his army into Hungary on his last campaign. England's campaigns have mention in an account, printed in German at Augsburg (55.1), of the somewhat Pyrrhic expedition in which Admiral Clinton scoured the Channel in 1558 but accomplished against the French nothing really commensurate with the magnitude of his plans. The great genealogical theater of Hieronymus Henninges, published in four huge volumes at Magdeburg in 1598, contributes portions from its second volume (21).<sup>19</sup> Close to history is law. It may be a dictionary of legal terms (9), from which we learn, for example, that

*Reasonable ayd (rationabile auxilium)* is a duty that the Lord of the fee claimeth of his tenants holding by Knights service or in socage, to marry his daughter, or to make his sonne Knight.

It may be a dedicatory epistle (92.2) to the juriconsult Pierre Rebuffi, who served Francis I and Pope Paul III, and set forth the one hundred and eighty privileges enjoyed by students of law in the sixteenth century. Phanuccius de Phanucciis writes on the legal aspects of bequests (95.1), Paul Wehner on court law at Rottweil in 1575 (52). The candidates for degrees are also in evidence: at Marburg in 1598, with Antonius Matthaeus acting as *praeses*, Gotfried Scharff presented his thirty-five propositions on legacies (27.4). Later, in 1735, in a broadside printed at Duisburg on the Rhine, there is announcement of a special discussion of the question whether or not a prince is subject to law (56).

It is in literature and the arts that the fragments exert a spe-

<sup>19</sup> There is a copy in the New York Public Library.



cial, humanistic fascination. The classics are there, often in Aldine texts, sometimes in a reworking by a later writer. Menander speaks in Latin, then in German (87.5)<sup>20</sup> on prodigality (he's against it). Terence furnishes a portion of the prologue to the *Eunuchus* (30.1), Cicero pieces of his letters (55.3). In Vergil's lines (98) we trace again the whole deceitful fall of Troy, the anguish of Aeneas. We read also in verse (40) the familiar fable of the stomach which is accused of laziness by the other members of the body. It was a fable which served Menenius Agrippa well when he begged the plebeians of Rome to return from their rebellious withdrawal to the Sacred Mount. Livy had told it in prose,<sup>21</sup> and he told also,<sup>22</sup> as do our fragments (25.2), how in 179 B.C. Perseus of Macedonia sacrificed his brother Demetrius to his royal ambitions. Scraps (2) from Horace's *Satires*<sup>23</sup> recount that unfortunate stroll on the Sacred Way when the poet was buttonholed (or shall I say fibula'd?) by the Bore; others from the *Heroides* of Ovid (68.1) relate the tragic loves of Ariadne and Theseus, of Laodamia and Protesilaus.

For many readers of early printed books, however, there was a distinct language barrier. We moderns have too much the impression that only in our day are Latin, Greek, and other languages painfully learned, and that on the contrary in earlier and happier times they could be acquired by some magic formula. But in the Renaissance years as now there had to be grammars and dictionaries; the difference is that more people were willing to use them. A Donatus printed at Delft by Cornelis Henricz (47.6) presents the Latin conjugations with care—*audio, audis, audit . . . audior, audiris vel audire, auditur*. The compounds of the Latin verb *sedeo* are gracefully set forth by one writer in five hexameter verses (87.9):

<sup>20</sup> I quote the German verses: Wer nicht das wenig helt zu rath | Der kompt vmb alles das er hat. | Was dir nun Gott der Herr beschert | Das halt zu rath du bist ernert.

<sup>21</sup> II, 32.

<sup>22</sup> XL, 11 ff.

<sup>23</sup> I, 9.



Hostibus insideo, medicus pius assidet egro,  
 Subsudet hic patrie, sed presidet ille Velitris,  
 Obsidet hic muros, podio sed considet iste,  
 Desidet ille piger, discordans dissidet ille,  
 Insidet hic asino, magnam rex obsidet urbem.

An English grammarian found the grace to be both tolerant and philosophical in his presentation of "The Construction of the Eyght Partes of Speache" (67). "Sometime," he says of the relative pronoun,

it is not gouerned at all, but is put in the ablatiue case absolute: as *Quantus erat Iulius Caesar, quo Imperatore, Romani primum Britanniam ingressi sunt*, Howe worthy a man was Julius Cesar, vnder whose conduct the Romaines fyrst entred in Brytayne.

Again,

When there cometh a nominatiue case betwene the relatiue and the verbe, the relatiue shalbe such case as the verb wil haue after him as *Foelix quem faciunt aliena pericula cautum*, Happy is he, whome other mennes harmes doo make to beeware.

There are traces of a Latin-Danish dictionary (91.2), and of a Greek-Latin grammar (29B.6) whose paradigms of *πράττω* and *δίδωμι* are still letter-perfect today. We may also include in this group two tantalizing works (47.2) by a certain Lucas Nerdenus. In the *Oratorum regule* he explained for young men studying at Delft how an adjective could be changed to a substantive, how *cum* and *tum* should be used, the rules on the use of comparatives, etc.; his foreword to the students is a masterpiece of educational psychology. In the *Vocum thesaurus* he presented a Latin vocabulary with simpler meanings given in Latin and fuller explanations in Dutch. Neither of these works is known to Dutch bibliographers, and we have here therefore a shining example of what may be hidden away within the covers of bindings. Lucas was presumably from Naarden; he did one dialogue between Apollo and Mercury on the origin of Delft which is duly recorded for



the Koninklijke Bibliotheek at The Hague,<sup>24</sup> and which contains at the beginning honorific epigrams to him. But neither that library nor the Municipal Archives at Delft can throw further light on his career or bibliography.<sup>25</sup>

With guides like these and the proper zeal Latin and Greek were really learned. The output in literature and other fields reflected the training. Latin stands firmly beside the vernacular. Francesco Filelfo's Latin letters were published in several incunable editions, one of which is represented in our scraps (39.1). Much later Hieronymus Ziegler wrote two sacred dramas in Latin. The first was based on the second chapter of St. Matthew and its story of the Wise Men and Herod's mass infanticide; the second, from the twenty-fifth chapter, presented the parable of the Ten Virgins. They were performed at München in 1554 and 1552, respectively. One binding has disclosed fifteen sheets (100.2), some of them repeats, from an edition printed at Ingolstadt in 1555.<sup>26</sup> On the vernacular side we may mention the charlatan Jean Tabarin, who was playing the boards of farce in Paris and the provinces in the early part of the seventeenth century. In one fragment (8.1) he starts to explain the origin of the musical scale. The end of the explanation can be read in an edition of the complete works:<sup>27</sup> an Italian lady wanted her shoes repaired and said to the shoemaker, "Fa mi la re sol la." A far cry this from the ecclesiastical music furnished by other fragments (18A.6, 27.6), and even from the compendium of music for beginners by Heinrich Faber (49.2), which was issued in several Latin and German editions. The scraps present one printed at Nürnberg in 1591; its acrostic on the benefits of music

<sup>24</sup> Nijhoff-Kronenberg, *Nederlandsche Bibliographie van 1500 tot 1540*, no. 1589, printed at Delft, Corn. Henricz, September 1 (?), 1517. On May 11, 1948, Martinus Nijhoff's Boekhandel had a copy of this work.

<sup>25</sup> Letters from Rena Pennink, February 26 and May 11, 1948, and C. D. Goudappel, May 7, 1948.

<sup>26</sup> The Library of Western Reserve University has this edition.

<sup>27</sup> *Oeuvres complètes de Tabarin*, ed. Gustave Aventin, 2 vols. (Paris, 1858), Question XV.



could not be improved today by even the most zealous proponent of the interrelations between music and medicine. Assuming that all bibliographers know German, I quote it in the original without a qualm:

M usica lindert Menschlichs gmüth,  
 V nd innert Gott an seine güt.  
 S ie nimbt weg kummernuss vnd leid,  
 I nn schimpff vnd schertz bringts grosse freud,  
 C reutz mühe vnd arbeit sie erquickt,  
 A uch machts dein stimm gantz wolgeschickt.

He who used it as recreation would scarcely have needed the playing cards which are disclosed by another binding (85).

In the general realm of the history of science the scraps offer much that is worthy of note. Haunting references to Empedocles and Pythagoras (18) emerge, along with portions from Aristotle (30.2). There are several pages (29B.3) from a work by Fra Giovanni Giocondo of Verona, Dominican theologian, philosopher, *and* architect of bridges over the Adige, the Grand Canal, and the Seine. There are hexameter verses (62.3) in praise of the famous astronomical clock at Strassburg which told in marvelous fashion

Astra polosque nouos et nexos orbibus orbes,  
 Horarumque vices varias, Solisque labores

while the figure of a young child appeared to strike the first quarter of each hour, a young man the second, an old man the third, and Death the fourth. On the pseudo-scientific side almanacs<sup>28</sup> and calendars abound, in Dutch, Latin, and German, printed in black and red, and marked by respectful attention to planetary influences and by the most quaint and charming of verses. We meet the printer Cornelis Henricz of Delft again in one for the year 1525 (47.7). Another, for 1530 (1.2), was pre-

<sup>28</sup> For a modern verdict on almanacs, see "Topics of the Times" in *The New York Times*, January 11, 1953.



pared by Gasparo Crivello of Milano, a pupil of that Luca Gaurico who, occupying himself mainly with judicial astrology, attained such fame by his prophecies as to be named bishop of Civitate in 1545 by Paul III; five years in this capacity sufficed him, and he did not hesitate to return then to his astrology. For 1564, the "5,526th" year since the creation of the world, Victorin Schönfeld, who had a medical degree from Marburg and published there a tract on epilepsy, did an almanac which is represented in our scraps (25.3) by a very tantalizing half of its title page. Albin Moller followed suit at Leipzig in 1602 with a calendar "fleissig vnd getrewlich gestellet"; its title page carries a cut of him, in the sixtieth year of his age, busy calculating with compass and globe (79). His was a *New Schreib Calender*. In the category of calendars I shall mention finally the *Alter und Newer Schreib-Calender* for 1643 which the mathematician Abdias Trew issued at Nürnberg. It duly listed the movements of the seven planets, the saints' days, weather signs good and bad, and furnished also, like so many of its kind, bits of medical information. Since we are about to enter the hotter days for this latitude, I share with you one sample of its advice (37):

Jetzt hält man auff Salat vnd Schinkn,  
 Sonst wenig Essen vnd viel Trinckn,  
 Halt du gut Mass, trinck nicht zu geh,  
 Dann mancher starb darumb dest eh.

My own interest in medical history is of course whetted especially by those scraps which deal more specifically with medicine. They may still treat of foods, like the encomium which the poly-histor Erycius Puteanus wrote on the egg (7.3). They may treat of certain effects of eating, like the conclusions on dysentery which Rodholffus Schlickius presented at Heidelberg on 10 December 1584 (32.3). They may carry Latin prayers against the pest (53.6) or transmit parts of herbals in which the virtues of the various herbs are set forth (47.8). Most fascinating are those



which are not books at all, but in the form of broadsides, or even smaller leaves printed on one side only, served as announcements of important events. One broadside (1.1) informs us that on a certain day in the month of March, immediately after the sounding of the bells of St. Peter's and in the presence of that eminent physician Panfilo Monti of Bologna, one Jacobus Moscatinus of Modena was to sustain some conclusions on elemental matter. A tiny piece (84) measuring only 5 by 10 cm. announces an examination in surgery for "tomorrow, 18 June 1762, . . . at 7 a.m. sharp." In another broadside (83) Melchior Sebizius, rector of the University of Strassburg, sadly announces to his students the death of the physician Johann Kueffer, who in departing this world has exchanged "toil for rest, ignobility for glory, weakness for strength, corruption for eternity, sorrow and grief for joy, anguish for delight, want for abundance, in short, a most wretched vale of calamities . . . for Paradise."

With announcements of this sort I close. They occur for less eminent personages—a marriage declaration of 1598 in broadside form from the town of Lich (27.5), the notice of a funeral service in 1654 in Paris (14.1). They illustrate above all else the two points which I have tried to demonstrate throughout this paper, that in the scraps of printers' and booksellers' waste which were used by binders unrecorded items are often preserved, and that these items can join with those already known to interpret to a modern age the period from which they come. Experts in the history of early bindings will detect a plea that when the bindings are already in poor condition they be allowed in their declining days to serve the not ignoble causes of bibliography and more general history. The final point is that the history of printing, and of bookbinding itself, will benefit thereby, for linings exposed must of necessity tell far more than linings hidden within covers.



BOOKS IN THE ARMED FORCES MEDICAL LIBRARY  
THE BINDINGS OF WHICH HAVE CONTRIBUTED  
THE FRAGMENTS MENTIONED ABOVE

- 1 Achillini, Alessandro, *Expositio primi physicorum*. Per Hieronymum de Benedictis, civem Bononiensem, 1512.
- 2 Acosta, José de, *De natura novi orbis*. . . . Coloniae Agrippinae, in officina Birckmannica, sumptibus Arnoldi Mylij, 1596.
- 7 Bartisch, Georg, Ὀφθαλμοδουλεία, *Das ist, Augendienst*. . . . Dresden, durch Matthes Stöckel, 1583.
- 8 Bauderon, Brice, *Paraphrase sur la pharmacopee*. . . . Rouen, Martin de la Motte, 1627.
- 9 ———, *Pharmacopoea*. . . . Londini, Edwardus Griffinus, 1639.
- 12 Boerhaave, Herman, *Methodus discendi medicinam*. Venetiis, apud Angelum Pasinellum, 1727.
- 13 Bonet, Théophile, *Corps de médecine et de chirurgie*, 4 vols. Genève, Jean Anthoine Choüet, 1679, Volume 1.
- 14 Borel, Pierre, *Bibliotheca chimica*. . . . Parisiis, Carolus du Mesnil, Thomas Jolly, 1654.
- 18 Calvi, Giovanni, ed., *Tre consulti fatti in difesa dell' innesto del vaiuolo*. . . . Milano, Giuseppe Galleazzi, 1762.
- 18A Capivaccio, Girolamo, *Medicina practica*. . . . Venetiis, apud haeredes Melchioris Sessae, 1601.
- 19 Caserta, Francesco Antonio, *Tractationes duae ad medicinae praxim pertinentes*. . . . Neapoli, Secundinus Roncalioli, 1623.
- 21 Colombo, Realdo, *De re anatomica libri XV*. Francofurdi, apud Martinum Lechlerum, sumptibus Petri Fischeri, 1593.
- 25 Cordus, Valerius, *Novum dispensatorium*. . . . Venetiis, ex officina Valgrisiana, 1563.
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