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Miscellanea

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Miscellanea.

Interesting Old Bibles.

Before the Vollbehr collection was bought for the Library of Congress, this library was in possession of incunabula numbering upwards of 1,600 items. Now this section boasts 4,600 items, of which the corner-stone is the Gutenberg Bible, bound many years ago in three volumes. (All other such Bibles are bound in two volumes.) Vellum copies of this *chef d'oeuvre* of printing are extant in America and Europe at the following places: Library of Congress, Washington; Huntington Library, San Gabriel, Cal. (two leaves missing); Morgan Library, New York (four leaves missing); British Museum, London; Archbishopial Library, London (Old Testament volume missing); Bibliotheque Nationale, Paris; Vatican Library, Rome (six leaves missing); Universitaetsbibliothek, Goettingen; Staatsbibliothek, Berlin (two leaves missing); Landesbibliothek, Fulda (New Testament volume missing); Universitaetsbibliothek, Leipzig (one leaf missing). Parchment fragments, consisting mostly of single detached leaves from the famous forty-two-line Bible, are found at Augsburg, Berlin, Cambridge, Dresden, Dublin, Frankfort-on-the-Main, Hanover, London, Mainz, Nuremberg, Stockholm, and Providence. Other parchment parts are in the hands of book-dealers. Several years ago a Gutenberg Bible from the monastery Melk on the Danube was bought by Mrs. Harkness, who presented the precious work to the Yale University Library. However, this is a paper edition. It has been predicted that the next price of a mere paper copy of the rare book will be more than one million dollars. Incunabula experts have computed that at most 35 vellum Bibles and about 165 paper copies were printed by Gutenberg. It is known that Johannes Gutenberg returned to his native Mainz in 1448; he borrowed funds from Arnold Gelthus and Hans Fust, the latter a goldsmith, for apparatus, tools, metals, parchment, and paper, in short, for a complete workshop. Fust instituted a lawsuit in 1455, and Gutenberg lost the suit by default, forfeiting most of his type and printing paraphernalia, which had been hypothecated to Fust. It is not very probable that Hans Fust was the same Dr. Johannes Faustus, philosophus, who, according to the *Leipzig Annals* of 1525, had given offense in Auerbach's wine-cellar by striding a barrel there. The composition and printing of that exquisite work, which required perhaps five years, is known to have caused Gutenberg's financial ruin. There is no record showing what money the master received for his Bibles. Whatever it was, it did not suffice to save him from bankruptcy and prosecution for debt. In their conjectures concerning the exact date when Gutenberg began to print his Bible scholars are at variance, but they are agreed that the work was carried on between 1450 and 1456.

Gutenberg is credited with the printing of two other works, the *Catholicon*, a Latin encyclopedic dictionary by Johann Balbus, which appeared, in 1460, at Prince-Bishop Adolph's country-seat Elfeld near Mainz, and the forty-two-line Psalter, now lost, of which the only extant leaf is preserved at the French National Library. The lofty colophon on the last

page of the *Catholicon* expresses the master printer's sentiment relative to the art of printing: "By the assistance of the Most High, at whose will the tongues of infants become eloquent and who ofttimes reveals to the humble that which He hides from the wise, this noble book *Catholicon*, in the year of the Lord's Incarnation 1460, in the affluent City of Mainz, of the renowned Teutonic nation, which the mercy of God has deigned with so lofty a light of genius and free gift to prefer and render illustrious above all other nations of the earth, without help of reed, stylus, or pen, but by the wondrous agreement, proportion, and harmony of punches and types, has been printed and finished."

The history of that celebrated three-volume Congressional Library Bible harbors many romantic elements. A librarian in the town of Memmingen in Swabia, Johann Georg Schellhorn, made the discovery of an incomplete thirty-six-line paper Bible in two volumes in his own library. The man created such a literary ado over the find that a host of bibliomaniaes came to examine the work. This led to the discovery of a forty-two-line Gutenberg Bible on vellum in the Abbey of St. Blasius, located in the near-by Black Forest. Schellhorn often trudged through the woodlands to St. Blasius to examine the celebrated vellum copy. He later described both editions in a Latin treatise published at Ulm in 1760. The abbot at that time was Martin Gerbert, a distinguished scholar, who returned Schellhorn's visits in order to draw comparisons between both publications. Gerbert set forth his analysis in a Latin work, *Iter Alemanicum*, which was printed together with the first facsimile of the Gutenberg-type page in 1765. Four years later the same Blasius Bible was almost lost for all times. In the wooden structure of the cloister a fire broke out, and the entire monastery was destroyed, including the library. A number of highly prized ancient manuscripts and the three tomes of the precious Bible were preserved by the friars, who threw them out of the library windows. After the restoration of the monastery the cherished volumes again took their place of honor in the new library, which was being restocked with books from France after the suppression of the Order of Jesuits in that country.

Christoph Friedrich Nicolai, bookseller and friend of Lessing and Mendelssohn, also came to the abbey in 1781. He later described the monastery and its celebrated library in his famous *Reise durch Deutschland*. Another German bibliophile, Professor Heinrich Sanders, wrote in 1781: "We saw first among old printed books a Latin Bible in three tomes. I inspected the Old Testament on parchment, of the year 1450, by Gutenberg, without his name or that of the printing place or any date. . . . At the end of the last volume I found no colophon. The types appear to be already *literae fusae*, for the letters and lines are quite uniform." G. W. Zapf and other celebrities discussed the Bible with Father Emelian Ussermann, the cloister librarian. Zapf published his findings in the *Literarische Reisen* in 1783 at Augsburg. Ussermann records in a dissertation that the volume came to St. Blasius from Paris. Perhaps the man of mystery Hans Fust, who turned up as an old man in Paris, sold that Gutenberg Bible to the French monarch. The king, it is recorded, became interested in the wandering bookseller and his books.

During the French upheaval at the close of the eighteenth century

a French army crossed the Rhine, and many rare books and other works of art became a prey to rapacity. Hence the Benedictine friars at St. Blasius sought a safer refuge for their monastic treasures. In his diary Father Kettenacker, then the cloister librarian, has minutely described what happened. The monks found a place of protection at the Benedictine abbey Einsiedeln, in Switzerland, which in its turn became unsafe when a French army fought its way through Switzerland. Again the friars, carrying with them the precious remnants of their former library, fled across the Alps to the cloister of Mount Pyhrn, in Upper Austria. The former monastery St. Blasius was secularized. Indeed, the friars had valid reasons to fear the predacious inclinations of these invaders; for the French generals and their unbridled soldiery were notorious as voracious looters. From the university library at Mainz a complete Gutenberg Bible on parchment was looted in 1793 by Merlin de Thionville, who consented to sell the booty for 50 louis d'or. A second Gutenberg Bible, printed on paper, now in Philadelphia, is known to have been taken from the cloister Marienbaum at Xanten by a French officer in 1800. This piece of loot later passed into the possession of Pierre Henri Larcher. A third Gutenberg copy with other articles of art was appropriated by French soldiers from the Augustine monastery at Rebdorf. Later that stolen Bible turned up in the hands of Abbé Fabier of Lille, who disposed of it for 2,025 francs.

The much-harassed friars of St. Blasius in 1809 finally moved from the temporary abode to their present Benedictine Abbey of St. Paul, in the valley of Lavant, in Carinthia, near Klagenfurt, bringing from its hiding-place to this safe retreat their cherished Gutenberg Bible. Father Beda Schroll of the Abbey of St. Paul made a comprehensive record of this matter, also recounting how the new cloister library was enriched by thousands of books, among them some 600 incunabula. The whereabouts of the three Gutenberg volumes were kept in the dark in view of another war that swept over Carinthia soon after the books were hidden away in the retreat in the valley of Lavant. Even the best-informed bibliographers of the last century knew nothing about the fate of that particular copy. Joseph Basil Bernard van Praet, in his *Catalogue des Livres Imprimés sur Velin*, published in 1822, expresses deep concern for "a fourth vellum Bible divided into three volumes, once in the library of St. Blasius in the Black Forest." Referring to the same Bible, C. A. Schaab, an eminent German writer on the art of printing, stated in 1830: "What has become of it is known neither to me nor to the well-informed M. van Praet." Antonius von der Linde, as late as 1886, surmised in his *Geschichte der Erfindung der Buchdruckerkunst* that the Bible, after the secularization of St. Blasius, must have been used up by modern bookbinders in the region of the Black Forest.

However, the historic volumes were rediscovered in 1900 by none other than Paul Schwenke, the greatest authority on Gutenberg Bibles. In 1926 Dr. Odilo Frankl, abbot of St. Paul, made the announcement in the *Neue Freipresse* of Vienna that the monastery's famous Bible had been bought by Dr. Otto H. F. Vollbehr of Berlin. By Act of Congress, dated July 3, 1930, the necessary funds were voted for the purchase of the Vollbehr collection, including the St. Blasius-St. Paul copy of the forty-two-line Guten-

berg Bible. A modern reprint of this celebrated issue was done by the Fischer-Verlag at Berlin. The late Paul Schwenke has classified the Congressional Bible in his *Johannes Gutenbergs zueciundvierzigzellige Bibel*, Leipzig, thus: "The Gutenberg Bible on parchment, 407×300 mm., 3 volumes (Pentateuch-Esdras; Tobias-Ezekiel; Daniel-Apocalypse). Chapters and verses rubricated only in Vol. I, from 1 to 130. Page captions in Lombard types, the single letters alternately red and blue. Chapter numerals in red missal types, mostly without additions. Chapter initials alternately red and blue. The big initials simple, but painstakingly executed, with the body of the individual letter in red and blue, often with plain white interiors or with mixed red-and-blue ornamentations, after the manner of manuscript psalm-book initials. Three corresponding bindings of the sixteenth century, white, calf-skin, embossed without coloring. One of the protuberant rolls on the back of one of the volumes retains tracings of the date, 1560. This Bible was originally intended to be bound in two volumes, as indicated by traces on page 324 of Volume 1 and at signature R of Volume 2. Formerly owned by the Benedictines of St. Blasius in the Black Forest, as indicated by their copper plate *ex libris* on the fly-leaf of each volume. During the Napoleonic wars, when the monks of St. Blasius fled to Carinthia, they brought this Bible to their monastery of St. Paul in the valley of Lavant near Klagenfurt. Etc."

Sheboygan, Wis.

EDMUND MEIER.

New Proofs of an Original Creation.

The logic of the times demands soon an open vindication of the idea that all the distinct kinds of animals and plants must have been created. I cannot shake off the conviction that this great intellectual advance must be ahead of us—the next thing in order.

There are many signs pointing to this as an impending world event. For nearly a century various pagan theories of natural development, all denying any real creation in the beginning, have been loudly acclaimed as wonderful scientific discoveries; but all alike have ended in confusion and disappointment. All such schemes of development and world progress are at a serious discount to-day.

Astronomers and Physicists have Seen the Light.

The astronomers and physicists have already seen the light of the new idea about the beginnings of things. With almost one voice they are now declaring that back at the beginning there must have been a genuine creation of the chemical elements, the stuff of which the universe is composed. Witness not only the repeated statements of such outstanding men as Jeans and Eddington and Compton, but the recent symposium of fourteen leading men of science, *The Great Design*, which says the same thing.

Since this real creation of the stuff of the universe is now treated as an established fact of science, the logical next step would be to extend the idea of creation to include also the great primal *kinds* of plants and animals, or all those units which are essentially distinct from one another. All this is of course wholly contrary to the dominant theory of evolution. Nevertheless scientists are being driven to it, and it seems the next great

intellectual advance of mankind. I do not mean by this that I expect the world as a whole to accept such an idea. It may be sufficient if all the loyal people of God recognize such a literal creation as taught by both science and revelation. For the full realization of this basic truth could not fail to work a transformation in the timid voice of the Church as now heard on many points of belief and practise.

Former "Proofs" Discredited.

We all realize how universally the evolutionary theory in some form prevails to-day. Yet the detailed "proofs" on which the theory was accepted some two generations ago have all become discredited. The evolutionists now are all quarreling among themselves over the interpretation of the new discoveries. They cannot agree on the *method* of evolution, which seemed so fixed and sure three or four decades ago. The prestige of what they regard as a great victory for science some seventy-five years ago is still constantly appealed to. They keep on repeating that evolution is now a fact, not a mere theory. Yet sadly and reluctantly the leading biologists now own that they do not know *how* the various kinds of living things came into existence. For great hosts of facts have come to light within the past two or three decades which seem destructive of any continued faith in their theory. Each well-informed man knows about the troublesome new facts which have bobbed up within his own narrow specialty. He wrangles with his fellow-specialists about these curious new facts, but thinks that all is quiet along the evolutionary front in the other departments of science. For on account of the modern extreme specialization of science few are aware of what is happening in any other departments but their own. Faith in the testimony of the experts in the other departments is the universal rule to-day. But within each of these narrow, water-tight compartments the men are quarreling among themselves as to how their new discoveries are to be interpreted so as to present a united front to the world on these all-absorbing problems of origins.

New Discoveries in Embryology.

Some of the earliest discoveries to give uneasiness to the theorists were in the field of embryology. Some forty years ago Hans Driesch and his followers found that the developing embryo often behaves in ways that were never dreamt of in Haeckel's philosophy. The evolutionary theory of course is obliged to say that instinct is merely inherited habit and that the developing embryo grows in the way it does because it is recapitulating the history of its remote ancestors. And in its very earliest stages, when it is in the four-cell or the eight-cell stage, each of these cells, it was said, always represents one particular fourth or eighth of the adult organism. Each of these cells is just one specific, predetermined part of the adult and nothing else.

But Driesch found that he could separate the four-cleavage cells from each other; yet each one of them would go on and develop into a whole, complete organism, making four where there would have been one. He forced another embryo completely around, so that the relative positions of the eight cells with respect to each other were completely reversed.

But this did not bother the young thing a bit. It developed as it was into a perfect and normal individual the other way around. Then he found that, if he took the embryo at about the 1,000-cell stage, he could cut away 50 cells, or 100 cells, or 203 cells, or just about as many as he liked and from any place he liked, and the remainder would go on and develop into a normal individual, though of smaller size. **Lastly he found he could force two original cells to combine; and the result was that the cells accepted the situation and again produced a single, complete organism, each of the two cells developing into one half of it.** These experiments were originally performed with the eggs of the sea-urchin; they have been repeated by many others besides Driesch and have been extended to the eggs of fishes, newts, medusae, and insects.

Such facts make nonsense of the older theories, recapitulation and all. Logically also they sound the death-knell of materialism and mechanism, but they are especially clear against the theories of Weismann and Haeckel. Other discoveries in the embryology of both vertebrates and invertebrates have assisted in this work. About thirty years ago the facts of Mendelism began to dawn upon the world. It was learned that the various characters of plants and animals are all transmitted separately in heredity. Though they may be suppressed for a time or may be combined in one way or another, yet they are always transmitted full and unimpaired when they are transmitted at all. Thus the old Darwinian idea of organisms slowly changing in one direction or another to suit their environment is now known to be all wrong. Apparently whatever changes do come at all come suddenly and are the result of hybridization. Certain characters may drop out entirely, and many mutations of one kind or another may occur, most of them being pathologic or degenerative in nature. But of biologic progress in an upward direction from the simple to the complex, *à la* Darwin and Lamarek, modern genetics know absolutely nothing.

Folly of the Fossil Theory.

The study of the fossils also has had its hard messages for the evolutionist. Fossil botany has revealed the sobering fact that the great families of plants have always been as distinct as they are at the present day. And there seems no possible way in which the fossil plants can be arranged so as to show a development of one kind into another. This is essentially the verdict of such eminent fossil botanists as D. H. Scott and A. C. Seward. In addition, the great areas where such fossil animals as the trilobites occur (in a perfectly natural way) above dinosaurs and other "higher" kinds have served to call the attention of the world to the shameful subject of the illogical and tricky methods of dating the rocks of the earth in an evolutionary order by means of the fossils they contain and then proving their evolutionary theory by means of the fossils thus artificially arranged. The outcome of this little episode has been to discredit the entire scheme of evolutionary geology and to rehabilitate the former Flood theory of the fossils. The latter is now seen to furnish the most sensible as well as the simplest and most truly scientific explanation of the fossils and the stratified rocks.

These surprising and conclusive discoveries have brought great searchings of heart to many who were formerly full believers in organic evolution.

True, open acknowledgments of this state of things are not often made. Particularly do the orthodox geologists shy at openly admitting that the modern rehabilitation of the Flood theory has made any impression upon them. That the latter, however, have no rational answer to the modern Flood theory is evident from the bitterness and savagery with which any mention of this theory or of the name of its modern advocate is always greeted among evolutionary geologists. The net results of the present situation are, however, tangible and of a permanent nature; for seldom does any one but a fanatic and a dogmatist retain his former faith in the theory after he has once come face to face with these many modern scientific facts.

Summarizing the Facts.

Let us briefly summarize the situation in order to forecast the outlook.

1. Spontaneous generation is to-day as logically essential for starting the scheme of organic evolution as ever it was. But since the days of Louis Pasteur (whose work came after the establishment of Darwin's theory) spontaneous generation has become more and more discredited with each passing year.

2. Both Lamarck's theory of the inheritance of acquired characters and Darwin's theory of natural selection have been completely discredited as real *causes or explanations* of transformism. Not a baker's dozen of scientists in all parts of the world now believe in either of them. Believers in creation of course have a right to insist that this failure of every alleged *cause* should throw doubt upon the actuality of the process itself.

3. All the large facts of embryology which used to be pointed to as evidence for organic evolution are now seen to be far better understood as being merely the best and most natural methods for the various kinds of animal embryos to develop. Incidentally I may say that most of the alleged "facts" which were capitalized by Haeckel are now known to have been founded upon mistakes, some even upon sheer misrepresentation of the actual facts as then known.

4. If the facts about the fossils and the stratified rocks are more simply and more logically understood as having been caused by a world catastrophe or, in other words, by the Flood recorded in Genesis, then indeed there would have to be an end of all discussion about evolution, so far as those are concerned who have any respect for the Bible as a revelation from God. Even one who rejects the Bible will always be driven to sore straits when asked to show cause why we should credit his magic ability to discriminate among the fossils and assign some to an age long before (or long after) the others. For this boasted ability to date the fossils is a matter of sheer pretense and assumption which nobody who knows the facts will credit in the least, unless he has more faith in pompously asserted dogmatisms than in truth and common sense.

In the light of all these facts we may well ask:—

Where are we now?

Let us list some results which are important in this connection.

a) *Bible believers should be cautious about taking too narrow a view of "species."* Many kinds classed as good species have been crossed with

resulting fertile progeny. This is true among both plants and animals. So we get ourselves into an impossible position if we cling to the old view of the extreme fixity of species. And we do not help matters by beginning to quibble about the meaning of species. That line of tactics always heads back over the same dreary logomachies of two generations ago. Far better to shift the ground forthwith to the larger group, the "families." Here we are on solid scientific ground. No one can possibly drive us from the position that the great families of plants and animals are fundamentally distinct from each other. They are distinct now, and even the fossils do not show any intergrades or intermediates between them. Thus we can always be safe in asserting that these great families are separate and distinct because they were created that way. And if this is true of the families, it is the more true of the orders, the classes, and the phyla.

That these great groups have permanent and unbridgeable gaps between them is essentially the position of such eminent men as Austin H. Clark of the U. S. National Museum and Leo S. Berg of the University of Leningrad, Russia, among zoologists; of D. H. Scott, A. C. Seward, and others, among fossil botanists. And this distinctness of the classes, the orders, and the families, with no intergrades or intermediates between them either among the living or among the fossil types, is good proof that they were created thus and have remained thus distinct from the beginning. The mixing which has gone on among the genera and species only serves to bring out into stronger contrast this absolute distinctness of the larger groups.

b) *Man as an animal is distinct from all others.* Says Austin H. Clark, one of the most eminent of American zoologists: "Man is not an ape, and in spite of the similarity between them there is not the slightest evidence that man is descended from an ape." (*The New Evolution*, p. 224.) Again: "From what has just been said it is impossible to believe that such 'missing links' ever actually existed. . . . There is no justification in assuming that such a thing as a 'missing link' ever existed or indeed could ever have existed." (Pp. 226. 227.)

c) *Bible Christians have a solid scientific support for believing in a real creation.* This not only means the creation of man and all the other distinct "kinds" of animals and plants, but the return to the doctrine of God's direct or fiat control now and continuously of all the things which He originally made. No one can deny that God's direct control of all the phenomena of nature is taught throughout the whole Bible, the Old and the New Testament alike. But now modern science convinces us that this is the only sensible view to take.

The Great Absentee.

The old deistic theory of God as the Great Absentee, governing His universe by delegated agents called the "forces" of gravitation, cohesion, and radiation, is, and always has been, grotesque nonsense. There are no independent forces or properties or laws of matter. God carries on all phenomena directly, except what may be due to the initiative of beings like men and angels, to whom He has granted free will, or the ability to become true causes, or originators, of phenomena. Probably to a lesser

degree we may grant that the animals, in gradually descending degree, can also originate action. All else must be assigned to God's direct action and control. The laws of the interrelation of forces and the conservation of energy show that all the phenomena of the universe are inextricably tied up together. If we admit a God at all, we must assign all natural phenomena to Him.

But all this means that the great Jehovah is not in any way tied by the things that He has made. Thus if He carries on the affairs of His universe directly, and without any independent "forces" or "properties" of matter, then in any specific instance He is in no way hampered or restricted and can do exactly what He sees best. He can hear and answer my prayer. He can care for me individually. From His great and calm eternity He can plan everything and carry out everything that will be for my best good.

d) *These many discoveries of modern science converge to strengthen our confidence in the living God.* Not only did God create all things in the beginning, but He still conducts all the universe according to His own purpose.

From all this we return to the reverent study of all nature and find that this study is, what it ought always to have been, a genuine source of theology, of knowledge about God. His eternal power and divinity are revealed and understood by the things which He has made; and all the genuine discoveries which natural science has made known to us become of vast importance in helping us to appreciate our position as His ever-dependent creatures and His position as our all-wise, all-loving Creator.

George McCready Price, in Moody Monthly.

Will of Erasmus.

In July, 1914, before the outbreak of the World War, I spent a week in Basel, and at the university library I was given an opportunity to examine a volume containing original manuscripts of Erasmus. Among these I copied his last will and testament, which I now transmit to you for publication in the CONCORDIA THEOLOGICAL MONTHLY:—

In nomine Sanctae Trinitatis Desiderius Erasmus Roterodamus, fretus Diplomatus Caesaris, summi pontificis ac Magnifici magistratus inclytae civitatis Basiliensis, hoc meo chirographo renovo supremam voluntatem meam, quam quocumque titulo firmam ac ratam haberi volo, irritum vero siquid alias testatus sum. Principio certus me nullum habere legitimum haeridem, praestantissimum virum D. Bonifacium Amerbachium omnium facultatum mearum haeridem instituo, exequutores vero Hieronymum Frobenum et Nicolaum Episcopium. Bibliothecam meam iam pridem vendidi D. Ioanni a Lasko Polono, iuxta syngrapham super hoc contractu inter nos confectam. Non tradentur libri, nisi haeredi. Quodsi ille pactum remisit aut me prior ex vita excesserit, liberum esto haeredi de libris statuere quod velit.

D. [domino] Ludovico Bero lego horologium aureum, Beato Renano cochleare aureum cum suseinula aurea. M. Petro Veterio centum quinquaginta coronatos aureos, tantundem Philippo Montano. Lamberto

Famulo, si mihi morienti adfuerit, ducentos florenos aureos, nisi ego vivus ei hanc summam numeraro. D. Ioanni Brigoo lagenam argenteam. D. Paulo Voltzio florenos aureos centum. Sigismundo Gelenio ducatos centum et quinquaginta. Ioanni Erasmo Frobenio duos annulos, quorum alter non habet gemmam, alter gemmam subviridem, Gallis dietam Turcois. Hieronymo Frobenio lego omnes vestes meas omnemque suppellectilem laneam, lineam et ligneam, praeterea poculum, quod habet insignia Cardinalis Moguntini. Uxori eius annulum, qui habet imaginem mulieris in tergum respicientis. Nicolao Episcopo poculum cum operculo, quod in pede habet versiculos insculptos. Iustinae, uxori eius, duos annulos, quorum alter habet adamantem, alter Turcois minorem. M. Conrado Goclenio poculum argenteum, quod in summo habet imaginem Fortunae. Siquis legatariorum intercederit, quod legatum erat, in haeredis arbitrio esto.

Haeres praeter ea, quae ipsi per syngrapham designavi, sibi accipiet, quicquid superfuerit poculorum aut annulorum aut rerum similium, ad haec nomismata insignia, ut Lusitanos cruciatus, regis Poloniae ac Swerini Boneri faciem exprimentis, aliaqua his similia. Praeterea ducatos omnes duplices et quadruplices. Pecuniam apud Conradum Goslenium depositam, illi in Brabantia dispensandam relinquet, quemadmodum ei mandavi. Siquid apud Erasmum Schetum erit reliquum, ab eo repetet, eamque pecuniam ac reliquam omnem, quae superfuerit, suo arbitrio et ex consilio exequentorum distribuat in usus pauperum, aetate aut valetudine infirmorum. Item in puellas nupturas, in adolescentes bonae spei, breviter, quoscumque subsidio dignos indicaverint.

Hanc extremam voluntatem, quo planior sit fides, propria manu descripsi ac peculiare annuli mei sigillum terminum affixi Basileae in aedibus Hieronymi Frobenii duodecimo die Februarii anno a natali domenicis millesimo quingentesimo tricesimo sexto.

Erasmus died July 12, 1536. I read the last letter of his own hand June 28, 1536 — written "*acgra manu.*"

E. G. SIHLER.

