



Universiteit
Leiden
The Netherlands

"Jean Le Clerc (ed.), Appendix Augustiniana (1703)"

Visser, A.S.Q.; Begheyn, Paul; Deprez, Bernard; Faesen, Rob; Kenis, Leo

Citation

Visser, A. S. Q. (2009). "Jean Le Clerc (ed.), Appendix Augustiniana (1703)". *Jesuit Books In The Low Countries*, 38, 233-236. Retrieved from <https://hdl.handle.net/1887/14822>

Version: Not Applicable (or Unknown)
License: [Leiden University Non-exclusive license](#)
Downloaded from: <https://hdl.handle.net/1887/14822>

Note: To cite this publication please use the final published version (if applicable).

JESUIT BOOKS
IN THE LOW COUNTRIES
1540-1773

A Selection from the Maurits Sabbe Library

Edited by

Paul Begheyn S.J., Bernard Deprez, Rob Faesen S.J.,
and Leo Kenis

With the collaboration of Eddy Put, Frans Chanterie S.J.,
and Lieve Uyttenhove

MAURITS SABBE BIBLIOTHEEK
FACULTEIT GODGELEERDHEID

PEETERS

LEUVEN

2009

Contents

Preface	
<i>Rob Faesen S.J.</i>	IX
The Maurits Sabbe Library and Its Collection of Jesuit Books	
<i>Leo Kenis</i>	XI
Jesuits in the Low Countries and Their Publications	
<i>Paul Begheyn S.J.</i>	XXI
Peter Canisius S.J., Catechismus (1558) (<i>P. Begheyn S.J.</i>)	1
Jan David S.J., Schild-wacht (1602) (<i>D. Vanysacker</i>)	4
Frans de Coster S.J., Libellus sodalitatis (1607) (<i>M. King</i>)	8
Pedro de Ribadeneira S.J., Vita beati/sancti patris Ignatii Loyolae (1610/n.d.)	
(<i>W.S. Melion</i>)	12
Andries Schott S.J., Adagia sive Proverbia graecorum (1612) (<i>G. Tournoy</i>)	18
Juan de Polanco S.J., Directorium breve (1613) (<i>R. A. Maryks</i>)	22
Nicolas Trigault S.J., Litterae Societatis Iesu e regno Sinarum (1615) (<i>N. Standaert S.J.</i>)	26
Der Iesuiten negotiatie (1616) (<i>P. Begheyn S.J.</i>)	30
Lodewijk Makeblijde S.J., Den berch der gheestelicker vreughden (1618)	
(<i>P. Begheyn S.J.</i>)	33
Annuae litterae Societatis Iesu anni M. DC. IV. (1618) (<i>A. Delfosse</i>)	36
Frans de Coster S.J., Vierthien cathollicke sermoonen (1618) (<i>G. Vanden Bosch</i>)	40
Peter Wadding S.J., Disputatio theologica de praedestinatione et gratia (1621)	
(<i>M.W.F. Stone</i>)	44
Jean Bourgeois S.J., Leven lyden ende doodt (1623)/Vitae passionis et mortis mysteria	
(1622) (<i>R. Viladesau</i>)	48
José de Acosta S.J., Historie naturel en morael van de Westersche Indien (1624)	
(<i>J. Verberckmoes</i>)	54
Herman Hugo S.J., Obsidio Bredana (1626) (<i>M. Gielis</i>)	58
Valentijn Bisschop S.J., Lof der suyerheydt (1626/1632) (<i>M. Monteiro</i>)	64
Augustijn van Teylingen S.J., Devote oeffeninghe (1628) (<i>P. Begheyn S.J.</i>)	67
Heribert Rosweyde S.J., Leven vande heylighe Maghet ende Moeder Godts Maria	
(1629) (<i>P. Begheyn S.J.</i>)	70
Carlo Scribani S.J., Christus patiens (1629) (<i>P. Begheyn S.J.</i>)	72

Virgilio Cepari S.J., Het leven van Ioannes Berchmans (1629) (<i>R. Faesen S.J.</i>).....	74
Otto van Zijl S.J., Historia miraculorum B. Mariae Silvaducensis (1632) (<i>B. Fahy</i>) .	77
Willem Boelmans S.J., Theses mathematicae (1634) (<i>A. De Bruycker</i>)	81
Corpus institutorum Societatis Jesu (1635) (<i>S. Van Impe</i>)	86
Ignaaas Derkennis S.J., Positiones sacrae (1638) (<i>A.-É. Spica</i>)	92
Jerónimo Xavier S.J., Historia Christi Persice conscripta (1639) (<i>T. Van Hal</i>)	96
Jean Vincart S.J., Sacrarum heroidum epistolae (1640) (<i>A. Smeesters</i>)	100
Jacob Wijns S.J., De vita, et moribus R. P. Leonardi Lessii liber (1640) (<i>T. Van Houdt</i>)	104
Jacques Damiens S.J., Tableau racourci (1642) (<i>A. Delfosse</i>)	108
Jodok Kedd S.J., Statera veritatis (1646) (<i>P. Begheyn S.J.</i>)	111
Maximilianus Sandaeus S.J., Societas Iesu amatrix, cultrix, imitatrix, Christi crucifixi (1647) (<i>R. Faesen S.J.</i>)	114
Carolus Werpaeus S.J., De raptu Manresano S. Ignatii libri IV (1647) (<i>R. Faesen S.J.</i>)	118
Famiano Strada S.J., De bello Belgico decas secunda (1648) (<i>W. François</i>)	121
Gosuinus van Buytendyck, Den roemgierigen jesuyt (1648) (<i>J. Roegiers</i>)	125
Joost Andries S.J., La perpetua croce (1650) (<i>A. Catellani</i>)	129
Paul Rageneau S.J., Verhael van t' gheen gheschiet is in de missie van de PP. der Societeyt Iesu by de Hurons (1651) (<i>J. Monet S.J., B. Deprez</i>)	133
Govert Henskens S.J., De episcopatu Traiectensi (1653) (<i>M. Gielis</i>)	137
Jacob van der Straeten S.J., Practijcke van een particulier examen (1654) (<i>J. Haers S.J., B. Deprez</i>)	140
Hendrik Engelgrave S.J., Lux evangelica (1654) (<i>M. Van Vaeck</i>)	144
Antoon van Torre S.J., Dialogi familiares (1657) (<i>E. Put</i>)	150
Blaise Pascal, Les provinciales (1659) (<i>J. Roegiers</i>)	153
Adriaen Poirters S.J., Het heyligh herte (1659) (<i>L. Roggen</i>)	157
Henry More S.J., Historia missionis anglicanae Societatis Iesu (1660) (<i>M. Whitehead</i>)	162
Martino Martini S.J., Novus atlas Sinensis (1662) (<i>N. Golvers</i>)	166
Jan van Sambeeck S.J., Het geestelyck jubilee (1663) (<i>P. Begheyn S.J.</i>)	170
Athanasius Kircher S.J., Mundus subterraneus (1665) (<i>P. Begheyn S.J.</i>)	173
Sidronius Hosschius S.J., Elegiarum libri sex (1667) (<i>D. Sacré</i>)	177
Cornelis Hazart S.J., Kerckelycke historie (1669) (<i>J. van Gennip</i>)	182
Francis Line S.J., Explicatio horologii (1673) (<i>P. Davidson</i>)	187
Friedrich Lamberts S.J., Septimana sancta (1673) (<i>P. Begheyn S.J.</i>)	191

François de Rougemont S.J., <i>Historia Tartaro-sinica nova</i> (1673) (<i>N. Golvers</i>)	193
Ignatius of Loyola S.J., <i>Geestelycke oeffeninghen</i> (1673) (<i>M.M. Mochizuki</i>)	196
Petrus Franciscus de Smidt, <i>Hondert-jaerigh jubilé-vreught</i> (1685) (<i>G. Marnef</i>)	202
Guy Tachard S.J., <i>Reis na Siam</i> (1687) (<i>S. Van Wolputte, B. Deprez</i>)	206
Daniël Huysmans S.J., <i>Kort begryp</i> (1690) and <i>Leven ende deughden</i> (1691) (<i>M. Monteiro</i>)	212
Philip Couplet S.J., <i>Historie van mevrouw Candida Hiu</i> (1694) (<i>N. Golvers</i>)	216
Koenraad Janning S.J., <i>Apologia pro actis sanctorum</i> (1695) (<i>B. Joassart S.J., B. Deprez</i>)	220
Onderwysinghe om te houden thien vrydaghen ter eeren van den H. Franciscus Xaverius (1698) (<i>F. Chanterie S.J.</i>)	224
Paolo Segneri S.J., <i>Grouwelyckheyt der doodt-sonde</i> (1702) (<i>J. Jans</i>)	229
Appendix augustiniana (1703) (<i>A.S.Q. Visser</i>)	233
André Tacquet S.J., <i>Opera mathematica</i> (1707) (<i>J. Riche</i>)	237
Frans Nerrincq S.J., <i>De Goddelycke voorsienigheydt</i> (1710) (<i>P. van Dael S.J.</i>)	244
Jacques Coret S.J., <i>Engel bewaerder</i> (1711) (<i>H. Geybels, B. Deprez</i>)	249
Thomae Philippo de Alsatia de Boussu <i>gratulatur Societas Jesu</i> (1716/1719) (<i>G. Proot</i>)	252
Joseph-François Lafitau S.J., <i>De zeden der wilden van Amerika</i> (1731) (<i>J. Verberckmoes</i>)	257
Guillaume Hyacinthe Bougeant S.J., <i>Le saint déniché</i> (1732) (<i>A. Dabezies S.J., B. Deprez, E. Geleijns</i>)	261
Pierre de Charlevoix S.J., <i>Histoire de l'isle Espagnole ou de S. Domingue</i> (1733) (<i>W. Thomas</i>)	266
Wilhelm Nakatenus S.J., <i>Hemels palmhof</i> (1694/1740) (<i>T. Clemens</i>)	270
De plafonds, of gallerystukken uit de kerk der Jesuiten te Antwerpen (1751) (<i>R. Dekoninck</i>)	277
Korte levensbeschryvingen van de heiligen der Societeit van Jesus (1761) (<i>F. Chanterie S.J.</i>)	280
Manuel Álvares S.J., <i>Syntaxis</i> (1776) (<i>G. Tournoy</i>)	284
Abbreviations	287
Index of Persons	288
Index of Printers	298
Index of Places	300
Contributors	305

Appendix augustiniana (1703)

*Appendix augustiniana, in qua sunt S. Prosperi Carmen de ingratis cum notis Lovaniensis theologi; Joannis Garnerii Societatis Jesu presbyteri dissertationes pertinentes ad historiam Pelagianam; Pelagii Britanni commentarii in epistolas S. Pauli; ac denique Des. Erasmi, Joan. Lud. Vivis, Jacobi Sirmondi, Henrici Norisii, Joannis Phereponi et aliorum praefationes, censurae, nota, & animadversiones in omnia S. Augustini opera Tomus XII. Qui huic editioni peculiaris, undecim prioribus ex sola editione Parisiensi sine mutatione expressis. Antwerpiae [= Amsterdam]: sumptibus Societatis, 1703. *4, A-2Q4, 2R2, 2S-4L4, 4M1; [8], 622 [= 628], [9], [1 blanco] p. // 2° [35,8 × 24].*
Provenance: Cuypers?, P. Top (ms); Bibliotheca Collegii Maximi S.J. Traiectensis; Bibliotheca Residentiae Groninganae Soc. Jesu; Bibliotheek Theol. College S.J. Maastricht; SJ Bibliotheek Berchmanianum Nijmegen (stamps). Binding: contemporary, parchment, blind tooling, five raised bands, gatherings 2S-4M1 tied together in such a way nobody is able to read those pages (Index), [variant B imprint]. 2-001030/D

THE *Appendix Augustiniana* offers a collection of notes and comments on the works of the most prominent Church Father of Western Christendom, Augustine of Hippo (354-431). The notes are by various authors, such as Louvain theologian Martinus Steyaert (1647-1701) and French Jesuit scholars Jacques Sirmond (1559-1651) and Jean Garnier (1612-1681).

Going by the typographical layout of the title-page, one is led to think (wrongly) that Garnier is the most important contributor to the volume. Born in 1612, Garnier entered the Jesuit novitiate of Rouen at the age of sixteen. After teaching humanities, rhetoric and philosophy, he became a teacher of theology at the Clermont College in Paris (1653-1679). He was a prolific writer, publishing works on scholastic philosophy, dogmatic and moral theology, and a book on the classification system in Jesuit libraries: *Systema bibliothecae collegii Parisiensis SJ* (Paris 1678); but he was above all interested in patristics and the history of the early Church. He died in Bologna in 1681 on the way to a meeting of the Society in Rome, leaving behind some unpublished manuscripts. Garnier worked together with his confrere, Sirmond, on different projects in Patrology. He is most esteemed, however, for his edition of the early-Christian author Marius Mercator, a contemporary and ally of Augustine, some of whose works had been rediscovered in the middle of the seventeenth century. From this Mercator edition (Paris 1673), the *Appendix Augustiniana* includes seven historical treatises by Garnier about the Pelagian controversy dealing with the nature of divine grace and the freedom of the human will. Documenting the protagonists in the conflict and their writings, as well as the response from the ecclesiastical and secular authorities, these treatises could usefully contextualize many of Augustine's later works against the Pelagians.

As the title suggests, the *Appendix* was meant to supplement the eleven volumes of Augustine's collected works produced in Amsterdam by publishers Huguetan and Mortier in 1701-1702 – a reprint of the massive scholarly edition of the Benedictine monks of St. Maur (Paris 1679-1700). The title-page falsely gives Antwerp as the place of publication, instead of Amsterdam, and a further unspecified 'Society' as its benefactor. Another variant has "apud Petrum Mortier" as the imprint, an equally fictitious Antwerp address. These false imprints could protect the publisher from legal actions by censors while making the edition more easily acceptable for international

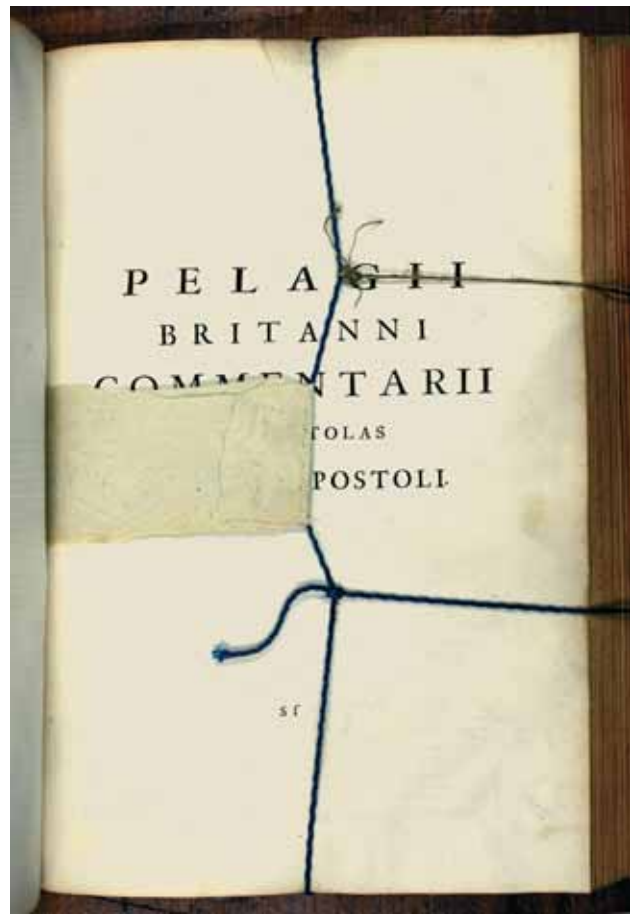


authorities and buyers, who may have been reluctant to trust a work produced in the intellectually libertine Protestant Dutch Republic. Yet in spite of this camouflage, the *Appendix* would soon become highly controversial with both Protestant and Catholic intellectuals. This was largely due to the contribution of its compiler, for hidden behind the pseudonym, Joannes Phereponus, was the Swiss scholar and journalist Jean Le Clerc (1657-1736), Professor of rhetoric and ecclesiastical history at the Remonstrant Seminary in Amsterdam.

Now probably best known as the editor of the works of Erasmus of Rotterdam, Le Clerc was a versatile Enlightenment intellectual, who corresponded with the prominent members of the Republic of Letters of his day, wrote works on textual criticism, did biblical exegesis, and edited

several learned journals. He was also a prolific polemicist, embroiled in controversies with men such as Pierre Bayle, Richard Bentley, and Richard Simon. His books featured heavily in the papal Index of Forbidden Books, where his complete works alone were listed no fewer than nine times between 1702 and 1733; and even in the more tolerant publishing climate of the Dutch Republic, the publication of his polemic with Simon was forbidden. In the *Appendix Augustiniana* many of the characteristics, which caused offence with the theological establishment came together. This censored copy from Louvain testifies to the work's perceived danger. The censors wanted to prevent readers from accessing the greater part of this book by tying it together with a cord which was subsequently knotted and sealed.

The censorship technique of tying pages together is remarkable and has rarely survived as in this copy. Better known is the practice of expurgating condemned passages by inking them out. That the practice is not unique, however, can be deduced from another famous item preserved in Louvain, a copy of the Collected Works of Erasmus (Basle 1540-1541; Maurits Sabbe Library P N53-60/2,



previously owned by Cardinal Thomas-Philippe d'Alsace and kept in the Library of the Major Seminary in Mechelen). Here, pages from several sections, including those containing the *Colloquia* (in vol. 1), bear traces of a similar treatment: all are pierced in a regular way in the top, bottom and fore-edge margins. Interestingly, this copy of Erasmus had already been censored before. A committee headed by the learned Spanish official Benito Arias Montano (1527-1598) had used the work as a sample copy for other censors, indicating the passages to be blacked out. On top of this, it seems, entire parts of the volumes were later stitched together.

In this copy of the *Appendix Augustiniana*, the historical treatises by Garnier can still be read. The part which is inaccessible (everything from page 315 onwards) includes the commentaries of Augustine's ancient adversary, Pelagius, on the Epistles of Paul, and Erasmus's critical evaluations of Augustine's works. It is understandable that works by Pelagius had been censored, since he was long considered a heretic for his strong defence of the freedom of the human will. Yet, ironically, the works included here as written by Pelagius were previously thought to be authored by Jerome. Thus, as Le Clerc sardonically observed in his Preface, many had considered themselves true Augustinians while they were in fact following the works of Pelagius.

In his own comments, Le Clerc did not spare Augustine either. Since Augustine lacked knowledge of Greek and Hebrew and worked from an inferior text of the Scriptures, he often made mistakes in his exegesis, Le Clerc argues, and generally did not succeed in clarifying obscure passages. Le Clerc also condemned Augustine's actions as a Church leader, such as his espousal of religious coercion in his conflict with the Donatists (as explained in Augustine's letter 93), which in later centuries had justified the most cruel abuses and persecutions. In Augustine's thought, moreover, Le Clerc criticized the strong presence of un-Scriptural reasoning, such as rhetorical,

allegorical and metaphysical arguments. Augustine's speculative ideas on the Trinity, for example, did no justice to the plain language of the Bible, which simply spoke of the Father, the Son and the Holy Ghost. These and similar criticisms provoked indignation from both Catholic and Protestant sides. The Anglican theologian Robert Jenkin (ca. 1656-1727) came to Augustine's defence by systematically addressing Le Clerc's points of criticism in his *Defensio S. Augustini ...* (published anonymously, London 1707; second edition 1728). A few years later, the formidable Catholic historian Ludovico Antonio Muratori (1672-1750) published pseudonymously his *De moderatione ingeniorum in religionis negotio* (Paris 1714; repeatedly reprinted and translated) addressing not only Le Clerc's criticism of Augustine, but also exploring, more generally, the benefits and limits of rational inquiry in the field of religion.

Provenance details in the preliminaries of this censored copy indicate that it previously belonged to private owners, probably named Cuypers and Top, and to the Jesuit Colleges at Groningen, Maastricht, and, finally, Nijmegen. It is unclear who were the censors who sealed part of the book and precisely when they did so. Yet their action graphically shows how censorship silenced not only the radical voices of the emerging Enlightenment, but equally the scholarship of the past centuries.

Arnoud S.Q. Visser

Lit.: Sommervogel III, 1228-1232; IX, 398 (Garnier), *DTC* 6 (1920): 1160-1163; W.P.C. Knuttel, *Verboden boeken in de Republiek der Vereenigde Nederlanden: Beredeneerde catalogus* (The Hague: Nijhoff, 1914), 108, no. 370; M.-C. Pitassi, "Jean Le Clerc éditeur des Pères malgré lui," in *Les Pères de l'Église au XVII^e siècle* (Paris: Cerf, 1993), 279-292 (Le Clerc's own comments can also be found in Migne's *Patrologia Latina*, vol. 47, col. 197ff.); K. Flasch, "Jean Leclerc über Augustinus," in *Augustinus in der Neuzeit*, ed. D. de Courcelles and K. Flasch (Turnhout: Brepols, 1996), 243-253; *Radical Enlightenment: Philosophy and the Making of Modernity 1650-1750* (Oxford: Oxford University Press, 2001); J. M. de Bujanda *et al.*, eds., *Index librorum prohibitorum 1600-1966* (Sherbrooke/Geneva: Droz, 2002), esp. 522-523; Jonathan Israel, *Enlightenment Contested: Philosophy, Modernity, and the Emancipation of Man* (Oxford: Oxford University Press, 2006); Arnoud Visser, "Reading Augustine Through Erasmus' Eyes: Humanist Scholarship and Paratextual Guidance in the Wake of the Reformation," *Erasmus of Rotterdam Society Yearbook* 28 (2008): 67-90; M.-C. Pitassi, "Jean Le Clerc," in *The Oxford Guide to the Historical Reception of Augustine* (forthcoming); Arnoud Visser, "How Catholic was Augustine?: Confessional Patristics and the Survival of Erasmus in the Counter-Reformation," *Journal of Ecclesiastical History* (forthcoming).