

P R E F A C E.

IN the preface to the first volume of the „Bibliotheca Wiffeniana“ published in January 1874, I expressed the hope, that the whole manuscript, which already in 1872 was almost ready for the press, would be published within a couple of years, and now I can only present the second volume to the Public, and it is not the last. Had I been able to devote these nine years wholly to the Spanish Reformers, I should have brought forth something better. But for a long period I only found time occasionally to collect notices and books for this work; and a winter, which I spent in Italy to improve my health, but served to extend my list of materials; in Strassburg my powers were well nigh exhausted in the duties of my professorship, and in concurrently sustaining my periodical, entitled „Romanische Studien.“ But then, whilst I worked cheerfully amidst surrounding students, in the studies connected with my chair, which I had myself organised in the recently founded University, and which flourished to my heart's content, I found my health had become so enfeebled that it was impossible for me to encounter the difficulties incident to my position, and I sought, of the Emperor's grace and favour, my release, which was vouchsafed me in the year 1879.

To promote the Evangelical movement in Spain, it was now less urgent that I should at once prosecute my biographies with their associated bibliography, than that I should publish some Spanish works of the sixteenth century which had never been printed, and that I should bring out again to public notice others, which, formerly much read, had disappeared, but have in the meanwhile been discovered in the recesses of libraries.

The most pressing thing to do amongst works of this class, because the most important, was to print the unpublished works of Juan de Valdés, recently found in the Court-library at Vienna, where they had been kept since the time of the Emperor Maximilian II, and which

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Collection
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assuredly had belonged to the choice private library of that benign and enlightened Monarch.

The copy of Valdés' Commentary upon the Gospel of Matthew, which I had made during vacation, whilst still discharging my professorial duties, I handed over to my friends, the brothers Fliedner, in Madrid, for them to print, and the work appeared there in the year 1880. I avail myself of this the first opportunity that presents itself to state that of which I was unaware when I wrote the preface to the Commentary upon Matthew, to wit, that my old friend Doctor Wilkens of Vienna was the person, who, by a letter of a young friend to a colleague of mine, drew my attention to the fact, that this commentary of Valdés was indicated in a recent volume of the catalogue of manuscripts in the Court-library at Vienna, which appeared in the year 1875; see a letter from Wilkens to Betts, bearing date July 1882, which Betts has published in German and English, because it embodied Dr. Wilkens' appreciation of Juan de Valdés as an admirable expositor of Scripture. Betts published his English translation of this commentary in 1882.

In the same year 1880 I finished the first edition of Juan de Valdés' translations of the Psalms from the Hebrew, and a volume of divers papers by the same author which I entitled „Trataditos;“ none of them had ever previously been printed in Spanish; some of them were published by Betts in 1882 in English, in his „XVII Opuscles by Juan de Valdés.“ These two Spanish volumes were printed at the expense of a Spanish friend, who then wished that his name should be suppressed. Now, however, that he has left this world, — for he died a few days after that he had received perfect copies of both the works, — I hold it to be a pious obligation to state, that he is the person mentioned in the LXXVIIth report of the British and Foreign Bible Society 1881, at page 64, characterised thus: „The Society has had no more generous supporter in Spain than Don Fernando de Brunet of St. Sebastian, who has recently died, a devout man and a sincere friend.“ He was the faithful friend, correspondent and coadjutor of Don Luis Usóz i Rio and of Benjamin B. Wiffen for a quarter of a century, and having myself enjoyed Don Fernando's aid and friendship, I lovingly cherish his memory.

From Valdés' introduction to his translation of the Psalms I only extracted certain passages to elucidate the volume just mentioned, reserving the whole to be edited in its entirety with the author's commentary upon the first forty one Psalms, contained in another manuscript, sent to me at Strassburg, which I engaged Don Manuel Carrasco to copy there. The Revd. Fritz Fliedner has begun in 1882 the publication of this work in his „Revista Cristiana“ of Madrid, where it will be completed in the course of 1883.

In the year 1881, another friend paying the copyist and the printer, I issued a new edition of Dr. Constantino Ponce de la Fuente's Sermons commenting upon the first Psalm. The old editions of these sermons had long eluded discovery, having in vain been sought for in many directions.

In my „Romanische Studien“ I had already, in the year 1878, declared my intention of printing Juan de Valdés' first dialogue between Mercury and Charon from a manuscript in the Escorial which had never been utilised; this M. S. presents a form of the work earlier than that which was printed in 1529 and in subsequent editions. It has been published in 1881 in my periodical; with a reprint of the second dialogue between Mercury and Charon added to it.

I then prepared for the press the Italian translation (printed in the XVI. century, and at last discovered) of Valdés' so called Spiritual Milk, as also of my translation of it back into the Spanish, the original being lost; they were printed in 1882, the Spanish twice in Spain, once in America, a German translation in America, and an English version of it by Betts, all in the same year.

There has to be added the separate edition of the Lives of Juan and Alfonso de Valdés, made for Betts in 1882, extracted from my first volume of the Spanish Reformers, with my own emendations. Betts appends this revised biographical sketch to his translations of Valdés' works. In his introduction to the new edition of the Lives is found an English translation of a letter of Juan de Valdés, together with a reprint of the original, the only autograph of his hitherto known, kept in the Episcopal Archives of Frauenburg (from which I had got some letters of Juan's brother Alfonso, see vol. 1. p. 99); its existence was intimated to me by Professor Waltz of Dorpat, who placed his

copy at my disposition, whereupon it was printed in Comba's „Rivista Cristiana“ in Florence, 1882.

This done, I was at liberty to devote myself to the continuation of the Bibliotheca Wiffeniana.

Wiffen had title-copies or notices, more or less defined, which corresponded with the following of my present numbers: 178—181. 186. 187. 190. 191. 193. 201. 205—210. 212. 213. 218—220. 237. 246. 249—252. 262. 263. 268—270. 274. 276—281. 283—291^b. 292. 293^b. 321. 327—329. 333^{a. h. k.}. 334. 335. 355. 356. 358. 359. 362. 423. 443—445^a. 460. 475. 479. 488. 493—495. 498. 500. 505. 508. 510—516. 540. The great intervals 336f. 362f. are to be accounted for from the fact that I had to register editions of Bibles and of Bible-portions which have appeared since dear Wiffen's death. In other places I had likewise to add that which has appeared since 1867, together with some articles of earlier date. Where I do not specially state the contrary, or that from the context it manifestly is so, I have personally seen the copies in the libraries which I specify, and have made the title-copies and descriptions from them. As affecting the biographies, Wiffen's manuscript notes furnished me with some details concerning Reina, especially those extracted from the Records of the French Church in London and from the National Archives of Brussels (all cited in my Life of Reina, p. 167. 170. 172. 178. 309). These notes by Wiffen on Reina were only lately brought to my knowledge, so that they could not be mentioned in the preface to my first volume.

In the meanwhile an important work upon the Spanish Protestants had appeared, Menendez Pelayo's second volume of the „Heterodoxos Españoles,“ 1880; the supplements contained in his third volume, issued in summer 1882, refer already to this my second volume, of which the sheets, as soon as finished, were by me communicated to him. For highly interesting additions to my sketches of Constantino Ponce de la Fuente herein published I am indebted to his second volume. Doubtless Menendez Pelayo is the best read and best informed man in Spain as to the literature of the Evangelical movement amongst his countrymen, neither is there amongst them an Evangelical who could claim to rank with him in this respect.

He, moreover, wields varied learning, he vindicates morality, and is a man stamped with firm religious principles. He, a master in his own language, frequently avows his admiration at the purity and energy of expression in the Spanish works of men, to whom he is antagonistic. I almost could apply to him the exclamation of an old French poet, who, speaking of a noble warrior opposed to Charlemagne in Spain, exclaimed: God! what a champion, had he but Christianity! „Deus! quel barun, s'ouïst Chrestientet!“ It stands to reason that Menendez on his part holds it to be unchristian for any one, who writes upon ecclesiastical subjects, not to do that which he expressly does, viz. submit from first to last in every thing to the judgment of the Roman Church and of its rulers. I take leave, however, to point to the impossibility of getting rid of that „private judgment,“ which horrifies him: for every one severally selects his own authority, and remains ultimately responsible for his selection. Menendez Pelayo's mind is too clear to misapprehend this, even though it fail to work out an altered bearing. Through inadvertence, we all fall into error, and my „Reformers“ are as little without such faults as are his „Heterodoxos,“ whence we grant and ask pardon reciprocally — „veniam damus petimusque vicissim.“ There is a union of all mankind, preestablished in that moral autonomy, of which St. Paul speaks Rom. 2. It will always be grateful to me, when the results of my investigations in the history of Spanish literature shall meet with the approval of my learned friend Menendez Pelayo.

It would have been very useful for this Bibliotheca if I could have consulted the work upon which my friend and colleague in the line of Romance languages, Professor Dr. W. I. Knapp of Yale College, New Haven, is engaged, his Bibliographical Thesaurus of Prohibited Literature. May this important work soon appear.

I thankfully acknowledge the kindness of many librarians who promoted my labours. The Imperial Court-library at Vienna has been of incalculable service to me in working up the materials of this volume (and to avail myself of it was my motive for migrating to Vienna in the autumn of 1881). Many, many passages witness to the fact. Whilst I thank all the officials of this library who have assisted me, my thanks are especially due to Dr. Göldlin, who greatly facilitated and

furthered my bibliographical researches. Many others, who aided me in my work, will be found named in their respective places.

With relation to the emendations and additions for volume 1 and 2, the introduction of which I partly contemplate in the third and last volume and partly elsewhere, I solicit that printed and manuscript communications may be by scholars kindly furnished me. My Bible-catalogue is defective, but, this notwithstanding, the catalogue with the Specimens may prove useful to Bible-societies in their future undertakings. I do not know of even one of these societies as having in its library a complete series of its own publications. My own collection of Spanish Bibles, without which I should have been unable to find out the genealogy of the different editions and revisions of Reina's Bible, will be increased and finally incorporated into some public library. (B—r after the title of a book means that a copy is in my collection).

In order to prevent loss of time and to ensure the delivery of letters and parcels addressed to me, I beg to notify, that I return to Lichtenthal near Baden-Baden next April, where I shall permanently reside.

I must needs repeat that I should have written this work in German, had I had some one near me, who would have translated it into English, in which language it had been decided that the Bibliotheca Wiffeniana should be published. As for this volume, my wife had translated the lives of Constantino and of Perez into German from my English originals of them (without annotations and bibliography); then Mr. Betts translated this German translation back again into English; translating also the life of Nuñez from my German original into English (which Life was added to the plan of this work after the publication of the first volume); and I had these manuscripts of Mr. Betts before me, when I finished my manuscript of this volume for the press. But I had much to add to what I had previously written, and many things likewise to remould, so that to complete the work I found myself constrained to resume English composition, better or worse, though in point of fact I have had no leisure to exercise it. The proofs (except what I inserted in the last moment) have had the joint revision of the author and of my dear

old friend Betts, who has attentively controlled all that presented itself in the different languages, whether English or German, Spanish or Italian or French, Latin or Greek, contributing occasionally his own observations upon the subjects treated (compare on pages 110. 171. 371). Had I but had the pleasure and the honour to address his English speaking Christendom through his eloquent lips! The circumstance, however, of my not being able to hand him, who indeed translates in a masterly manner, a finished and neat manuscript in German, would only then have been no obstacle, had we both lived on the same spot in continuous intercourse. So I can only ask of my benevolent English readers, that, exercising self-denial on their part, they may let my English, which is not insular, nevertheless pass as cosmopolitan, and, resting absorbed in the matter, „frui paratis.“

It has been my good fortune that the management of the press of this volume too should have been in the experienced hands of Herr Carl Bobardt, Administrator of the Press of Francke's Orphan Asylum and Canstein's Bible Institute at Halle, to whose careful cooperation I am indebted; for, thanks to it, my wearied eyes have been greatly relieved in the revision.

VIENNA, February 1883.

EDUARD BEHMER.