

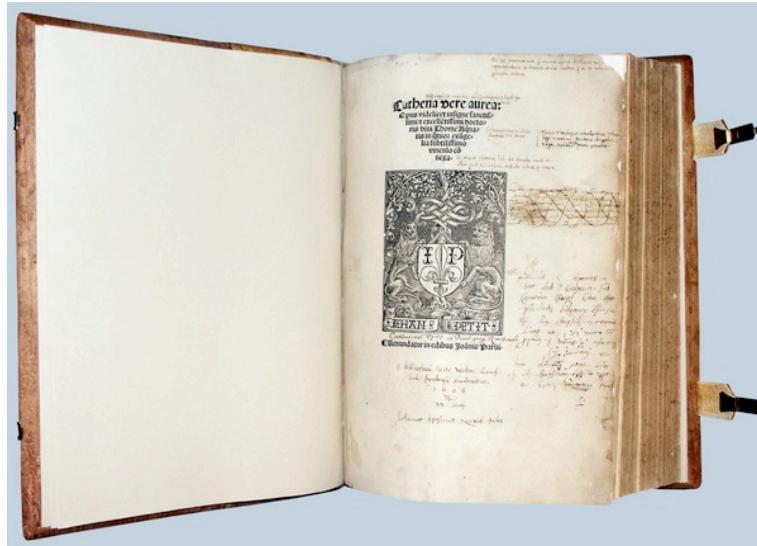
## **The MoneyMuseum Book Collection: Books of the 16th Century**

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The 16th century was a tumultuous epoch, marked by the upheavals in the wake of the Reformation. It was a time in which the religious unity of central Europe came to a close, a time of disputes and wars between Christians – and a time in which many new fears occurred. It is thus not amazing that the 16th century was also a time in which many works on theological matters were published. A few of them are shown here.

The theological works of that time owned their vast success not only to the fears of the people and the enormous technological developments in letterpress printing, but also to the fact that they were mainly written in German, the language of the people. The initiator of this innovation was none other than the great reformer Martin Luther, who for the first time translated the bible into German.

## Cathena vere aurea



**Opus videlicet insigne sanctissimi et excellentissimi doctoris diui Thome Aquinatis in quatuor evangelia subtilissimo vinculo connexa.**

**Venundatur in edibus Joannis Parui. [Paris 1517]**

Thomas Aquinas (\*1225, †1274) was the most important theologian and philosopher of the Middle Ages. The saint and scholar proved that one could be innovative even in ecclesiastical circles. In a comprehensive philosophical and theological system he connected the tradition of the Church Father Augustine of Hippo (\*354, †430 AD) with the teachings of the Greek Aristotle (\*384, †322 BC).

Thomas Aquinas lived in the spirit of the Renaissance already. He was the first theologian to accept the entitlement of knowledge along with faith. Even if the "doctor angelicus" (the angel doctor, as he was called) insisted that knowledge always required the completion by faith.

In this work Thomas Aquinas commented on the four gospels. Catenae (Latin: chains) like this were biblical commentaries, especially by the Church Fathers, strung together like the links of a chain. The tradition of Catenae dates back to the 6th century.

## Gespräch buechlin herr Ulrichs von Hutten



**Feber das Erst. Feber das Ander. Wadiscus. oder die Roemische dreyfaltigkeit. Die Anschawenden.**

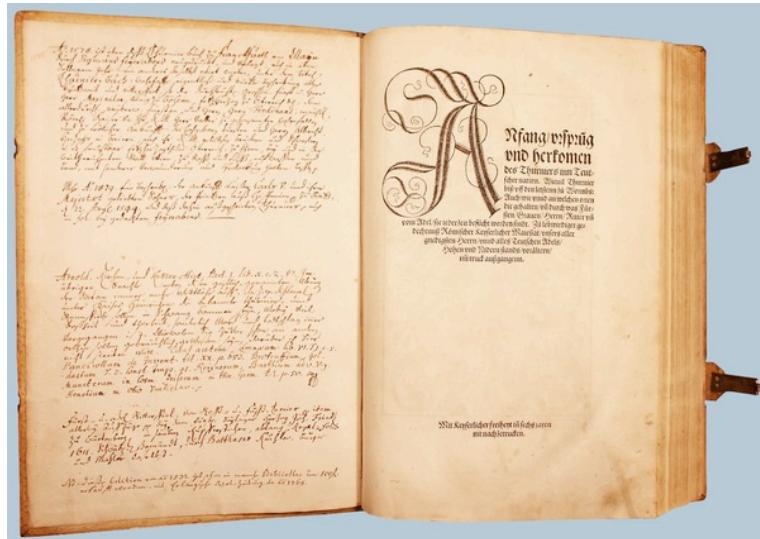
[Strasburg, J. Schott] 1521

Ulrich of Hutten (\*1488, †1523) was a German knight and humanist. Through the intense polemic of his publications, he became one of the most important comrade-in-arms of the Reformer Martin Luther.

In his *Gesprächsbüchlein* (Booklet of Conversations), von Hutten scoures the abuse by the clergy as well as the dependence of Germany from Rome in four fictitious dialogs. In "Vadiscus," von Hutten decried the profligacy of Rome. In the "Anschauenden" he criticises the avarice of the curia.

Instead of Latin, von Hutten used strong-worded demotic language. This was typical for the Reformers who wanted to make themselves understandable to the people in their own language.

## Anfang / ursprung vnd herkommen des Thurniers inn Teutscher nation (...)



[By Georg Rüxner, Simmern 1532]

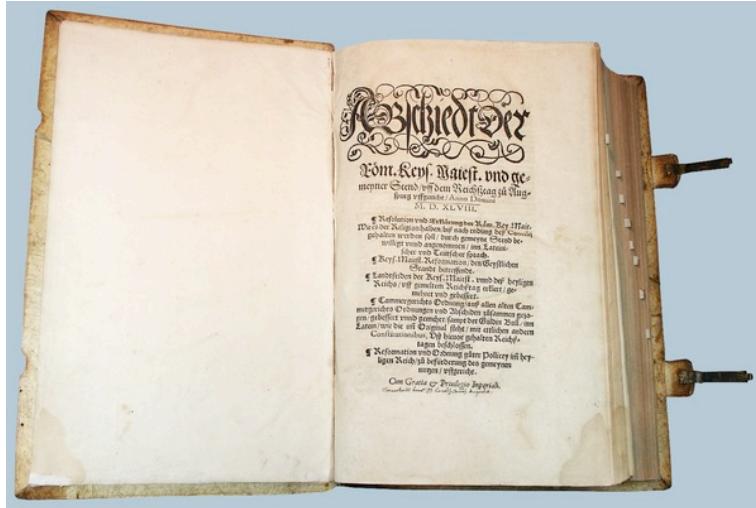
Tournaments were sophisticated events in the Middle Ages – happenings with thrilling show-fights, music, performances and a market. Only genuine knights were allowed to take part in the competitions. Often they spent small fortunes on a noble horse, a shiny armor and good weapons. Diverse contests fascinated the spectators.

The interest of the viewers found its expression in numerous tournament books that were issued in Germany from the end of the 15th century. The most famous is undoubtedly the work of the imperial herald Georg Rüxner (also Rixner) that was printed for the first time in 1530. Rüxner's tournament book was to become the template for many following historical abstracts on this subject.

Rüxner discussed 36 different contests held in German and Swiss towns. He recorded the diverse consultations for appointments that preceded each competition, described the inspections of helmets and horses, the games, the following dances, and the award ceremonies. For every tournament he named the people involved and depicted the coat of arms of four champions.

However, Rüxner began his book with a tournament that was apparently held during the reign of King Henry I in the year of 938 in Magdeburg. Yet the tradition of tournaments started only towards the end of the 11th century in France; the first tournament on German soil took place in 1127. For our liking Rüxner's tournament book is thus a bit too generous with historical facts; anyhow, it was widely spread in the 16th century.

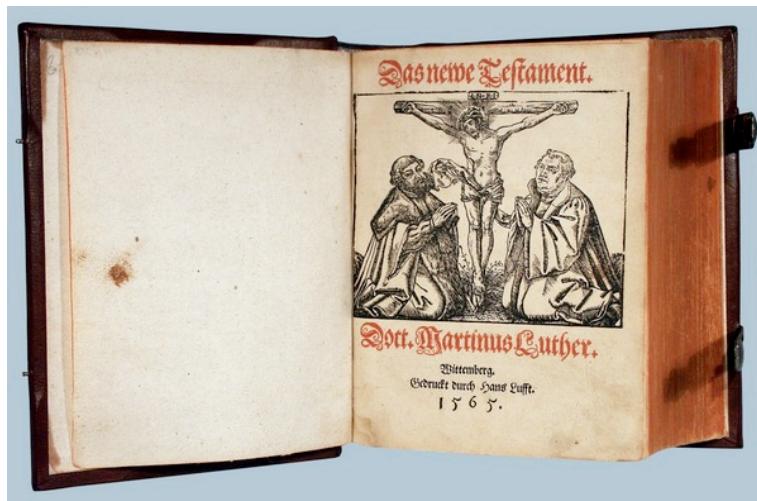
## Abschied der Roem. Keys. Maiest. und gemeynen Stend uf dem Reichsstag zu Augsburg uffgericht



Anno Domini MD XL VII [1548]

With the time of Reformation, a long-lasting discussion erupted in Europe. Emperor Charles V (1519-1556) and the Roman Catholic Church stood on one side. Their opponents were the united Protestant estates. The Reichstag of Augsburg in 1548 marked a milestone in this fight. Charles V had defeated the Protestant estates after a two-year civil war. With the contract of 1548, he wanted to lead the Protestants back to the Roman Catholic Church and restore the supremacy of the emperor. This was the last great attempt to diffuse the strengths of the Reformation and to maintain the medieval world order. In vain, however! In the religious peace of Augsburg of 1555, the Reformation was finally formally accepted. Charles V, ruler over the empire in which "the sun never set," resigned in 1556. Even the most powerful ruler could not keep up the ideal of "One faith, one empire" against the new trends.

## **Das neue Testament**



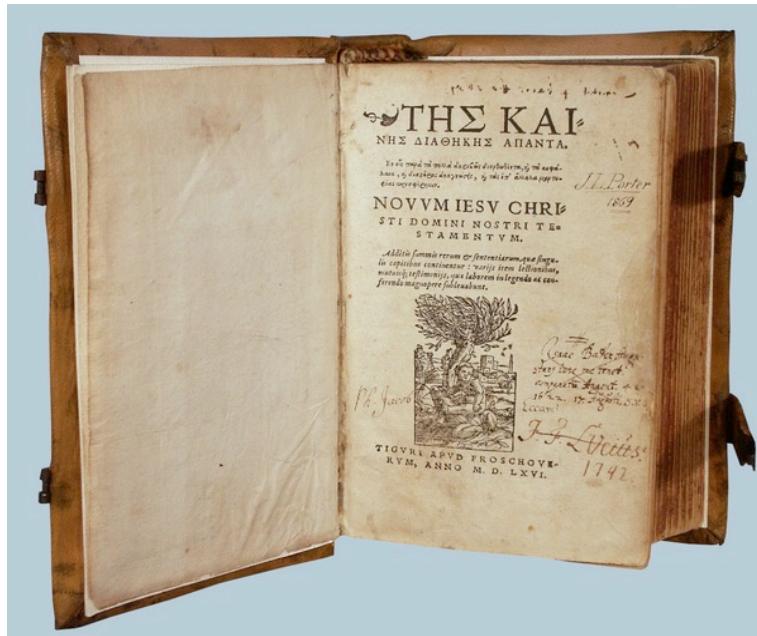
**Dott. Martinus Luther.**  
**Wittenberg. Gedruckt durch Hans Lufft. 1565.**

During his involuntary sojourn on the Wartburg, the German reformer Martin Luther (\*1483, †1546) had plenty of time. He used it to devote himself to a big task – the translation of the Bible from the Greek original text into German. The first issue of the *Neue Testament Deutzsch* (New Testament German) was published in September 1522. In colloquial speech it was called the September Bible after the month of publication.

In the reformed territories the September Bible, and later also the complete edition of the Bible that was published in 1534, found a ready market. Hence Martin Luther became the creator of the New High German written language – in Germany numerous different dialects were spoken at that time. In Catholic regions, however, New High German only prevailed from the 18th century.

Without the far-reaching innovations in letterpress printing Martin Luther's translations would most probably not have found such a propagation. Yet around 1450, Johannes Gutenberg had developed a print method with movable types that made it possible to quickly copy texts and thus make them available to a vast readership. It was the first time that letterpress printing was used for the promulgation of revolutionary ideas.

## Novvm Iesv Christi Domini Nostri Testamentum



Tigvri Apvd Froschovervm, Anno M. D. LXVI. [Zurich 1566]

"Ad fontes" (Back to the sources) was the motto of the intellectuals in Late Middle Ages. Those gentlemen thought about their own culture as being barbaric – as chic, on the other hand, they considered art, literature and civilisation of Greek and Roman antiquity.

In later centuries, this movement would be described as Humanism, its adherents as Humanists. The characteristic feature of Humanism was the attempt to rediscover antique authors; the Humanists didn't want to study the antique texts in their traditional transcriptions any more, but in original.

Naturally, this was especially true for the book of books, the Holy Bible. In the Roman Catholic world it had been known only in Latin so far. Hence in 1516 in Basel, the first Bible in its original Greek text was published; the editor was the distinguished Humanist Erasmus of Rotterdam. Some years later, Martin Luther began his translation of the Bible into German. As original, he used Erasmus' Greek edition.

The New Testament shown here was printed half a century later in the Offizin of Christoph Froschauer in Zurich.

## Colloquia



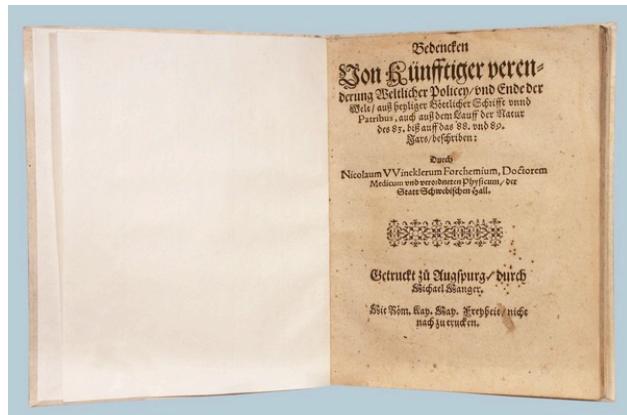
**Oder Tischreden dator Martini Lutheri / so er in vielen jaren / die Zeyt seines Lebens / gegen  
Gelehrten Leuthen / auch hin vnd wider bey frembden Gesten / vnd seinen Tischgesellen  
gefuehret (...)**

**Durch Herrn Johann Aurifader.  
Gedruckt zu Franckfurt am Mayn/sc. 1567.**

"In the house of Doctor Luther lives a curious crowd of young people, students, girls, old women and children; there is always restlessness, which is why many people feel sorry for Luther," wrote an unknown contemporary about the household of the German reformer Martin Luther (\*1483, †1546). Since 1525, Luther lived with his wife Käthe, their children and an aunt, as well as with educated colleagues, students and a changing number of guests in a kind of scholarly flat-share. His house was a place of pilgrimage for people from all over the world who wanted to meet and converse with the famous doctor in person.

Throughout this turbulence Luther sat in his study writing, or discussed with his guests about god and the world, about theology, politics, church and family. In this atmosphere he produced the *Tischreden* (After-Dinner Speeches). These speeches were collected and issued for the first time in 1566, 20 years after Luther's death. This collection was to become one of the most influential books of meditation of German evangelic literature. Many of Luther's formulations went down into German parlance – for instance "Gleich und Gleich gesellt sich gern" (Like draws to like), a phrase that becomes understandable if one knows the background in which it was created.

## Bedencken Von künfftiger verenderung weltlicher Policey / vnd Ende der Welt (...)



Durch Nicolaum VVinclerum Forchemium, Doctorem Medicum vnd verordneten Physicum / der Statt Schwebischen Hall.  
Getruckt zuo Augspurg / durch Michael Manger [1582].

Who has never heard of him: Dr. Faust, the magician who turns into yonder type of scholar who makes a pact with the Devil in exchange for knowledge. Today, Dr. Faust is primarily known from the works of Johann Wolfgang von Goethe and Heinrich Heine. But who remembers that the legends about the megalomaniac scholar originates in the early 16th century?

Around 1556, stories and anecdotes appeared in Erfurt about a "Magister Georgius Sabellicus, Faustus junior;" he had been born towards the end of the 15th century (possibly in Württemberg), and died around 1540. Around 1580, an unknown person compiled these stories and ballads under the title of *Historia und Geschicht Doctor Johannis Faustj des Zauberers* (History and Tale of Doctor Johannes Faust the Magician). Some years later, in 1587, the material was issued for the first time in the form of a little chapbook. Since the stories of Dr. Faust were very popular, they were republished several times over the next years.

Nikolaus Winckler (\*1529, †1613) practiced as a doctor of medicine in the town of Schwäbisch Hall from about 1560 to 1600. He issued numerous calendar prints and some medical treatises, for instance in 1563 a tractate about the plague. The document shown here, *Bedenken von künfftiger Verenderung weltlicher Policey und Ende der Welt* (Concerns over the Future Changes of the Secular Police and the End of the World) is more of political-theological content, however. For the tradition of the Faust stories it is significant insofar as numerous motives from Winckler's *Bedenken* have flown into the first printed edition of *Faust*.