Medieval Manuscripts at Loyola University Chicago

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Manuscript Studies: A Journal of the Schoenberg Institute for Manuscript Studies, Volume 8, Number 2, Fall 2023, pp. 387-398 (Article)

Published by University of Pennsylvania Press

DOI: https://doi.org/10.1353/mns.2023.a916138

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LOYOLA UNIVERSITY CHICAGO has two collections of premodern western European manuscripts.¹ The Loyola Archives & Special Collections, located in the Elizabeth M. Cudahy Memorial Library, holds, at present count, four codices, thirty-eight fragments, and four documents.² At the Loyola University Museum of Art, there are four more codices

The authors wish to thank Ashley Howdeshell, formerly assistant university archivist at Loyola University Chicago, for assistance in arranging access to materials discussed in this article. Theresa Gross-Diaz, Elizabeth Hebbard, Eric J. Johnson, and Sarah Noonan deserve our thanks for comments that improved our text. They bear no responsibility for errors. Descriptions of manuscripts are the work of Ian Cornelius. Kathy Young conducted the collection survey to locate in-scope items and is responsible for the institutional and collection histories reported in this article.

¹ By “premodern western European manuscripts” we mean parchment and paper substrates bearing text in the Roman alphabet or its European vernacular derivatives, written by hand prior to 1600.

² The documents, which we do not discuss further, are a letter of Robert Devereux, Earl of Essex, dated 1597 (UA1983.62); and an Italian will dated 1359, an Italian land grant dated 1465, and a bull of Pope Pius IV dated 1559 (these three are classed together as UA2012.34).
and at least sixteen fragments. The present report is on items in Loyola Archives & Special Collections.

The codices and fragments in Archives & Special Collections have been acquired by gift or purchase at various dates, from the late nineteenth century to the most recent years. The earliest acquisitions predate the chartering of Loyola Chicago in 1908, having come to the university from its parent institution, St. Ignatius College (founded 1870). These early acquisitions are identifiable by inked ownership stamps, which appear on the leaves of three of the four manuscript codices and several of the printed books with in situ manuscript binding fragments. The earliest catalog of books of St. Ignatius College, dated 1875, records one manuscript item, a “Biblia latina manuscripta.” Sixty years later Seymour de Ricci reported three manuscripts:


2. **Brevarium Minorum.** Vel. (XIIIth c.), 156 ff. (12 × 8 cm.). Written in Germany. Illum. initials. 2 miniat. of the Virgin and St. Agnes. Orig. wooden boards and sheepskin. Described in a French cat., ca. 1890.

3. **Prayers in Dutch.** Pap. (XIVth c.), 375 ff. (14 × 10 cm.). Orig. wooden boards and stamped calf, rebacked.

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3 See, for this history, Kathryn A. Young and Ashley Howdeshell, *Loyola University Chicago, Campus History* (Chicago: Arcadia, 2020). The manuscripts remained at the Roosevelt Road campus of St. Ignatius College at least until the construction in 1922 of the Administration Building, which housed the first library on what is now Loyola’s Lakeshore Campus. Elizabeth M. Cudahy Memorial Library, the current home of the manuscripts, opened in 1930.

De Ricci’s (1) could be the “Biblia latina manuscripta” in the 1875 catalog but does not match any of the manuscript codices currently known to be in Loyola Chicago collections. We consider it untraced. Items (2) and (3) are certainly identifiable with codices now in Loyola Archives & Special Collections. We discuss first the codices derived from the library of St. Ignatius College, then a codex acquired subsequent to the chartering of Loyola Chicago, then, more briefly, the fragments.

**Codices**

De Ricci’s (2) now has the call number BX2000 .A2 1200z. This is an early and rather plain book of hours, written in a large, clear hand of the mid- or late thirteenth century (see fig. 1). Prayers are in Latin and rubrics in German: for instance, “Diz ist vnsirre vrowen. Prima” (fol. 20v). After the calendar the principal text items are the Hours of the Virgin (fols. 7r–36r), prayers and devotions for the days of the week (fols. 36r–96v), the Seven Penitential Psalms and the litany (fols. 96v–108v), the Long Hours of the Holy Spirit (fols. 109r–116v), and the Office of the Dead (fols. 117r–145v). The two miniatures, noted by de Ricci, decorate the initials of the Hours of the Virgin and Office of the Dead; perhaps St. Agnes was the patron saint of the first owner of the book. Wear and repair suggest persistent use over an extended period. The medieval binding, though worn, remains intact.

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5 Identification as a “brevarium minorum” derives from a nineteenth-century dealer’s description pasted into the inside front cover. De Ricci’s report of 156 leaves is accurate to the present state of the book, assuming that the count reported to him included endleaves (front and rear pastedowns, both raised, and a front flyleaf). The front endleaves derive from a liturgical book with music. After binding, an additional quire was inserted between the original rear pastedown and the rear board. This intruded quire bears Latin prayers written in an informal fifteenth-century cursive hand. The present eighth quire, badly worn, is a fifteenth-century paper repair, consisting originally of eight leaves, of which the first six survive (the sixth is detached). The collation may be formulated as 16 2–58 610 78 88 (−7,8) 9–148 156 16–1710 1810 (−10) i (the detached rear pastedown) 198.
De Ricci’s (3) now has the call number 09M .H733 (see fig. 2). The dimensions, binding, and folio count reported by de Ricci are accurate, but the writing is fifteenth century. The contents correspond closely to Amsterdam, Universiteitsbibliotheek, MS I G 17, a prayer book written and decorated in northern Brabant, circa 1460–80, probably for use in a female religious community. Prayers and devotional exercises follow the liturgical year, beginning with Advent. Devotions for the Christmas season include the approach to Jesus's crib, lifting baby Jesus from the crib, clutching him to the votary’s heart, and returning him to Mary (fol. 47r–51r). A blazon-like prayer itemizes the body parts of baby Jesus and addresses them individually in adoring prayer (fol. 62v–64v). The Amsterdam and Chicago manuscripts are similar in page dimensions and layout, though the Amsterdam manuscript has better production values. For instance, the Amsterdam manuscript begins with a pen-flourished initial in a localizable style, while the Loyola manuscript has smaller penwork initials without flourishing.

We turn next to a large book (310 paper leaves, measuring 300 × 205 mm) in a nineteenth-century pasteboard binding, assigned the call number BS69 .A53 1499. The page format and quiring (in twelves) is uniform throughout, and the main texts are written in a single fifteenth-century German hand, datable more narrowly to the 1440s on the basis of watermarks. In a colophon (fol. 306v; see fig. 3) the scribe identifies himself as Heinrich Lang and locates his writing in Gmund, presumably one of the several south German or Austrian towns so named. Inked and embossed stamps confirm that the

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6 The book is composed of forty-seven quires of eight. The sixth leaf of quire 41 has been excised; the final leaf of the final quire (= de Ricci’s fol. 375) is pasted to the rear board.
7 On the Amsterdam manuscript, see Kathryn M. Rudy, Rubrics, Images and Indulgences in Late Medieval Netherlandish Manuscripts (Leiden: Brill, 2016), 62–63, 81–82, 224–26; Angelika M. Bisseling and Anne S. Korteweg, eds., Illuminated Manuscripts in Dutch Collections: An Inventory Compiled by the Alexander Willem Byvanck Foundation; Preliminary Precursor, parts 2–3 (The Hague: Koninklijke Bibliotheek, 1993), 13; and the catalog Medieval Manuscripts in Dutch Collections, online at https://www.mmdc.nl.
8 Rudy, Rubrics, 81, includes a full-color image of fol. 1r of the Amsterdam manuscript.
book came to Loyola Chicago from St. Ignatius College. A nineteenth-century spine label identifies the book as an “Ancient M.S. Bible.” Like de Ricci’s item (1), this book could be the “Biblia latina manuscripta” recorded in the 1875 catalog, yet this book and de Ricci’s (1) cannot be identified with one another, unless the description communicated to de Ricci was very inaccurate.\(^\text{10}\)

Though labeled a Bible, the book is better described as a preacher’s compilation. It originated as four distinct units of production:

1. Quires 1–6 (= fols. 1–72). 1–2 Samuel and 1–2 Kings, ending on fol. 68v. The remainder blank, except a brief eulogy on the virtues of the Psalms, entered in another hand on fol. 72v.\(^\text{11}\)

2. Quires 7–18 (= fols. 73–214). Commentary on the Psalms by Konrad von Soltau (d. 1407), ending on fol. 212v.\(^\text{12}\) Quires in this unit were numbered in the lower margin of the final verso, beginning from 1 (most numbers were subsequently cropped). After fol. 167, fourteen folios have been excised, leaving stubs (not included in the present numeration). The final two folios are filled with two unidentified sermons for the dedication of churches, with the themes *Querebat videre iesum* (Luke 19:3) and *Vidi ciuitatem sanctam ierusalem* (Rev. 21:2), respectively.


4. Quires 21–26 (= fols. 239–310). Antonius Rampegolus (d. 1423), *Aureum Bibliae repertorium*, ending on fol. 306v.\(^\text{13}\) The final four folios bear an unidentified treatise or sermon, beginning “Boecius tertio de consolatione

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\(^\text{10}\) We note especially the differences in material substrate, binding, and dimensions.


\(^\text{13}\) Stegmüller and Reinhardt, *Repertorium biblicum Medii Aevi*, no. 1419.
philosophie metro sexto dicit vnus est dominus omnium rerum” (fol. 307r).

Each unit of production is nucleated by a single principal item. The copying of the principal items left blank leaves at the ends of production units, and these blanks subsequently received shorter texts, mostly sermons. The book is a library in miniature, constructed to support the preaching duties of a fifteenth-century cleric, perhaps the Heinrich Lang who identifies himself in the colophon to the principal item of part 4.

Finally, there is one manuscript codex without a St. Ignatius College provenance: this book, assigned the call number 09M B 518d, came to Loyola Chicago as a gift from Edward A. Cudahy Sr. (1859–1941), an early benefactor to the university.\(^\text{14}\) The manuscript is small, consisting of seventy-one paper leaves measuring 195 × 110 millimeters overall, written in two fifteenth-century humanist cursive hands, with vertical catchwords and three white-vine initials (fols. 1r, 14r, 31v; see fig. 4.) Like the preacher’s compilation, this is a fascicular codex. It consists of two parts. The first quire and final leaf (fols. 1–10, 71) bear a fragmentary copy of Aelius Donatus’s commentary on Terence’s \textit{Eunuchus}, breaking off at commentary to line 469 of Terence’s play.\(^\text{15}\) The text is deviant, abridged, and was never complete. The present folio 71 once followed folio 10 (the text is continuous, with a matching catchword), but folio 71 is written only on the recto, ending mid-sentence at the bottom of the usual writing area. The copyist, it seems, wrote the first side of a new quire and never returned to continue the task. The intervening leaves (fols. 11–70) consist of six intact quires of ten, transmitting a fragmentary (acephalous and atelous)
compilation of theological excerpts on predestination and free will, written in a single hand different from the one responsible for the Donatus fragment. The contents are the following:

1. (Fols. 11r–14r) “// et crede opus dei esse: opera eorum qui ambulant secundum propositum dei . . . gratiam non predestinationis indebitam prerogare.” Hypomnesticon Augustini contra Pelagianos sive Caelestianos haereticos, 6.7–8.16

2. (Fols. 14r–31v) “Credo quod dicis de gracia et libero arbitrio . . . et parriter difficil(i)or quam de gratia questio est.” Anselm, De libertate arbitrii, the prior recensio.17

3. (Fols. 31v–43r) “Destinatio unde nomen predestinationis assumitur . . . quod precibus Gregorii saluaretur.” Aquinas, Quaestiones disputatae de veritate, q. 6 (de praedestinatione), a. 1–6, abbreviated.18

4. (Fols. 43r–70v) “Necessarium est homini diuinum auxilium ad finem consequendum . . . Hinc Augustinus dicit Deus creator et conditor omnium naturarum (?) nihil contra naturam facit et cetera que sequuntur // cuique.”19 Further excerpts, apparently also from Aquinas.

The two booklets have traveled together at least since the nineteenth century, when they received their current binding. Their earlier provenance is not presently known (see n14). In addition to the difference in scribal hands, the booklets differ in paper stocks, page format, and execution of initials.20 Yet


19 The last word, cuique, is the catchword.

20 Watermarks in the compilation of theological excerpts include a near variant of Piccard’s Waage V 488 (Brescia, 1470). Watermarks in the Donatus fragment are in the gutter and not identifiable, but the scales do not appear.
the hands and page designs are sufficiently alike to suggest that the booklets perhaps originated in the same late fifteenth-century Italian humanist context.

Fragments

We divide the fragments into two groups: artifacts of early modern bookbinding and artifacts of modern collecting. Twenty leaves and two quires derive from manuscript books that were withdrawn from use in the fifteenth, sixteenth, and seventeenth centuries and cannibalized, that is, cut up and employed in the bindings of printed books. Two of the binding fragments entered Loyola’s collections as free leaves; discoloring and wear betrays their former use as pastedowns. The other binding fragments remain in situ within host volumes, where they serve as pastedowns, flyleaves, covers, spine lining, and stacked boards. The bindings protect book-blocks printed between 1474 and 1616. The leaves reused in this way derive from nine manuscript books: three Latin liturgical books, two texts of Roman civil law, one large-format thirteenth-century Italian Bible, one fourteenth-century theological treatise, one fifteenth-century Dutch book of hours in the translation

21 This count and the subsequent discussion exclude the fragments serving as endleaves in the manuscript book of hours. See above, n5.
22 Though bearing the accession number UA2020.06, this pair of leaves was donated to Mundelein College by John Ernest Rothensteiner (1860–1936), probably not long after the founding of the college in 1929. See further n28, below. Mundelein College was affiliated with Loyola University Chicago in 1991.
23 Call numbers BT600 .A42 1474 (parts of six fols. as a wrapper), BX3704 .A2 1616 (one fol. as a wrapper), PQ4475 .A1 1554 (four fols. as flyleaves for two volumes).
24 Call numbers KBG .G72 1512 (two fols. as raised pastedowns, bearing text of a fourteenth-century French copy of Justinian’s Digest), and UA2020.06 (one fol., an extracted pastedown bearing text of an Italian copy of Azo Portius’s Summa codicis, probably fourteenth century).
26 Call number BX1756.G74 S47 1506 (two cuttings as spine lining and two quires as stacked boards). These leaves bear text of the Tractatus de principiis theologiae, composed by a disciple of William of Ockham between 1328 and 1350 and known from six manuscript copies, including fragments. See Éloi Maria Buytaert, Gedon Gál, Joachim A. Giermek, Girard J. Etzkorn, Gaudens.
of Geert Grote, and one thirteenth-century copy of Ptolemy’s Almagest in the Latin translation of Gerard of Cremona (see fig. 5).

Finally, thirteen leaves are from books cut up by modern booksellers. In content and quality they are typical of the twentieth-century and contemporary market in dismembered medieval European books. Two leaves are from books sold by Otto Ege (1888–1951): these are from the Beauvais Missal and a fifteenth-century Italian copy of Thomas Aquinas’s commentary on the Sentences. Ten leaves are from Latin devotional books, eight of these from fifteenth- or sixteenth-century books of hours. One leaf is of the

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27 Call number GT70.B63 1538 (a trimmed bifolium wrapped around the spine). The text is of the litany, corresponding approximately to N. Van Wijk, ed., Het Getijdenboek van Geert Grote (Digitale Bibliotheek voor de Nederlandse Letteren, n.d. [1940]), 151, https://www.dbnl.org/tekst/grot001geti01_01/. Leaves of the parent volume would have measured approximately 135 × 90 mm.


30 The books of hours are accession numbers UA1983.62 and UA2020.08, and call numbers BX2080 .L43 1520z (two leaves), BX2080 .L43 1460z (three leaves), and BX2080.L43 1450z. The others are BX2080 .L43 1470 (from a fifteenth-century Spanish prayerbook), and BS1425 .P73 1300z (from a fourteenth-century French psalter). Most of these leaves have been purchased from Phillip J. Pirages in recent years.
Interpretationes nominum Hebraicorum, from a thirteenth-century French portable Bible (BS1199.N2 L43 1200z).

Digital Surrogates

The Peripheral Manuscripts Project has captured digital images of each of the manuscript codices and most of the fragments held by Loyola Archives & Special Collections (See Elizabeth Hebbard’s contribution elsewhere in this journal issue). Complete digital facsimiles and descriptive metadata will be published online in due course.

Figure 1. Historiated initial opening the Hours of the Virgin. Chicago, Loyola University Chicago, Elizabeth M. Cudahy Memorial Library, BX2000.A2 1200z, fol. 7r. Image captured by Kara Pulliam and Caitlyn Hastings (IU Libraries Digital Collection Services) and supported by CLIR funding.
**FIGURE 2.** Prayers for Advent. Chicago, Loyola University Chicago, Elizabeth M. Cudahy Memorial Library, 09M.H733, fol. 1r. Image captured by Kara Pulliam and Caitlyn Hastings (IU Libraries Digital Collection Services) and supported by CLIR funding.

**FIGURE 3.** A colophon identifying the scribe as Heinrich Lang. Chicago, Loyola University Chicago, Elizabeth M. Cudahy Memorial Library, BS69 .A53 1499, fol. 306v (detail). Image captured by Kara Pulliam and Caitlyn Hastings (IU Libraries Digital Collection Services) and supported by CLIR funding.
Figure 4. The opening of Anselm’s dialogue *De libertate arbitrii*, marked by a white-vine initial. Chicago, Loyola University Chicago, Elizabeth M. Cudahy Memorial Library, 09M B 518d, fol. 14r. Image captured by Kara Pulliam and Caitlyn Hastings (IU Libraries Digital Collection Services) and supported by CLIR funding.

Figure 5. An extracted pastedown bearing text from a thirteenth-century copy of Ptolemy’s *Almagest* in the translation of Gerard of Cremona. Chicago, Loyola University Chicago, Elizabeth M. Cudahy Memorial Library, UA2020.06. Image captured by Kara Pulliam and Caitlyn Hastings (IU Libraries Digital Collection Services) and supported by CLIR funding.