

# DOWNLOAD PDF CATALOGUE OF THE ERASMUS COLLECTION IN THE CITY LIBRARY OF ROTTERDAM.

## Chapter 1 : Locations | Rotterdam Tourist Information

*This bibliography of works by and about Erasmus (?) in the City Library of Rotterdam lists all of the scholar's works and most of the studies written about him from his time to the present. The collection numbers roughly works.*

Early life[ edit ] Bust by Hildo Krop at Gouda , where Erasmus spent his youth Desiderius Erasmus is reported to have been born in Rotterdam on 28 October in the late s. According to an article by historian Renier Snooy "â€” , Erasmus was born in Gouda. The exact year of his birth is controversial, but most agree it was in Information on his family and early life comes mainly from vague references in his writings. His parents were not legally married. His father, Gerard, was a Catholic priest and curate in Gouda. This solidified his view of his origin as a stain, and cast a pall over his youth. For the first time ever Greek was taught at a lower level than a university in Europe, and this is where he began learning it. His education there ended when plague struck the city about , and his mother, who had moved to provide a home for her sons, died from the infection. Most likely in , [19] poverty [20] forced Erasmus into the consecrated life as a canon regular of St. Augustine at the canonry of Stein , in South Holland. He took vows there in late , [19] and was ordained to the Catholic priesthood at about the age of 25, in While at Stein, Erasmus fell in love with a fellow canon, Servatius Rogerus, [21] and wrote a series of passionate letters in which he called Rogerus "half my soul". He wrote, "I have wooed you both unhappily and relentlessly". Later, while tutoring in Paris , he was suddenly dismissed by the guardian of Thomas Grey. Some have taken this as evidence of an illicit affair. To allow him to accept that post, he was given a temporary dispensation from his religious vows on the grounds of poor health and love of Humanistic studies, though he remained a priest. Pope Leo X later made the dispensation permanent, a considerable privilege at the time. Education and scholarship[ edit ] Bronze statue of Erasmus in Rotterdam. It was created by Hendrick de Keyser in , replacing a stone statue of The University was then the chief seat of Scholastic learning, but already coming under the influence of Renaissance humanism. For instance, Erasmus became an intimate friend of an Italian humanist Publio Fausto Andrelini , poet and "professor of humanity" in Paris. In he was invited back to England by William Blount, 4th Baron Mountjoy , who offered to accompany him on his trip back to England. Erasmus was "ever susceptible to the charms of attractive, well-connected, and rich young men". His legacy is marked for someone who complained bitterly about the lack of comforts and luxuries to which he was accustomed. Erasmus was particularly impressed by the Bible teaching of John Colet who pursued a style more akin to the church fathers than the Scholastics. On one occasion he wrote to Colet: How I dislike everything that keeps me back, or retards me". Throughout his life, he was offered positions of honor and profit in academia but declined them all, preferring the uncertain but sufficient rewards of independent literary activity. From to , he was in Italy: According to his letters, he was associated with the Venetian natural philosopher, Giulio Camillo , [33] but, apart from this, he had a less active association with Italian scholars than might have been expected. His residence at Leuven, where he lectured at the University , exposed Erasmus to much criticism from those ascetics, academics and clerics hostile to the principles of literary and religious reform and the loose norms of the Renaissance adherents to which he was devoting his life. However, feeling that the lack of sympathy which prevailed at Leuven at that time was actually a form of mental persecution, he sought refuge in Basel, where under the shelter of Swiss hospitality he could express himself freely. Admirers from all quarters of Europe visited him there and he was surrounded by devoted friends, notably developing a lasting association with the great publisher Johann Froben. Only when he had mastered Latin did he begin to express himself on major contemporary themes in literature and religion. He felt called upon to use his learning in a purification of the doctrine by returning to the historic documents and original languages of sacred Scripture. He tried to free the methods of scholarship from the rigidity and formalism of medieval traditions, but he was not satisfied with this. His revolt against certain forms of Christian monasticism and scholasticism was not based on doubts about the truth of doctrine, nor from hostility to the organization of the Church itself, nor from rejection of celibacy or monastical lifestyles. He

saw himself as a preacher of righteousness by an appeal to reason, applied frankly and without fear of the magisterium. He always intended to remain faithful to Catholic doctrine, and therefore was convinced he could criticize frankly virtually everyone and everything. Aloof from entangling obligations, Erasmus was the centre of the literary movement of his time, corresponding with more than five hundred men in the worlds of politics and of thought. Translators for Greek were commissioned from Greece itself and worked closely with prestigious Latinists and thalamic scholars. To do so they developed specific types to print Greek. Cisneros informed Erasmus of the works going on in Spain and may have sent a printed version of the New Testament to him. However, the Spanish team wanted the entire Bible to be released as one single work and withdrew from publication. The information and the delay allowed Erasmus to request a "Publication Privilege" of four years for the Greek New Testament to ensure that his work would be published first. The result was a large number of translation mistakes, transcription errors, and typos, that required further editions to be printed. In , he began his work on this Latin New Testament. He collected all the Vulgate manuscripts he could find to create a critical edition. Then he polished the language. He declared, "It is only fair that Paul should address the Romans in somewhat better Latin. I have already almost finished emending him by collating a large number of ancient manuscripts, and this I am doing at enormous personal expense. Though some speculate that he intended to produce a critical Greek text or that he wanted to beat the Complutensian Polyglot into print, there is no evidence to support this. He wrote, "There remains the New Testament translated by me, with the Greek facing, and notes on it by me. Contribution[ edit ] In a way it is legitimate to say that Erasmus "synchronized" or "unified" the Greek and the Latin traditions of the New Testament by producing an updated version of either simultaneously. Both being part of canonical tradition, he clearly found it necessary to ensure that both were actually presenting the same content. In modern terminology, he made the two traditions "compatible". This is clearly evidenced by the fact that his Greek text is not just the basis for his Latin translation, but also the other way round: After comparing what writings he could find, Erasmus wrote corrections between the lines of the manuscripts he was using among which was Minuscule 2 and sent them as proofs to Froben. Erasmus used several Greek manuscript sources because he did not have access to a single complete manuscript. Most of the manuscripts were, however, late Greek manuscripts of the Byzantine textual family and Erasmus used the oldest manuscript the least because "he was afraid of its supposedly erratic text. This edition was used by Martin Luther in his German translation of the Bible , written for people who could not understand Latin. Together, the first and second editions sold 3, copies. By comparison, only copies of the Complutensian Polyglot were ever printed. The first and second edition texts did not include the passage 1 John 5: Erasmus had been unable to find those verses in any Greek manuscript, but one was supplied to him during production of the third edition. That manuscript is now thought to be a creation from the Latin Vulgate , which likely got the verses from a fifth-century marginal gloss in a Latin copy of I John. The Roman Catholic Church decreed that the Comma Johanneum was open to dispute 2 June , and it is rarely included in modern scholarly translations. In Erasmus published the fifth and final edition which dropped the Latin Vulgate column but was otherwise similar to the fourth edition. Erasmus dedicated his work to Pope Leo X as a patron of learning and regarded this work as his chief service to the cause of Christianity. Immediately afterward, he began the publication of his Paraphrases of the New Testament , a popular presentation of the contents of the several books. These, like all of his writings, were published in Latin but were quickly translated into other languages, with his encouragement. Erasmus, in his capacity as humanist editor, advised major printers such as Aldus Manutis on which manuscripts to publish. The issues between growing religious movements, which would later become known as Protestantism , and the Catholic Church had become so clear that few could escape the summons to join the debate. Erasmus, at the height of his literary fame, was inevitably called upon to take sides, but partisanship was foreign to his nature and his habits. In all his criticism of clerical follies and abuses, he had always protested that he was not attacking the Church itself or its doctrines, and had no enmity toward churchmen. The world had laughed at his satire , but few had interfered with his activities. He believed that his work so far had commended itself to the best minds and also

to the dominant powers in the religious world. Erasmus did not build a large body of supporters with his letters. He chose to write in Greek and Latin, the languages of scholars. His critiques reached an elite but small audience. Luther hoped for his cooperation in a work which seemed only the natural outcome of his own. In their early correspondence, Luther expressed boundless admiration for all Erasmus had done in the cause of a sound and reasonable Christianity and urged him to join the Lutheran party. Erasmus declined to commit himself, arguing that to do so would endanger his position as a leader in the movement for pure scholarship which he regarded as his purpose in life. Only as an independent scholar could he hope to influence the reform of religion. When Erasmus hesitated to support him, the straightforward Luther became angered that Erasmus was avoiding the responsibility due either to cowardice or a lack of purpose. However, any hesitancy on the part of Erasmus stemmed, not from lack of courage or conviction, but rather from a concern over the mounting disorder and violence of the reform movement. To Philip Melanchthon in he wrote: I know nothing of your church; at the very least it contains people who will, I fear, overturn the whole system and drive the princes into using force to restrain good men and bad alike. The gospel, the word of God, faith, Christ, and Holy Spirit "these words are always on their lips; look at their lives and they speak quite another language. Here Erasmus complains of the doctrines and morals of the Reformers: You declaim bitterly against the luxury of priests, the ambition of bishops, the tyranny of the Roman Pontiff, and the babbling of the sophists; against our prayers, fasts, and Masses; and you are not content to retrench the abuses that may be in these things, but must needs abolish them entirely Show me any one person who by that Gospel has been reclaimed from drunkenness to sobriety, from fury and passion to meekness, from avarice to liberality, from reviling to well-speaking, from wantonness to modesty. I will show you a great many who have become worse through following it The solemn prayers of the Church are abolished, but now there are very many who never pray at all I have never entered their conventicles, but I have sometimes seen them returning from their sermons, the countenances of all of them displaying rage, and wonderful ferocity, as though they were animated by the evil spirit Who ever beheld in their meetings any one of them shedding tears, smiting his breast, or grieving for his sins? Confession to the priest is abolished, but very few now confess to God They have fled from Judaism that they may become Epicureans.

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The wealth of 16th- and 17th-century editions is especially great. Highlights are four autograph letters, some 90 first editions of his work, and many illustrated editions of his Praise of Folly. Books and articles about Erasmus are present in the collection, too. Click here to search for titles in the Rotterdam Public Library Catalogue. Click here for information about recently acquired Erasmiana. The Erasmus Collection is also presented in a digital gallery: The Erasmus Treasure Room Schatkamer. Click here to visit. These Special Collections are stored in climatized rooms. The materials can be consulted in the Erasmus Reading Room. They stem from the old chapter library "founded in " of St. Sometimes a Special Collection was donated to the Library: Jan Hendrik Leopold, poet, classicist, and expert on Spinoza, donated his private library. Barend Maaskant donated his collection of books on the circus. Information on the city of Rotterdam should not, of course, be lacking in a Rotterdam library. To this end the so-called Rotterdam Collection was established. Its books and other material provide the answers to questions about Rotterdam from past to present. A number of the Special Collections are still being enlarged. Part of them can be found using the digital catalogue. Most books in the Erasmus Collection, however, as well as most books printed before can only be found through the card catalogues. These can be found in the Erasmus Reading Room. It is also in this reading room that these materials can be consulted.

## Chapter 3 : [www.nxgvision.com](http://www.nxgvision.com) | Catalogue of the Erasmus Collection in the City Library of Rotterdam, Lsi

*This bibliography of works by and about Erasmus (?) in the City Library of Rotterdam lists all of the scholar's works and most of the studies written about him from his time to the present.*

## Chapter 4 : Erasmus University Thesis Repository: Franchise versus the City

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