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An Introduction to the Agnieszka and Timothy J. Johnson Collection of Rare Books

Introducción a la Colección de libros raros Agnieszka y Timothy J. Johnson

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ABSTRACT:
Franciscans in La Florida, like their confreres everywhere, curated library collections to enhance their pastoral ministry, theological education, and personal edification. Due to the vicissitudes of war, the noteworthy collection of books housed in the provincial friary in Saint Augustine was put to the flame in 1702 by marauding British forces under the command of Colonel James Moore. The Agnieszka and Timothy J. Johnson Collection of Rare Books seeks to identify, acquire, and restore religious texts from the mid-1500s to the mid-1700s that may have circulated among the Franciscan friars in La Florida. This essay notes the historical background of this collection, Flagler College's interest in the collection of rare books for the Proctor Library, the restoration efforts integral to this mission, and a catalog description of each holding.
KEYWORDS: Books (Chronical, Liturgical, Normative, Pastoral, Spiritual, Theological), Conservation, Flagler College, Florida, Saint Augustine.

of an Andrew W. Mellon Conservation Internship. She served as the U.S. Delegate to the International Federation of Library Associations for 11 years, presenting conservation programs and initiatives around the world. She built the first conservation program and department at the University of Notre Dame and the Harold Washington Library, Chicago, IL. She held the Joseph Ruzicka & Feldman Directorship of Conservation at the Sheridan Libraries at Johns Hopkins University from 2003-2015, from which she retired in 2015. Jordan-Mowery has a private practice in Florida providing conservation for the Ringling Museum of Art, St Petersburgh Museum of Art, the Dali Museum of Art, as well as other cultural institutions in Florida. Jordan-Mowery has published in area of conservation, conservation science, and the history of the book.

4 Katherine Owens is Flagler College's Special Collections Librarian where she has worked since 2007. She has an M.A. in Library & Information Science from the University of South Florida, and a Certificate in Collections and Cataloging from the Rare Book School. She previously published in *Vestnik, The Journal of Russian and Asian Studies* and is a founding member of the St. Augustine Archival Society. Starting in the mid-2010s, she began the first effort in more than twenty years to compile and publish a complete list (almost 300) of fictional books set in or near St. Augustine, Florida.

5 Wyatt Parks was a circulation specialist at the Flagler College Proctor Library. He completed his undergraduate studies in English with a minor in Religion from Flagler College in 2023 and is currently enrolled in the Master of Arts in Library and Information Science program at the University of South Florida. His research interests include religious literature and theology.

Resumen:
Al igual que sus hermanos de hábito de cualquier otro lugar, en La Florida los franciscanos fueron creando y manteniendo bibliotecas para mejorar su servicio pastoral, su formación teológica y para su propia edificación personal. En medio de las vicisitudes bélicas, la notable colección de libros que se conservaban en la curia provincial en San Agustín fue pasto de las llamas en 1702, tras el saqueo llevado a cabo por las fuerzas británicas bajo el mando del coronel James Moore. La Colección de Libros Raros Agnieszka y Timothy Johnson trata de identificar, adquirir y restaurar textos religiosos del período comprendido entre mediados del siglo xvi y mediados del siglo xviii, que pudieran haber circulado entre los frailes franciscanos en La Florida. El presente trabajo aborda el contexto histórico en el que se ha ido formando esta colección: el interés del Flagler College por la colección de libros raros de la Biblioteca Proctor, los esfuerzos de restauración como parte integral de esta misión y una descripción catalográfica de cada uno de uno de los ejemplares que integran los fondos de la colección.
Palabras clave: Libros (crónicas, litúrgicos, normativos, pastorales, de espiritualidad, teológicos), Conservación, Flagler College, Florida, San Agustín.

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1. Introduction

The mission of the ATJ (Agnieszka and Timothy J. Johnson) Collection of Rare Books is to identify, acquire, and restore religious texts from the mid-1500s to the mid-1700s that may have circulated among the Franciscan friars in La Florida. Their library, burnt by British military forces in 1702, was located in Saint Augustine on the frontier of Spanish colonial America. This essay notes the historical background of this collection, Flagler College's interest in the collection of rare books for the Proctor Library, the restoration efforts integral to this mission, and a catalog description of each holding.

2. Historical Background

So great was the Franciscan affection for written texts that the Italian scholar Attilio Bartoli Angeli claims that the Franciscan Order was attracted to the «religion of books.»[6] At the dawn of the fifteenth century, the library of the Sacro

6 Attilio Bartoli Langeli, «I libri dei frati. La cultura scritta dell'Ordine dei Minori», in *Francesco di Assisi* e *il primo secolo di storia di storia francescana* (Torino: Biblioteca Einaudi, 1997), 296-297.

Convento adjacent to the magnificent Basilica of Saint Francis in Assisi was the largest conventual library in Italy. Already in 1381, the combined holdings of the public and secret libraries numbered over seven hundred.[7] At first read, this claim seems to run contrary to the desires of Francis of Assisi in the thirteenth century. On closer examination, we find that he warned of the dangers of studying and owning books – except for breviaries for the Divine Office. Yet, at the same time, he had high regard for himself as the author of numerous texts and urged his brothers to read them alongside the Bible.[8] Later in the mid-1200s, Bonaventure of Bagnoregio, a noted theologian and minister general of the Franciscan Order, defended the use of books due to the ministerial demands shouldered by the friars, and writing was recognized as a sanctioned expression of their religious vocation.[9] By the seventeenth century, even friars dedicated to reform and a regime of strict poverty celebrated the literary achievements of their confreres. The Observant province of Castile, which sent many missionaries to La Florida from the sixteenth to the eighteenth centuries, among them the noted author Francisco Pareja, mirrored this attitude in their Chronicle.[10]

Francisco Pareja's Spanish-Timucua corpus of pastoral-theological texts, which he produced with the assistance of Timucua editors and authors, exemplifies the Franciscan commitment to writings as a catalyst for evangelization and ministerial guidance.[11] These efforts presupposed their access to authoritative texts published in Mexico City or those the friars brought with them from their previous assignments. When considering books such as those ascribed to Pareja, we should recall that the printing presses of the capital of New Spain, first established by Franciscan bishop

7 *Ibidem*, 284. On Franciscan libraries in the late Middle Ages, see Eva SCHLOTHEUBER, «Late Medieval Franciscan Statutes on Convent Libraries and Education», in *Canterbury Studies in Franciscan History. 1. Acts of the Franciscan History Conference held at the Franciscan International Study Centre on 9th September 2006*, eds. Michael ROBSON and Jens RÖHRKASTEN (Canterbury: Franciscan International Study Centre, 2008), 153-185.

8 Attilio BARTOLI LANGELI, «Gli scritti da Francesco. L'autografia di un *illiteratus*», in *Frate Francesco d'Assisi: Atti del XXI Convegno Internazionale. Assisi, 14-16 ottobre 1993* (Spoleto: Centro italiano di studi sull'alto medioevo, 1994), 121-122. See also, Timothy J. JOHNSON, «Introduction: The Franciscan Fascination with the Word», in *Franciscans and Preaching: Every Miracle from the Beginning of the World Came about through Words*, ed. Timothy J. JOHNSON (Leiden: Brill, 2013), 3.

9 BARTOLI LANGELI, «I libri dei frati», 291-298.

10 Pedro de SALAZAR, *Coronica y historia de la fundacion y progresso de la provincia de Castilla de la Orden del bienauenturado padre san Francisco* (Madrid: Imprenta Real, 1612), 122-132.

11 Alonso de JESÚS, «1630 Memorial of Fray Francisco Alonso de Jesus on Spanish Florida's Missions and Natives», trans. John H. HANN in *The Americas* 50, no. 1 (1993): 95.

Juan de Zumárraga in 1539[12] produced an impressive forty-five texts or so in various Indigenous languages between 1539 and 1600.[13]

The effects of this commitment are evident in Luis Gerónimo de Oré´s *Relacion de los martires que a avido en las provincias de la Florida* during his visitation of Pareja's mission at San Juan de Puerto (near present-day Jacksonville, Florida). The erudite Peruvian Creole and Franciscan author, observed the amazing scene of Timucua, both women and men, who were reading thanks to the efforts of their pastor:

> One of the religious who has been most useful in the conversion of the Indians has been Fray Francisco Pareja who has dedicated himself to the ministry of teaching the Indians. And in order that he might be useful not only to those of his own mission and district but all in that province and language of Timucua in which he is skilled –since he has worked among them for more than twenty years– he has written and published several books called *La Dotrina Christiana and Catecismo and Confessionario* and other devotional tracts. These are always in the hands of the Indians. With ease many Indian men and women have learned to read in less than two months, and they write letters to one another in their own language.[14]

We also read in Oré's *Relación de los mártires que a avido en las provincias de la Florida* of a friar and the books he had most likely brought with him from Spain. While being held by the Guale for ten months in the wake of their uprising of 1597, Friar Francisco de Ávila was asked to assist them by confecting gunpowder for their firearms. When he confessed his inability to fulfill their wish, the importance of books took center stage:

12 Ignacio Osorio Romero, *Historia de las bibliotecas novohispanas* (Mexico: SEP Dirección General de Bibliotecas, 1986), 14–17. See also, Román Zulaica Gárate, *Los Franciscanos y la imprenta en México en el siglo XVI* (México: Universidad Nacional Autónoma de México, 1991), 18-21.

13 Daniel I. Wasserman-Soler, *Truth in Many Tongues: Religious Conversion and the Languages of the Early Spanish Empire* (University Park: The Pennsylvania State University Press, 2020), 142. Magdalena Chocano Mena claims that among the 217 books printed in this time period, 56 were in Indigenous languages: Magdalena Chocano Mena, «Colonial Printing and Metropolitan Books: Printed Texts and the Shaping of Scholarly Culture in New Spain 1539-1700», *Colonial Latin American Historical Review* 6, no. 1 (1997): 72.

14 Luis Gerónimo de Oré, *Relacion de los martires que a avido en las provincias de la Florida*, ed. A. López (Madrid, 1931), 108.

> The Indians responded: 'Do not make excuses that you do not know because your books speak and say how you should do it.' I answered: 'I have no books because you have taken them from me.' They said: 'We will bring them to you.' They brought him a *Suma*, The *Oratorio of Religious*, those of Friar Louis of Granada, and a Breviary, which were all of great comfort to him in his solitude...[15]

While the books brought solace, their contents were useless in fulfilling the Guale request. This account is useful for our purposes since it discloses the personal library of Friar Ávila. The mention of works by Friar Luis de Granada is noteworthy since the ATJ Collection includes a unique 1705 edition (first published in 1556) of his widely popular *Libro de la oración y meditación* backfilled with an image of Francis of Assisi praying before a cadaver and an accompanying poem even though Granada was a Dominican.[16]

The *Libro de la oración y meditación* enjoyed wide circulation in the Americas where admiration for this book reflected the enthusiastic acceptance of Spanish readers. The publication of Granada's spiritual treatise eclipsed that of Cervantes's *Don Quixote* (published in 1605/1615) and secured the fame of being the most frequently printed book of the Spanish Siglo de Oro[17] and the most popular guide to prayer during the Counter-Reformation.[18] During the sixteenth century alone, 229 editions left the presses.[19] When examining the shipping registers of the transatlantic trade between the Iberian Peninsula and the «New World» from 1605, 325 copies of *Oración y Meditación* comprised forty percent of the spiritual books – as opposed to theological, hagiographical, liturgical, legal texts, etc. – and twenty percent of all the recorded religious books that crossed the Atlantic that year alone.[20]

The *Oración y Meditación* was one of many books that found their way to the Americas where they became part of individual or conventual libraries. Thanks to the initiative of Juan de Zumárraga and others, domestic book publication expanded these holdings and evinced the Franciscan reception of their most important theologians such as Bonaventure of Bagnoregio and their focus on training candidates for the Franciscan Order. The ATJ Collection is fortunate to include two holdings in this

15 *Ibidem*, 102.

16 On the reception history of Granada's oeuvre, see: Daniel J. M. CHEELY and Daniel I. WASSERMAN-SOLER, «The Forgotten Best Seller of the Confessional Age: The Many Lives of Luis de Granada's *Libro de la oración y meditación*», *Sixteenth Century Journal* 53, no. 1 (2022): 41-64.

17 *Ibidem*, 42.

18 Carlos Alberto GONZÁLEZ SÁNCHEZ, *New World Literacy: Writing and Culture Across the Atlantic 1500-1700*, trans. Tristan PLATT, rev. Bethany ARAM (Lewisburg: Bucknell University Press, 2011), 104.

19 *Ibidem*, 84.

20 *Ibidem*, 104.

category. The *Instrucción y Doctrina de Novicios sacada de la de San Buenaventura* from 1685 allows us to imagine the daily life of the friars.[21] Another example of formation literature is the *Directorio para Informaciones de los Pretendientes de el Santo Habito de N. Seraphico P. S. Francisco*, a text that details the questions asked of those seeking entrance in the Franciscan Order. This work was published in 1737 by the celebrated female printer, Doña María de Ribera.[22]

Be they of domestic or international provenance, these texts confirmed the continuation of the Franciscan «religion of the book» in the Americas. Conventual libraries, be they in major urban centers or frontier outposts like Saint Augustine, served as the primary *loci* for these books in addition to the many manuscripts that circulated without reaching the publication stage. Members of the Franciscan Order arrived on the Caribbean islands as early as 1493 in the company of Christopher Columbus. The Franciscans appeared in Mexico in 1523 and were joined by the Mercedarians and Augustinians in the 1500s. The Carmelites and the Jesuits entered the Americas later, appearing in 1572 and 1585 respectively. Each order designated individuals, often known as «comisarios», «provinciales» or «procuradores generales», who were tasked to procure books for conventual libraries.[23] The contours of Franciscan holdings come into clear view when we turn our attention again to Juan de Zumárraga, who was both a friar and the first bishop of Mexico. The curated collection of books he brought with him was so extensive they constituted the first library of New Spain.[24]

The Franciscans, who arrived in the region of Saint Augustine as early as 1574, were not bereft of a respectable library – at least until 1702 according to Edward Marston's letter to Rev. Dr. Thomas Bray of Charlestown –when Governor James Moore laid siege to Saint Augustine:

21 Daniel Salvador Vázquez Conde, «Un Acercamiento a la Vida Cotidiana de los "Dieguinos" o Franciscanos Descalzos Novohispanos», *Legajos. Boletín Del Archivo General De La Nación* 7, no. 4 (2010): 43-60. While referencing the authority of Bonaventure, the book cites the pseudo-Bonaventurian work of his secretary, Bernard of Besse.

22 Sandra Establés Susán, *Diccionario de mujeres impresoras y libreras de España e Iberoamérica entre los siglos XV y XVIII* (Zaragoza: Prensas de la Universidad de Zaragoza, 2018), 210-211.

23 Otto Danwerth, «The Circulation of Pragmatic Normative Literature in Spanish America (16th–17th Centuries)», in *Knowledge of the* Pragmatici*: Legal and Moral Theological Literature and the Formation of Early Modern Ibero-America* (Leiden: Brill, 2020), 109.

24 W. Michael Mathes, *The America´s First Academic Library, Santa Cruz de Tlatelolco* (Sacramento: California State Library Foundation, 1985), 6-7.

> Gov. Moor (sic) with 500 men invaded Florida with the hope of capturing the castle at St. Augustine from the Spanish. Unfortunately they had to raise the siege and set fire to their own ships and return home by land. Expedition to cost the country £8000. Our men did much mischief. They burnt the town of St. Augustine and the convent, ravaged the country and brought a few prisoners (three Franciscan friars) and £200 worth of church plate which Gov. Moor (sic) promises to the Carolina Churches and Meeting Houses. Thanks to Dr. Bray for care to Libraries. People here more concerned with getting money than with Books and learning. Burnt Library at St. Augustine worth £600. (Greek and Latin Fathers and Holy Bible in Latin) Done by order of Col. Daniel, one of Lord's Deputies and of the Council here.[25]

According to Marston, this conventual library of the Province of Saint Helen, which included foundation religious texts such as the Vulgate Bible and the Fathers of the Church, was burnt and valued at £600. This sum would equal approximately the wages of a skilled craftsperson for 6,600 days in 1700[26] or $165,000 in 2023 according to the University of Wyoming historical currency calculator.[27] Given the fluidity of currency values, times of purchase, and varying prices for different types of books and publishing house prices, it is difficult to determine the size of the holdings in question; nevertheless, these comparisons suggest that major ecclesiastical financial resources were devoted to the conventual library. A cost that lies beyond any comparison is associated with the loss of potential Indigenous language books and manuscripts that were most likely considered of no value to the English. Although the friars continued their educational efforts in Saint Augustine after this catastrophe, they were called back to Cuba when Spain ceded the city to the British in 1763.

3. The Proctor Library at Flagler College

While over the years various institutions such as the Roman Catholic Diocese of Saint Augustine and the Sisters of Saint Joseph have curated collections of cultural and theological significance, the holdings of Flagler College are the most extensive. As one of four institutions of higher learning in St. Augustine, Flagler College's

25 *Letters from the Clergy of the Anglican Church in South Carolina c. 1696-1775*, ed. George W. Williams, https://speccoll.cofc.edu/wp-content/uploads/2016/06/Letters-from-the-Clergy-of-the-Anglican-Church-in-SC.pdf, 27-28.

26 https://www.nationalarchives.gov.uk/currency-converter/#currency-result.

27 https://www.uwyo.edu/numimage/currency.htm.

importance to the community cannot be overlooked.[28] Flagler College was founded in 1968 by the heirs of Henry Flagler, who repurposed the 1888 Hotel Ponce de Leon, which had been built in the Moorish style, as a luxury hotel winter getaway for the wealthy and powerful. Between 1888 and 1967, eight presidents (e.g. Warren Harding) stayed at or visited the hotel as did countless persons of prominence from industrial giants of 19th-century American history (e.g. Andrew Carnegie) to authors (e.g. Mark Twain) and actors (e.g. Gary Cooper) of the twentieth century. Since becoming a college, it has been visited twice by the king and queen of Spain on their official visits to St. Augustine.

By the mid-1960s, the hotel was showing its age and not as popular with visitors anymore. It was in danger of being demolished. Flagler's heirs — a niece and nephew of his third wife — decided that to save the building, they would turn it into a private all-women's college. The library was located in the Solarium, a space that had once been the ballroom. The library has moved three times since 1968 and has changed names once, from the Molly Wiley Memorial Library to the William L. Proctor Library. Opened in 1996, the Proctor Library is named for the second college president and the man responsible for saving the college. He served as president from 1971 to 2001 and was chancellor from 2001 to 2020. When he became president, the college was suffering from serious financial problems and was unaccredited. He oversaw Flagler's transformation from an all-girls school to co-ed, through several accreditations, and while being fiscally responsible, expanded both programs and the number of buildings. Flagler College now has a student body of 2,650+ students across thirty-three majors and one Master's degree. The purpose of the Proctor Library is to support student learning and research needs.

In 2012, Special Collections was founded. With over 450 years of habitation, St. Augustine has a rich history that encompasses many stories. This of course started with the Spanish and the Franciscan missionaries of the sixteenth to eighteenth centuries. As a teaching institution, Flagler College focuses on the student experience and Special Collections supports this mission by offering internships. Wyatt Parks was an intern for Dr. Johnson but was trained by the Special Collections Librarian on how to catalog rare books, resulting in the catalog descriptions and explanations by the conservator of the restoration process.

Special Collections focuses on history/tourism books, fictional depictions of or about St. Augustine, serving as the Institutional Repository, and generally collecting rare books. The librarians regularly display materials from these collections and stu-

28 The University of St. Augustine focuses on medical studies, the First Coast Technical College is a vocational college, and the St. Johns River State College awards two-year rather than four-year degrees.

dents and professors from various disciplines consult them both inside and outside the classroom. The interest the Agnieszka and Timothy J. Johnson Collection holds for Special Collections ties into the double desire to document the history of St. Augustine and provide faculty and students access to books they might not otherwise have an opportunity to see, handle, or use for research. In February 2022, a selection of the books from this collection was included in a multi-institution display that included two Incunabula from collections other than ATJ and Special Collections holdings.

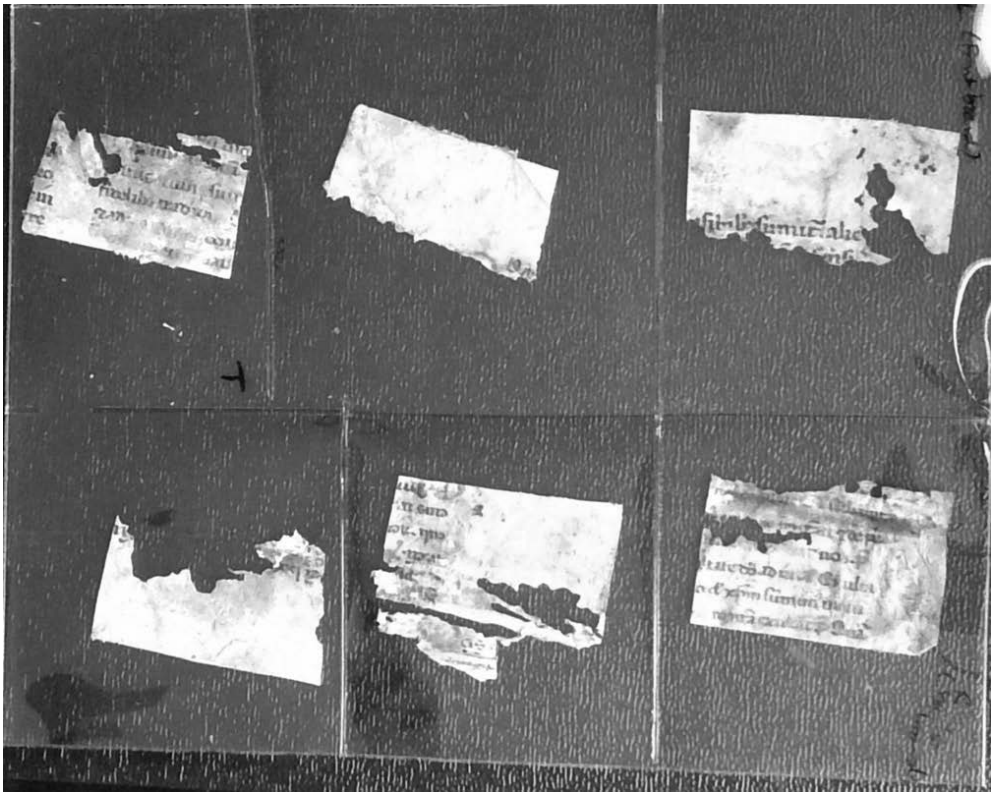
Although a small private college with only about 2,500 items in Special Collections, it provides good learning opportunities for students. Eighteen of the twenty-six students who have worked in Special Collections in twelve years have gone on or plan to go into librarianship, museum/cultural heritage curation, or teaching — including Wyatt who was hired to work full-time by the Proctor Library starting in June 2023. These impacts would be impossible without the generosity of such persons as Agnieszka and Timothy J. Johnson, who curate AT Johnson Collection.

As a small department with a staff of one, there are many services not available from Special Collections that larger institutions can do in-house or have the knowledge to share with members of the community. One of these areas is conservation. To be a conservator, the person doing the restoration work should have the appropriate training. Preservation is maintaining items in the state they arrived in while conservation is attempting to return the items to as close to their original condition as possible. Even if conservation was a service offered out of the Proctor Library, as a private collection, the restoration work needed for the books in the ATJ Collection must be done by an independent company.

4. CONSERVATION OF THE COLLECTION

The ATJ Collection of Rare Books is an ambitious and critical initiative to recreate a core collection of works that would have circulated among the Franciscan friars in La Florida from the mid-1500s to the mid-1700s. This two-hundred-year period not only represents a rich history of La Florida's formative intellectual and spiritual life, but it also represents one of the richest periods in Spanish book publishing, both in Spain and Spanish America. While the first printing press was introduced in Segovia by itinerate German printers as early as 1472, the new technology spread to the major ecclesiastical centers such as Valencia in 1473, Barcelona, Burgos, Zaragosa, Seville, Alcala de Henares, and eventually Madrid, which by 1566 would dominate Spanish publishing. By the end of the fifteenth century, there were more than sixty printers active in twenty Spanish towns, each generating titles bearing their unique typeface, bindings, and printer's devices.

Historically, publishers sold their books unbound. The client was responsible for finding a binder and commissioning a binding of their choice. With the growth of book production and a wider reading audience, publishers saw an opportunity to provide customers with affordable bound books. While limp vellum bindings had been produced as early as the fourteenth century, they reappeared during the sixteenth through the seventeenth centuries as a practical choice for customers. Affordable, durable, compact, lightweight, portable, robust, and easy to produce, they are to be considered the first «publisher's bindings». Each printing house would have had their own binder and thus their own idiosyncrasies. This is most often evident in the sewing style, whether there were endpapers and how they were attached, if there were endbands and the type of endband. Additionally, because vellum manuscripts were often discarded by the publisher after printing, the frugal publisher would recycle them either as a structural part of the spine or as a limp vellum binding. The ATJ Collection has exemplars of recycled manuscripts both as spine liners and as limp vellum bindings.



Due to their soft cover, limp vellum bindings were shelved flat with one of the textblock edges exposed with the author or title visibly inscribed in ink or stamped or branded. We see some of that in this collection. Today we shelve our books vertically, and in order to enable limp vellum bindings to stand upright, it is important to place them in enclosures which will support them. Each of the titles in the collection has received a visible spine wrapper to enable this.

Limp vellum ages with a natural golden patina. It typically takes on surface dirt, candle wax and grease stains reflecting how they were used. They are often annotated on the inside and outside or have notes and other mementos attached. These are not to be considered defects or damage but rather as historical evidence of their journey. When such components exist, the conservation challenge is to ensure that their presence does not damage the binding or the textblock. When damage has occurred or will occur, the task is to remove these components and to reintegrate them in a more stabilized manner or to retain them in separate housing which travels with the binding.

The most common type of damage to these bindings is the breakage of the laced-in thongs either at the endbands or the sewing stations, and the fore-edge ties. Each of these components serve to keep the binding connected to the textblock and thus impact the mechanical performance of the binding. While the laced-in thongs attach the textblock to the cover, the fore-edge ties restrain the limp vellum from expanding and contracting in response to fluctuations in humidity. The other most common damage to vellum is shrinkage. Over time the vellum shrinks and the textblock extends beyond the covering material. This can be seen in the collection. A small amount of shrinkage is acceptable as long as it does not cause damage to the pages or the sewing. Readily available as either new vellum or as manuscript waste, misfitting or damaged covers were historically removed and replaced with a new or a recycled vellum. The one removed would then serve for another smaller binding. Thus, we see in this collection recycled vellum used with older scraping off of other titles or inscriptions. Today, if a conservator has to provide a new vellum binding it is easy to procure it, and the original cover gets returned as part of the historical evidence of the book.

In addition to the vellum binding, the other challenges are with the textblock. Paper from this period is very robust. Made from cotton and linen rags, paper will last a thousand years if not damaged by external factors. Most typical damage to paper includes foxing, oxidation, damage by insects, rodents, water incursion, mold, mishandling, and inappropriate older repairs. Anyone of these can weaken the inherent strength of these papers if corrective action is not taken. Stains and

discoloration of paper can be washed out, damage from mold or insects, and from older repairs requires more complex and often more expensive treatments. Most of the damage seen in this collection was correctable with minimal intervention. Nonetheless, more can be done in the future such as washing, and deacidification to ensure longevity. Both these treatments are time-consuming and expensive but will extend the life of the paper for hundreds of years more. Preservation is an ongoing commitment, as collections get used or as environments become unstable. Thus, a rigorous commitment to proper storage conditions, regular review of the condition, and access to a professional and experienced book and paper conservator will ensure the collection's longevity and use.

While the majority of the collection consists of limp vellum bindings, there are three full leather bindings, two of which are excellent examples of the type of commissioned bindings available to the wealthy during this period. These are *Directorium et processionarium ordinis fratrum minorum* (1633), *Libro de la regla y constituciones generales de la Orden de nuestro padre sant Francisco de la Observancia*. Each of these bindings were done outside of the publisher. The patron would have purchased the unbound book, taken it to his binder where he would have specified what he wanted from the from the binder's available samples. Binders did not often sign their bindings. Unlike the printer's device which identifies the printer, our ability to know where or when or who bound the book is dependent upon the materials used as well as the stylistic evidence of the binding.

Like limp vellum bindings, damage to leather bindings and the textblock come from the same causes and sources. Unlike the limp vellum bindings, however, damage to leather bindings requires greater conservation intervention since a hard binding is structurally and aesthetically more complex. In a limp vellum binding one can simply exchange one limp vellum cover with another. In a leather-bound book, conservation must either restore what is there or rebind it in a sympathetic manner in order to retain its historic integrity. In leather bindings, there is need for a rigid support. During this period a variety of materials were used, including wood, pulp board or paste boards. Wooden boards crack, paper boards get wet and become weak. This requires the conservator to go below the leather and/or pastedowns to get to the rigid support. This requires knowledge of the structure which is beneath the covering, and the skill to execute the work with the least damage possible.

By the 1700s, cheaper and inferior quality leather was being used. We see this in *Visita de enfermos y exercicio* where the spine leather has deteriorated. We see it also in *Directorium et processionarium*, where a cheap and inferior sheepskin

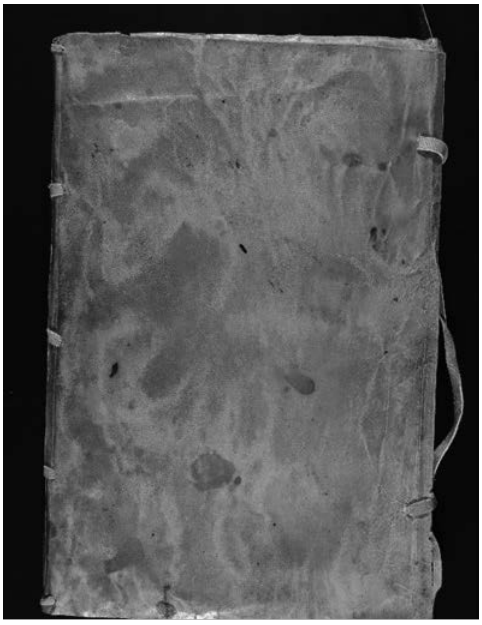
was used to reback the calfskin binding. In this latter case, there was no attempt to refurbish or repair the binding with sympathetic material or to restore the tooling on the spine. Similarly, in *Libro de la Regla* the failure to properly repair the wooden board and infill the gap in the leather shows little regard for the binding. Poor quality materials, lack of care for historicity, and poor craftsmanship can also cause damage to books.

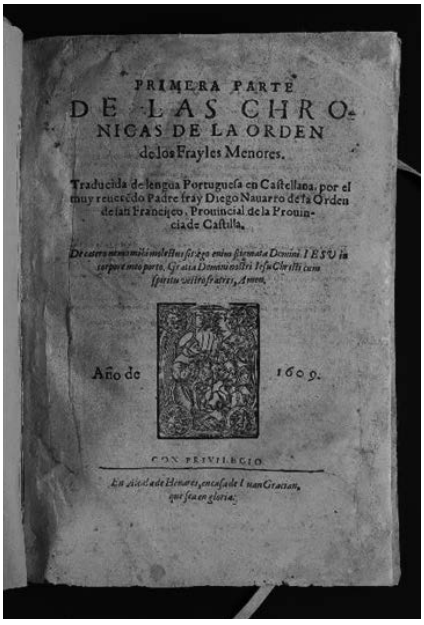
While building a unique rare book collection will inherently include books that are worn and/or damaged, working with a knowledgeable and skilled conservator has removed poor past repairs and stabilized damage caused by aging and use. The ATJ collection has integrated conservation as part of its collecting mission.

5. ATJ HOLDINGS

5.1. Chronicle Books

1. Marcos de LISBOA, ***Primera Parte de las Chronicas de la Orden de los Frayles Menores***. Madrid: Iuan Gracian, 1609.




PRIMERA PARTE
DE LAS CHRO-
NICAS DE LA ORDEN
de los Frayles Menores.

Traducida de lengua Portuguesa en Castellana, por el muy reuerendo Padre fray Diego Nauarro de la Orden de san Francisco, Prouincial de la Prouincia de Castilla.

Año de 1609.

CON PRIVILEGIO

En Alcalá de Henares, en casa de Iuan Gracian.

Photos: S. K. Jordan-Mowery

Title Page:

Primera parte de las chronicas de la orden de los Frayles Menores. Traducida de lengua Portuguesa en Castellana, por el muy reverendo Padre Fray Diego Navarro de la Orden de San Francisco, Provincial de la Provincia de Castilla. De catero nemo mihi molestus fit: ego enim stigmata Domini I E S U in corpore meo porto. Gratia Domini nostri Iesu Christi cum spiritu vostro fratres, Amen. Año de 1609. Con Privilegi. En Alcala [Alcalá] de Henares [Madrid], en casa de Iuan Gracian, 1609, que sea en gloria.

Printer's device: blocked in image of St. Francis with halo receiving the stigmata facing man with head bent over crossed arms. Corner medallions: Top left, St. Anthony of Padua holding a set of keys. Top right, St. Bernard holding open Bible in his left hand and his right hand raised with *«HIS»*. Bottom left, St. Elizabeth of Hungary holding papal crown. Bottom right, St. Clare holding monstrance.

4vo, 30.5 x 20.5cm, 263 numbered leaves, 11 leaves. Contemporary limp vellum binding with yapp, sewn on three laced-in alum-tawed supports, with fore-edge ties.

Printer's errors in numbering: 56 reads 45, 80 reads 70, 126 reads 12, 180 reads 160, 183 reads 184, 191 reads 192, 203 reads 202, no 217, no 224, 229 reads 232, 242 reads 243, 249 reads 24, 256 reads 255.

Condition:

Received missing fore-edge ties, torn or missing endbands, extensive silverfish damage, and some water damage. Older repairs of white gummed tape on front and back joints and on pages of textblock and overall discoloration.

Conservation included removing older repairs and mending tears with Japanese tissue and reinforcing weak paper edges. Spine received transverse liners of airplane cotton. New alum-tawed secondary supports were added, as were single-colored worked endbands over alum-tawed core. A new flyleaf with an extended guard was sewn onto the textblock to provide support while allowing access to the inscription on inside front cover.

Provenance:

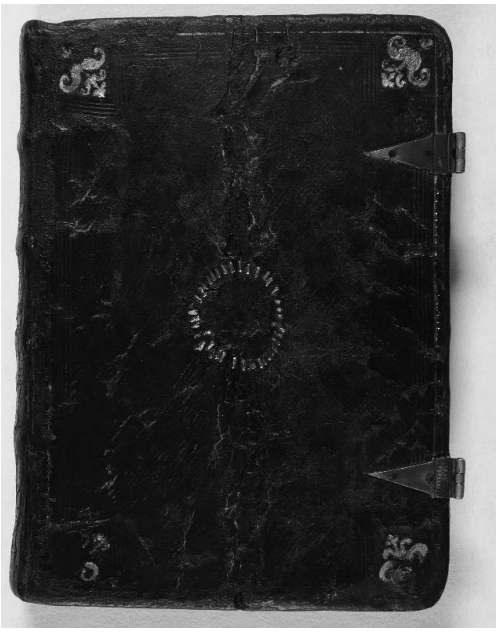
Inside front cover: *«*S- este libro era de la señora doña francisca de noba Ahora de la Comunidad de Mi [illegible] Sta Clara de Murcia*»*; Agnieszka and Timothy J. Johnson.

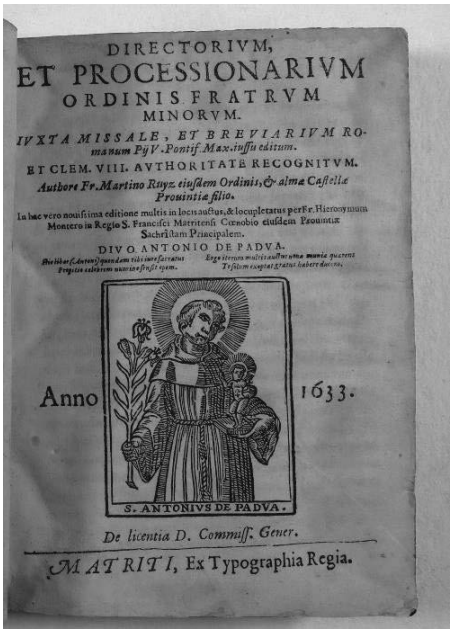
Resources Consulted:

https://iberian.ucd.ie/view/iberian:27667.

5.2. Liturgical Books

2. Fr. Martino RUIZ, ***Directorium et processionarium ordinis fratrum minorum***. Madrid: Typographia Regia, 1633.




DIRECTORIVM,
ET PROCESSIONARIVM
ORDINIS FRATRVM
MINORVM.
IVXTA MISSALE, ET BREVIARIVM ROmanum Pij V. Pontif. Max. iuſſu editum.
ET CLEM. VIII. AVTHORITATE RECOGNITVM.
Authore Fr. Martino Ruyz eiuſdem Ordinis, & almæ Caſtellæ Prouintiæ filio.
In hac vero nouiſſima editione multis in locis auctus, & locupletatus per Fr. Hieronymum Montero in Regio S. Francifci Matritenſi Cœnobio eiuſdem Prouintiæ Sachrîſtam Principalem.
DIVO ANTONIO DE PADVA.
Anno 1633.
S. ANTONIVS DE PADVA.
De licentia D. Commiſſ. Gener.
MATRITI, Ex Typographia Regia.

Photos: S. K. Jordan-Mowery

Title Page:

Directorivm, et processionarivm ordinis fratrvm minorvm. Ivxta missale, et breviarvm Romanum Pȳ V. Pontif. Max.iuffu editum. Et Clem. VIII. Authoritate recognitvm. Authore Fr. Martino Ruyz eiufdem Ordinis, (&) almæ Caftellæ Prouintiæ filio. In hae vero nouifisima editione multis in locis auc̃tus, & locupletatus per Fr. Hieronymum Montero in Regio S.Francifci Matritenfi Cœnobio eiufdem Prouintiæ Sachrîftam Principalem. Divo. Antonio de Padva. Die liber (Antoni) quondam tibi iure facratus Ergo iterum multis auc̃tes rioua munia quarens Propitie celebrem numine fenfit opem. Te folum exeptat gratus habere ducem. Anno 1633. De Licentia D. Commiff. Gener. Matriti [Madrid], Ex Typographia Regia.

Printer's device: woodcut image depicting St. Anthony of Padua holding a lily in his right hand and in his left hand holding the Bible with infant Jesus standing on top of it, and infant Jesus holding orb and cross.

4to, 19 x 14 cm, 447 numbered leaves, 8 leaves. Contemporary full brown calfskin over wooden boards, textblock edges painted red. Sewn-on four raised bands with parchment transverse liners and rebacked with calfskin. Furniture includes brass clasps that catch to back board. Decorative elements include a four-line blind tooled diapered pattern barely visible on front and back board, gold stamped fleur-de-lis on all four corners of the front board and faintly visible on back board, outer border is a single gilt line. Both front and back boards have an oval gilt centerpiece of small individual gold stamped lines indicating there was once an ownership medallion.

Contemporary handwritten absolution for confession written in iron gall ink adhered to front pastedown. The same confession for absolution written on different paper in iron gall ink and in a different hand, includes rubricated capitals, serves as pastedown on back board.

Condition:

As received, the book had an old piece of burlap adhered with animal hide glue to the center of the front and back board as a repair patch to split in wooden boards. The leather had desiccated resulting in fractures and fissures. The leather below the burlap repair had oval cutouts outlined with faint gilt lines.

There were 20th century repairs including white gummed linen tape in the gutter of several pages, white paper tape on the bottom and top of some pages, and residual adhesive from pressure sensitive tape.

Conservation consisted in removing the burlap repair followed by cleaning, consolidating of leather, and refurbishing the tooling. The handwritten absolution sheets were removed, cleaned, and washed. All previous repairs were removed where possible and mended with Japanese tissue. The split in the broken boards was repaired with wood filler, then sanded. Additional support was provided by adhering a 2ply archival board with gelatine to the inside boards which was then covered with an archival paper to prevent further acid migration. The handwritten absolutions were returned to their location. The boards were reattached to the text-block with a new linen spine liner. The book was rebacked with matching calfskin and small tooled gilt lines completed the centerpiece.

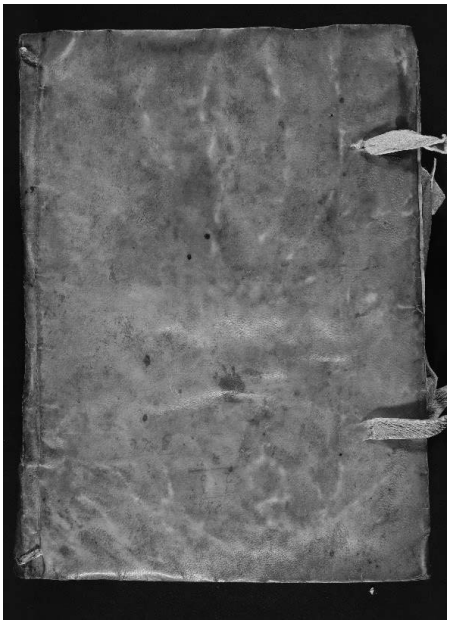
3. Antonio Raón, ***Ritual Romano-Serafico***. Pamplona: Alfonso Burgette,1728.

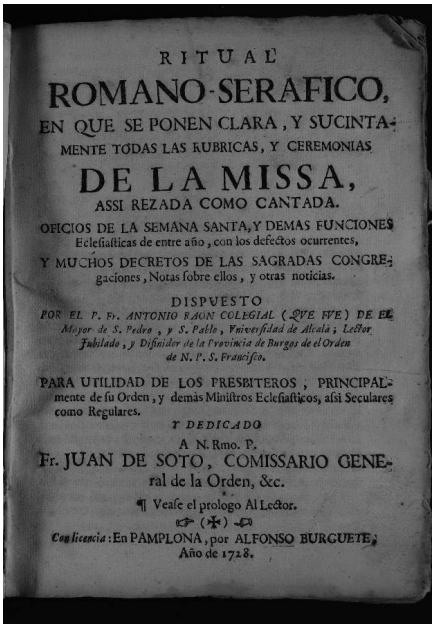
Title Page:

Ritual Romano-Serafico, en que se ponen clara, y sucintamente todas las rubricas, y ceremonias de la missa, assi rezada como cantada. Oficios de la semana santa, y demás funciones eclesiasticas de entre año, con los defectos ocurrentes, y muchos

decretos de las sagradas congregaciones, Notas sobre ellos, y otras noticias. Dispuesto por el P. Fr. Antonio Roan Colegial (que fue) de el Mayor de S. Pedro, y S. Pablo, Universidad de Alcalá, Lector Jubilado, y Difinidor de la Provincia de Burgos de el Orden de N. P. S. Francisco. Para utilidad de los presbíteros, principalmente de su Orden, y demás Ministros Eclesiasticos, assi Seculares como Regulares. Y dedicado A. N. Rmo. P. Fr. Juan de Soto, Commissario General de la orden, &c. Vease el prologo Al Lector. Con licencia: En Pamplona, por Alfonso Burguete, Año de 1728.

4to, 20 x 15cm, 393 numbered leaves, 21 leaves, includes 2 woodcut engravings of altars. Contemporary limp vellum binding with fore-edge ties. Inscribed spine title in iron gall ink: «Raon Ritual R. S.».





RITUAL
ROMANO-SERAFICO,
EN QUE SE PONEN CLARA, Y SUCINTAMENTE TODAS LAS RUBRICAS, Y CEREMONIAS
DE LA MISSA,
ASSI REZADA COMO CANTADA.
OFICIOS DE LA SEMANA SANTA, Y DEMAS FUNCIONES Eclesiasticas de entre año, con los defectos ocurrentes,
Y MUCHOS DECRETOS DE LAS SAGRADAS CONGREgaciones, Notas sobre ellos, y otras noticias.
DISPUESTO
POR EL P. Fr. ANTONIO RAON COLEGIAL (QUE FUE) DE EL Mayor de S. Pedro, y S. Pablo, Universidad de Alcalá, Lector Jubilado, y Difinidor de la Provincia de Burgos de el Orden de N. P. S. Francisco.
PARA UTILIDAD DE LOS PRESBITEROS, PRINCIPALmente de su Orden, y demás Ministros Eclesiasticos, assi Seculares como Regulares.
Y DEDICADO
A N. Rmo. P.
Fr. JUAN DE SOTO, COMISSARIO GENEral de la Orden, &c.
¶ Veasse el prologo Al Lector.
Con licencia: En PAMPLONA, por ALFONSO BURGUETE, Año de 1728.

Photos: S. K. Jordan-Mowery

Printer's pagination errors: 251 reads 151, 271 reads 151. Writing on pages 319-320, 327, 329, 331, 335, 337, 340-341, 346, 348.

Writing in iron gall ink on verso of final text leaf: «Quando se queden decir Missas de Requien se allana en la Epacta del año al 1734-Quando concurren dos fiestas en un día quise duce cuen se allana en la Epacta del año de 1747 al principio de dicha, Epacta. De las Missas se allana en la Eqacta del año 1750, de la traslacion de tres Missas de Difuntos=de Comunione en Missa de Reguien=de las

Exequias de Parbulos= de Patrono et titularis=De procesionibus se alla al principio de la Epacta del año de 1758. Alexando VII concedio bula a 26 del maio año 1766 para que no se guardase aiuno ni absinencia de carne en dia de fiesta sino que debe anticipar dicho aiuno o absinencia en doctrina de ….[illegible] tomo 2g7 *tomo* [crossed] numero 3 pagina 32 y 288 =».

Writing in iron gall ink on verso of back flyleaf, «santo según se concede en el Decrito 86 (???) las Murar aun de primera clase se puede decirla per oración segun en el dia quinto, y según se concede el decreto 224 – Renobacion folio 858».

Condition:

Item was received without fore-edge ties, torn endpapers, and broken endbands. Conservation included mending tears with Japanese tissue, adding rag paper transverse lining and adding alum-tawed fore-edge ties.

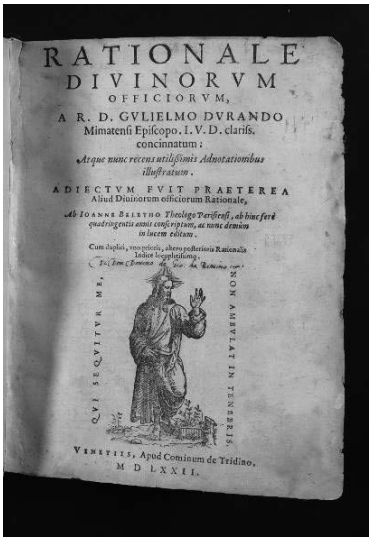
Provenance:

Front flyleaf in iron gall ink: «Es de Phelipe de Oguetta Beneficiado de Marquinez. Missa solebne paten [illegible] el Santisimo folio JSJ».

Agnieszka and Timothy J. Johnson.

4. Guillaume DURAND, ***Rationale Divinorum Officiorum***. Venice: Cominum de Tridino [Montisferrati], 1572.





Photos: S. K. Jordan-Mowery

Title Page:

Rationale Divinorum Officiorum a R D. Gulielmo Durando, Mimatensi Episcop. I.V.D. clarifs, concinnatum: Atque nunc recens utilifsimis Adnotationibus illustratum. Adiectum fuit praeterea, Aliud divinorum officiorum rationale, Ab Ioanne Belethro Theologo Parfienfi, ab hinc ferè quadringentis annis conscriptum, ac nunc demùm in lucem editum. Cum duplici, vno prioris, altero pofterioris Rationalis indice locpletissimo. VENETIIS, Apud Cominum de Tridino [Montisferrati], M D L XXII.

8vo, 20 x 15cm, 375 numbered leaves, 4 unnumbered leaves, over 200 woodcut initials, limp vellum binding with cartonnage inset, sewn on three double core alum tawed thongs originally trimmed. Two colored (yellow/green) worked endbands over alum tawed core, manuscript waste on spine serving as transverse lining written in an early 15th century hand, rubricated and blue capitals and carbon black ink. Inscribed in iron gall ink on tail of textblock «RATIO».

Printer's device: depicting Jesus in a robe with starburst halo looking at his raised left hand, standing on ground with plants and tree stump. Border motto reads vertically from bottom up «QVI SEQVITUR ME» and opposing side «NON AMBULAT IN TENEBRIS.» [He who follows me, does not walk in darkness].Inscribed in iron gall ink above printer's device: «De con Domine de Dio: da Rencino.»

Condition:

Book received with torn pastedowns, detached textblock, trimmed sewing supports, and tears in textblock. The textblock fore-edge was frayed from insect and water damage. There is water damage on title page and two ink stamp «S. F. TE PAX» at top corners of title page.

Conservation consisted of surface cleaning of the cover. Request to remove water staining and stamped ownership mark from title page. Alum-tawed thongs were sewn to existing supports to enable lacing-in. New single color worked endbands over alum-tawed core were added. The manuscript waste was preserved in a mylar encapsulated sleeve.

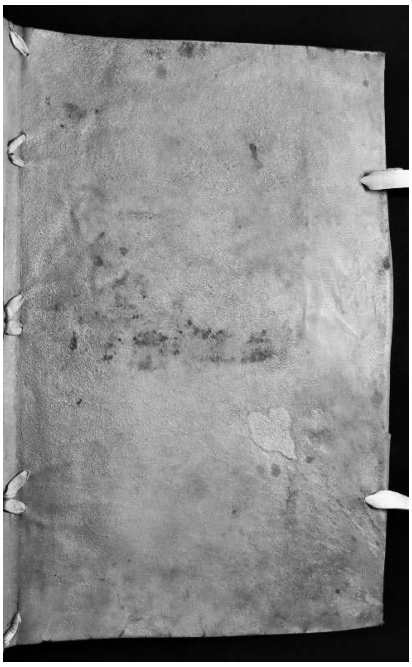
Provenance:

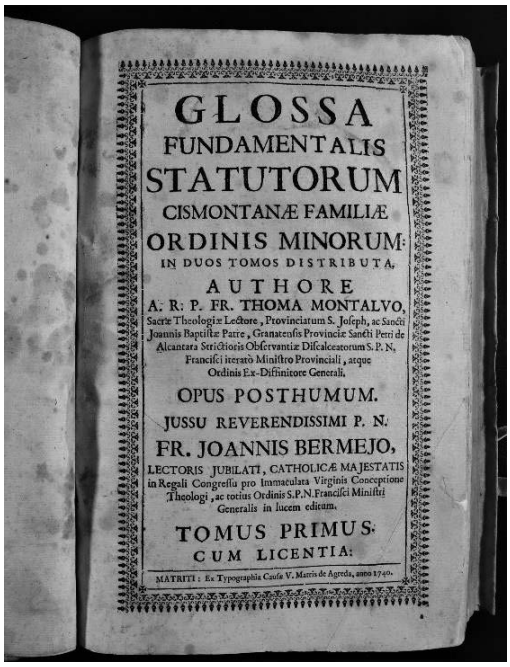
«S.F. TE PAX».

Agnieszka and Timothy J. Johnson.

5.3. Normative Books

5. Fr. Thoma MONTALVO, ***Glossa Fundamentalis Statutorum Cismontanæ Familiæ Ordinus Minorum***. 2 volumes. Matriti [Madrid]: ex typographia Causae V. Matris de Agreda, 1740.





GLOSSA
FUNDAMENTALIS
STATUTORUM
CISMONTANÆ FAMILIÆ
ORDINIS MINORUM:
IN DUOS TOMOS DISTRIBUTA,
AUTHORE
A. R: P. FR. THOMA MONTALVO,
Sacræ Theologiæ Lectore, Provinciatum S. Jofeph, ac Sancti Joannis Baptiftæ Patre, Granatenfis Provinciæ Sancti Petri de Alcantara Strictioris Obfervantiæ Difcalceatorum S. P. N. Francifci iteratò Miniftro Provinciali, atque Ordinis Ex-Diffinitore Generali.
OPUS POSTHUMUM.
JUSSU REVERENDISSIMI P. N.
FR. JOANNIS BERMEJO,
LECTORIS JUBILATI, CATHOLICÆ MAJESTATIS in Regali Congreffu pro Immaculata Virginis Conceptione Theologi, ac totius Ordinis S.P.N.Francifci Miniftri Generalis in lucem editum.
TOMUS PRIMUS.
CUM LICENTIA:
MATRITI: Ex Typographia Caufæ V. Matris de Agreda, anno 1740.

Photos: S. K. Jordan-Mowery

Title Page: (same for both volumes)

Glossa fundamentalis statutorum cismontanæ familiae ordinis minorum: in duos tomos distribute. Authore a R. P. Fr. Thoma Montalvo. Sacræ Theologiæ Lectore, Provinciarum S. Jofeph, ac Sancti Joannis Baptiftæ Patre, Granatenfis Provinciæ Sancti Petri de Alcantara Strictioris Obfervantiæ Difcalceatorum S. P. N. Francifci iteratò Miniftro Provinciali, atque Ordinis Ex-Diffinitore Generali. Opus posthumum jussu reverendissimi P. N. Fr. Joannis Bermejo Lectoris Jubilati, catholicae majestatis in Regali Congreffu pro Immaculata Virginis Conceptione Theologi, ac totius Ordinis S.P.N.Francifci Miniftri Generalis in lucem editum. Tomus primus. Cum licentia: Matriti [Madrid]: Ex Typographia Caufæ V. Matris de Agreda, anno 1740.

Volume One:

4to, 31 x 21cm, 508 numbered leaves, 18 leaves. Contemporary limp vellum binding sewn on three alum tawed supports with alum tawed fore-edge ties, spine title written in iron gall ink «Montalvo Glossa Fundam . 1»

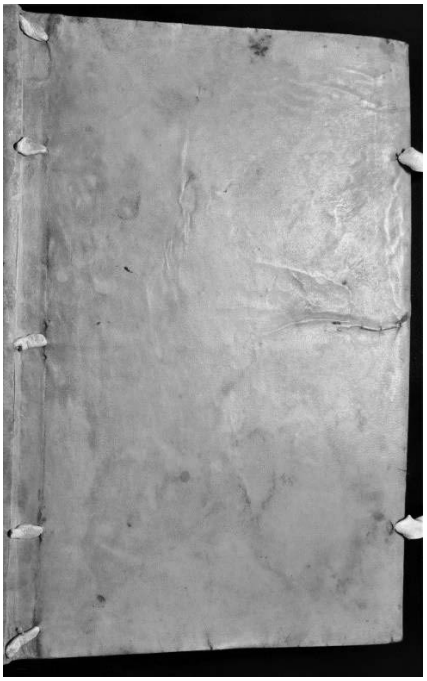
Condition:

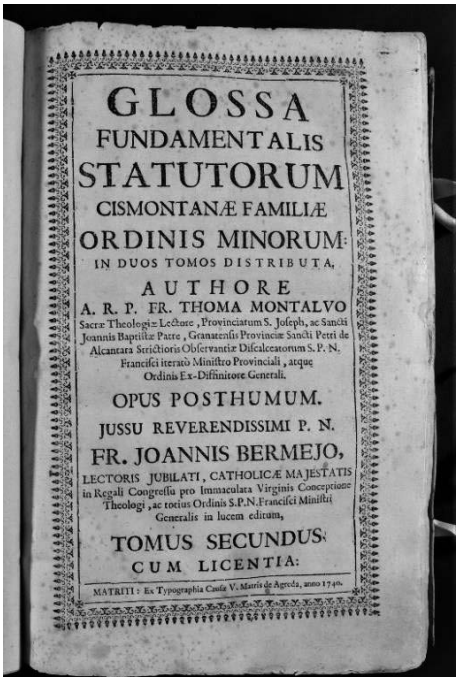
The item was received with extensive surface debris, tears and staining on covers. Sewing supports were trimmed, fore-edge ties were missing and endbands were broken. The textblock was detached from the cover, the endpapers severely stained, and the textblock spine had residual modern polyvinyl adhesive. Textblock has foxing throughout.

Conservation consisted of cleaning the vellum and mending tears in the vellum with Japanese tissue. The polyvinyl adhesive was removed from the spine. New single-colored worked endbands over alum-tawed core were added. The sewing stations were supported with alum-tawed thongs laced into the cover. New end sheets of handmade paper were added as were new alum-tawed fore-edge ties were added.

Volume Two:

4to, 30 x 21cm, 526 numbered leaves, 12 leaves. Contemporary limp vellum binding with fore-edge ties, sewn on three alum tawed sewing supports. Spine title in iron gall ink reads: «Montalvo Glossa Fundatum . 2»





GLOSSA
FUNDAMENTALIS
STATUTORUM
CISMONTANÆ FAMILIÆ
ORDINIS MINORUM
IN DUOS TOMOS DISTRIBUTA,
AUTHORE
A. R. P. FR. THOMA MONTALVO
Sacræ Theologiæ Lectore, Provinciarum S. Joseph, ac Sancti Joannis Baptistæ Patre, Granatensis Provinciæ Sancti Petri de Alcantara Strictioris Observantiæ Discalceatorum S. P. N. Francisci iteratò Ministro Provinciali, atque Ordinis Ex-Definitore Generali.
OPUS POSTHUMUM.
JUSSU REVERENDISSIMI P. N.
FR. JOANNIS BERMEJO,
LECTORIS JUBILATI, CATHOLICÆ MAJESTATIS in Regali Congressu pro Immaculata Virginis Conceptione Theologi, ac totius Ordinis S.P.N.Francisci Ministri Generalis in lucem editum,
TOMUS SECUNDUS.
CUM LICENTIA:
MATRITI: Ex Typographia Causæ V. Matris de Agreda, anno 1740.

Photos: S. K. Jordan-Mowery

Condition:

The item was received with extensive surface debris, tears and staining on covers. There was an older paper repair at the top joint where the vellum had torn on both the front and back covers. Pastedowns and endpapers were torn and had significant staining from animal hide glue. The spine was glued with a modern polyvinyl adhesive. Fore-edge ties were missing and endbands were broken. The sewing supports were trimmed and not laced in. The text block has foxing throughout.

Conservation consisted of cleaning the vellum, removing the old paper repair, and removing the polyvinyl adhesive. The vellum tear was repaired with toned Japanese paper. The spine was cleaned with solvents. The new single color worked endbands over alum-tawed core were added. The sewing stations were supported with lace-in alum-tawed thongs. New handmade paper was used for the end sheets and alum-tawed fore-edge ties were added.

Provenance:

Franciscan Convent, Mexico: ex-libris «Ex Bibliotheca Magni Mexicani Conventus S. P. N. S. Francisci».

Agnieszka and Timothy J. Johnson.

Resources Consulted:

https://biblioteca.galiciana.gal/es/consulta/registro.do?id=372098.

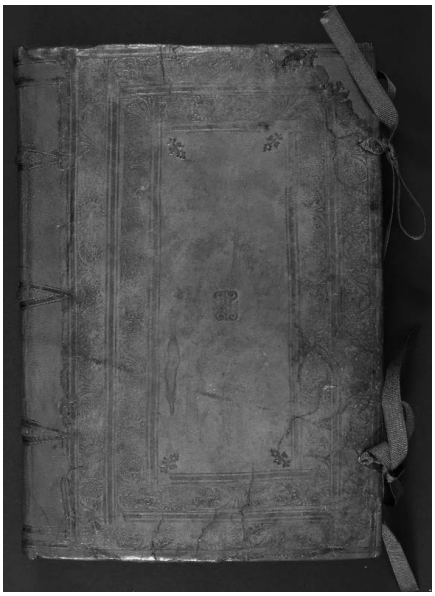
Alternative spellings: Tomás Montalvo.

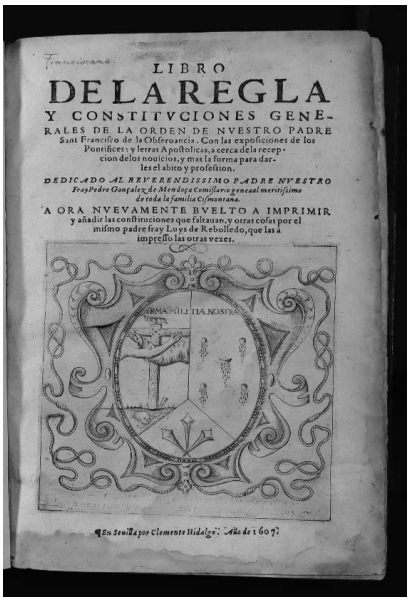
6. Fr. Luis de Rebolledo, ***Libro de la regla y constituciones generales de la Orden de nuestro padre Sant Francisco de la Observancia***. Sevilla: Clemente Hidalgo, 1607.

Title Page:

Libro de la regla y constituciones generales de la Orden de Nuestro Padre Sant Francisco de la Observancia, Con las exposiciones de los Pontifices: y letras Apostolicas, a cerca de la recepcion de los novicios y mas la forma para darles abito y profession. Dedicado al reverendissimo padre nuestro Fray Pedro Gonçalez de Mendoça comisario general meritissimo de toda la familia Cismontana. A ora nuevamente vuelto a imprimir y añadir las constitucionos que faltaban, y otras cosas por el mismo padre fray Luys de Rebolledo, que las ha impresso las otras vezes. En Sevilla por Clemente Hidalgo: Año de 1607.

Printer's device: engraved plate oval medallion with motto across top: «Arma Militia Nostra.» Further impression in script on bottom «impression… Militia de Clemente Hildalgo, 1603» [illegible].







Photos: S. K. Jordan-Mowery

4to, 28.5 x 18.5 cm, 132 numbered leaves. Contemporary full calfskin binding, rebacked and corners refurbished. Both front and back boards are blind-tooled with double panel roll alternating floral patterns with medallions of various saints. Fleurons stamped at inner corners and a single decorative element center inside panel. Sewn-on three raised bands, single-color linen worked endbands, red edge decoration, and brand short title at the head of textblock «S.N.Fran.co El Mexico». Ownership plates attached to front pastedown and flyleaf.

Condition:

Item was previously rebacked with tan sheepskin. The sheepskin was adhered directly over the original leather at the front and back board. The same sheepskin was used to repair the corners. There were no raised bands. There is a gilt title on the spine. The leather cover was varnished. The original front ties were missing. There was overall scuffing and staining.

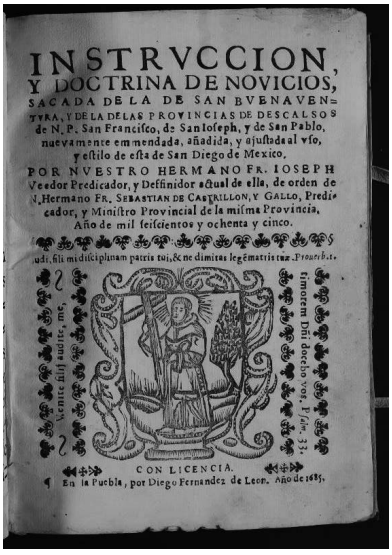
Textblock is tight due to a lack of swell during rounding and backing. There is overall discoloration of text pages and water damage on page 89. A modern machine-made paper was used as a flyleaf and attached to the joint with gummed linen tape to secure the loose boards. Endbands were damaged and/or missing.

Conservation consisted of removing the varnish and sheepskin repairs. The original leather was cleaned and refurbished. Item was rebacked, and corners repaired with new calfskin of the same color. The modern flyleaf and linen repairs were removed and new handmade paper endsheets were added. The original pastedowns were placed over them. New endbands of natural linen were sewn over a cord core. Fore-edge ties of brown woven cotton were laced into the original holes.

Provenance:
Agnieszka and Timothy J. Johnson.

7. José Veedor, ***Instruccion y doctrina de novicios, … San Diego de Mexico,*** Puebla: Diego Fernández de León, 1685.




INSTRVCCION,
Y DOCTRINA DE NOVICIOS,
SACADA DE LA DE SAN BVENAVEN=
TVRA, Y DE LA DE LAS PROVINCIAS DE DESCALSOS
de N. P. San Francisco, de San Ioseph, y de San Pablo,
nuevamente emmendada, añadida, y ajustada al vso,
y estilo de esta de San Diego de Mexico.
POR NVESTRO HERMANO Fr. IOSEPH
Veedor Predicador, y Definidor actual de ella, de orden de
N. Hermano Fr. Sebastian de Castrillon, y Gallo, Predi=
cador, y Ministro Provincial de la misma Provincia.
Año de mil seiscientos y ochenta y cinco.
CON LICENCIA.
En la Puebla, por Diego Fernandez de Leon. Año de 1685.

Photos: S. K. Jordan-Mowery

Title Page:
Instruccion, y doctrina de novicios, sacada de la de San Buenaventura, y de la de las provincias de descalsos de N. P. San Francisco, de San Ioseph, y de San Pablo,

nuevamente emmendada, añadida, y ajustada al uso y estilo de esta de San Diego de Mexico. Por nuestro hermano Fr. Ioseph Veedor Predicador, y Deffinidor actual de ella, de orden de N. Hermano Fr. Sebastian de Castrillon, y Gallo, Predicador, y Ministro Provincial de la misma Provincia, Año, de mil seiscientos y ochenta y cinco. Con licencia: En la Puebla, por Diego Fernandez de Leon. Año de 1685.

Printer's device: woodblock illustration of Saint Francis holding a cross enclosed in square of floral stamped border. Mottos: Top border reads: «udi, fili mi difciplinam parris tui, & ne dimitas legēmatris tuæ. Proverb.I». Left border reads bottom up: «Venite filij audite, me», and Right border reads top down: «timorum Dñi docebi vos. Psalm. 33».

4to, 21 x 15 cm, 114 numbered leaves, 9 unnumbered leaves. Contemporary limp vellum binding with fore-edge ties and worked endband. There are candlewax and grease stains on front and back cover. Inscribed in iron gall ink on front flyleaf: «Es del Convento de Santa Maria Magdalena del Valle de San Martin, año de 1702 a 29 de Diziembre, puse este titulo». New endpapers and printer's waste. Printer's waste at the front and back of binding consists of two bifolia consecutive leaves which can be matched by their catchwords. The tail edge of textblock inscribed with iron gall ink «SVRA» [abbreviation for San Buenaventura].

Condition:

Item received with mold, broken endbands, missing fore-edge ties, torn front and back flyleaves. There was a hole in the front cover. Front and back pastedowns and flyleaves are identical printer's waste.

Conservation consisted of disinfecting and surface cleaning of cover. The pastedowns and conjugate flyleaves were removed, mended, and sewn back into the textblock. New single colored worked endbands, new endpapers, and fore-edge ties were added. Hole in front was mended with toned Japanese paper. Printer's waste was returned to same location, but not adhered so they can be read.

Provenance:

Agnieszka and Timothy J. Johnson.

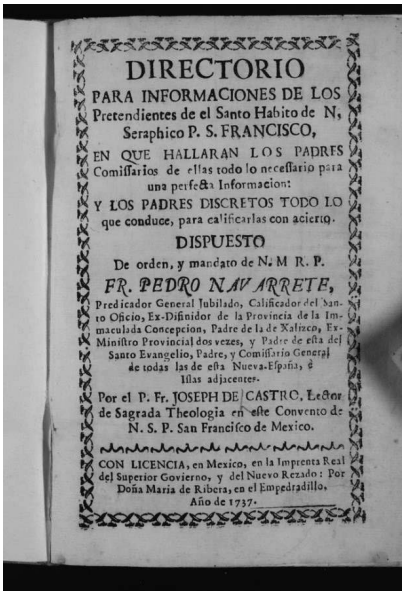
8. José de CASTRO, ***Directorio para informaciones de los pretendientes de el Santo Habito de N. Seraphico P.S. Francisco***. [Mexico]: María de Ribera, 1737.

Title Page:

Directorio para informaciones de los pretendientes de el Santo Habito de N, Seraphico P. S. Francisco, en que hallaran los padres comissarios de ellas todo lo necessario para una perfecta informacion: y los padres discretos todo lo que

conduce, para calificarlas con acierto. Dispuesto de orden, y mandato de N. M R. P. Fr. Pedro Navarrete, predicador general jubilado, calificador del santo oficio, ex-difinidor de la provincia de la Immaculada Concepcion, Padre de la de Xalizco [Jalisco], ex- ministro provincial dos vezes, y padre de esta del Santo Evangelio, Padre, y Comissario General de todas las de esta Nueva-España, e islas adjacentes. Por el P. Fr. Joseph de Castro, Lector de Sagrada Theologia en este Convento de N.S.P. San Francisco de Mexico. Con licencia, en Mexico, en la Imprenta Real del Superior Govierno, y del Nuevo Rezado: Por Doña Maria de Ribera, en el Empedradillo, Año de 1737.





DIRECTORIO
PARA INFORMACIONES DE LOS Pretendientes de el Santo Habito de N. Seraphico P. S. FRANCISCO,
EN QUE HALLARAN LOS PADRES Comissarios de ellas todo lo necessario para una perfecta Informacion:
Y LOS PADRES DISCRETOS TODO LO que conduce, para calificarlas con acierto.
DISPUESTO
De orden, y mandato de N. M R. P.
FR. PEDRO NAVARRETE,
Predicador General Jubilado, Calificador del Santo Oficio, Ex-Difinidor de la Provincia de la Immaculada Concepcion, Padre de la de Xalizco, Ex-Ministro Provincial dos vezes, y Padre de esta del Santo Evangelio, Padre, y Comissario General de todas las de esta Nueva-España, é Islas adjacentes.
Por el P. Fr. JOSEPH DE CASTRO, Lector de Sagrada Theologia en este Convento de N. S. P. San Francisco de Mexico.
CON LICENCIA, en Mexico, en la Imprenta Real del Superior Govierno, y del Nuevo Rezado: Por Doña Maria de Ribera, en el Empedradillo. Año de 1737.

Photos: S. K. Jordan-Mowery

8vo, 15.5 x 11cm, 58 numbered leaves, 9 leaves. Contemporary limp vellum binding sewn on two laced-in alum-tawed supports, with fore-edge ties. Writing in iron gall ink scratched out on the front cover illegible «P», Inscription on the front pastedown reads, «Manuscript at end». Text block was modified at some point with the addition of wood pulp-lined graph paper at end of the text block.

Condition:

Item was received with torn fore-edge ties, broken inner joint and torn front pastedown. The original alum-tawed sewing supports were gone, and the text-

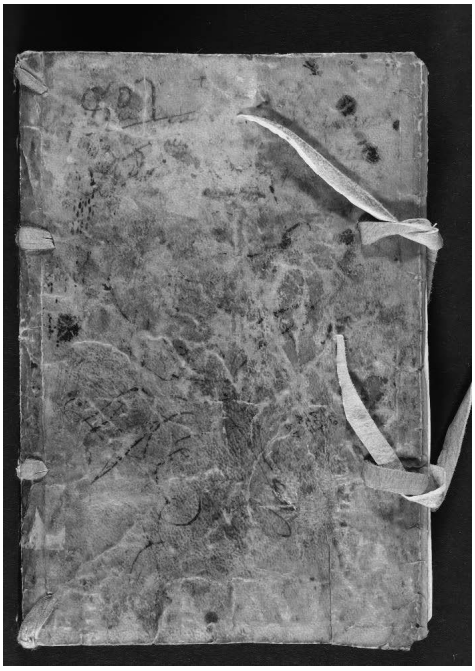
block along with the graph paper were whipped stitched with black thread at the sewing station.

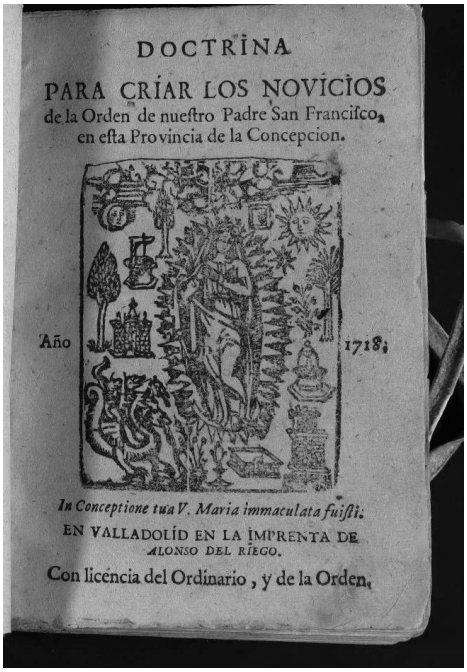
Conservation consisted of surface cleaning, removing current sewing, mending tears in the gutter, sewing on two alum-tawed thongs and lacing through the cover. New alum-tawed fore-edge ties were added.

Provenance:
Agnieszka and Timothy J. Johnson.

9. ***Doctrina Para Criar Los Novicios****.* Valladolid: Alonso del Riego, 1718.

Title Page:
Doctrina para criar los novicios de la Orden de nuestro Padre San Francisco, en esta Provincia de la Concepcion. In Conceptione tua V. Maria immaculata fuisti. En Valladolid en la imprenta de Alonso del Riego. Con licencia del Ordinario, y de la Orden, Año 1718.





Photos: S. K. Jordan-Mowery

Printer's device: woodcut depiction of our Lady of the Immaculate Conception surrounded by images of a tree, a well, a castle, two suns, a moon, a fountain, a hydra, a tower, and plants and buildings.

8vo, 15.3 x 10.5cm, 172 numbered leaves, 6 leaves. Recycled contemporary limp vellum binding, sewn on two laced-in alum-tawed supports with fore-edge ties Surface dirt, extensive writing on front and back cover in iron gall ink. Vertical cut in the front cover. Staining on the flyleaf and next flyleaf with extensive inscriptions in iron gall ink. Silverfish damage pulp filled. The paper label adhered to the spine reads: «Training of Fran [illegible] V 1073».

Condition:

Item was received with overall wear and tear of vellum cover. Extensive silverfish damage, modern acidic paper repair on inside of vellum cover at split. Endbands missing and fore-edge ties broken.

Conservation consisted of surface dry cleaning and removing acidic paper repairs. Textblock was resewn with alum-tawed supports laced into the cover. New end sheets, worked endband and fore-edge ties were added. Textblock pages with silverfish damage were leaf cast with handmade pulp toned to match.

Provenance:

Front flyleaf: «Fr. Joseph de la Vega esta Cartilla de uso de Joseph de la Vega [illegible] la víspera de nuestro san Francisco año» 1799.

Library stamp «St. Francis Xavier Colle;».

Agnieszka and Timothy J. Johnson.

5.4. Spiritual Books

10. Bonaventure of Bagnoregio*, **Stimulus divini amoris sancti Bonaventurae***. Venice, 1542.

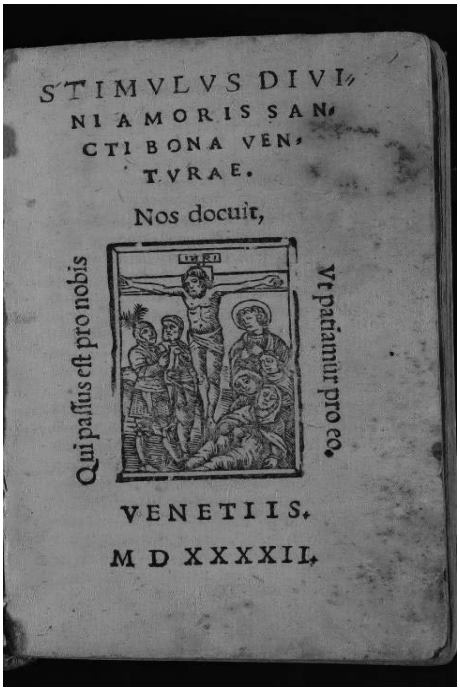
Title Page:

Stimvlvs divini amoris sancti bonaventurae. Nox docuit, Venetiis. MDXXXXII.

Printer's device blocked woodcut of Crucifixion with motto: Left side read ascending «Qui paffus est pro nobis»; Right side read descending «Ut patiamur pro eo.»

18mo, 10.5 x 7cm, 160 numbered leaves. Contemporary limp vellum binding, single color worked endbands on alum tawed cores, fore-edge ties, faded iron gall ink on spine, most likely title «Stimvlvs». Staining on front and back cover. New endpapers.





Photos: S. K. Jordan-Mowery

Condition:

Item received with surface dirt, encrustations, and grease stains on cover, no endbands, no endpapers, and no fore-edge ties. Textblock had mold damage on the title page and silverfish damage on the last two pages.

Item was disinfected for mold, but mold stains on the cover could not be reduced. Paper tears and holes were mended. New single color worked endbands were added as well as new endpapers of handmade cotton fibers.

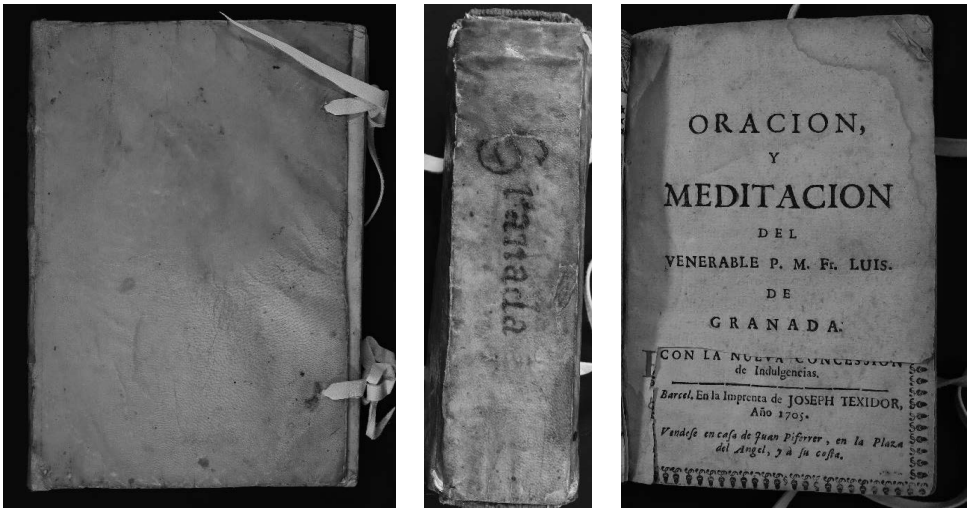
Provenance:

Agnieszka and Timothy J. Johnson.

Resources Consulted:

Falk EISERMANN, «*Stimulus amoris*»: *Inhalt, lateinische Überlieferung, deutsche Übersetzungen, Rezeption*. Münchener Texte und Untersuchungen 118. Tübingen, 2001.

11. Fr. Luis de Granada, ***Oración y Meditación***. Barcelona: Joseph Texidor, 1705.



Photos: S. K. Jordan-Mowery

Title Page:

Libro de la oración, y meditación, en el qual se trata de la consideracion de los principales misterios de nuestra Fè: Y de las Partes, y doctrina para la Oracion. Por el V.P.M.F. Luis de Granada del Orden de Santo Domingo. Con la nueva concesión de indulgencias. Barcelona. En la Imprenta de Joseph Texidor, Año 1705. Vendese en casa de Juan Piferrer, en la Plaza del Angel, y à su costa.

12mo, 14.7 x 9.2 cm, 483 numbered leaves, 14 leaves. Contemporary limp vellum binding with two front ties. Half title page trimmed on bottom where there is a remanent of red printer's type. Original single color worked endband over alum tawed core, and fore-edge ties. New endpapers and contemporary printer's waste at front and back of textblock. Last page of the text following «Fin de la Tabla» inscription in iron gall ink reads «Jose Vivrnyr fr Hardi (?) … Beneficium en A (?) 1771.» Author's name «Granada» inscribed on spine in iron gall ink.

Front and back pastedown and flyleaves are identical printer's waste. Text and images enclosed in decorative borders. Apostles depicted include: S. Tiago, S. I. Thadeo, S. Phelipe, S. Thomas, St. Francis, Blessed Virgin Mary being crowned, and scene at Golgotha.

Condition:

As received, vellum has suffered some shrinkage. Endbands were detached and protrude beyond head and tail. Sewing supports were trimmed and not laced in. Fore-edge ties torn, staining on vellum. Foxing throughout.

Conservation consisted of cleaning vellum cover, detaching printer's waste, washing, mending, and then sewing with new endsheets to textblock. Alum tawed supports and endbands received extensions and were laced-in. New fore-edge ties were added.

Provenance:

Agnieszka and Timothy J. Johnson.

Resources Consulted:

Alernative spellings: Joseph Texidor, Iosephum Texido, Ioseph Teixidor, Josep Teixidor (1695-1722).

L'Enciclopedia (Enciclopedia Catalana, SAU).

https://comediassueltasusa.org/collection/Listing/printers.

https://marques.crai.ub.edu/en/printers/devices.

cercabib.ub.edu.

fama.us.es.

12. Fr. Johannes de CARTAGENA, ***Praxis Orationis Mentalis***. Venice: Antonium & Iacobum de Franciscis, 1618.

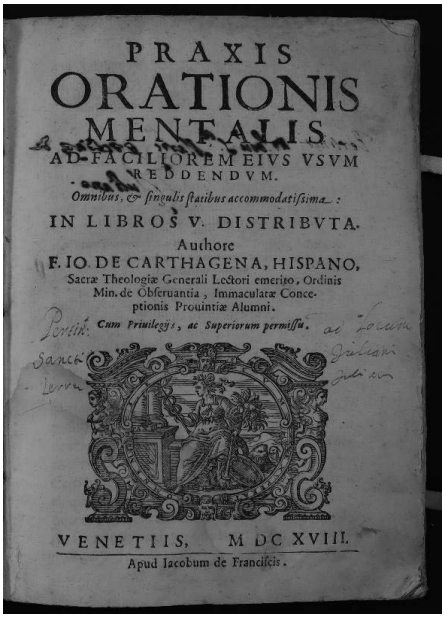
Title Page:

Praxis orationis mentalis ad faciliorem eivs vsvm reddendevm. Omnibus, (symbol) fingulis ftatibus accommodatifsima: in libros v distribvta. Authore F. IO. de Carthagena, Hispano, Sacrae Theologiæ Generali Lectori emerito, Ordinis Min. de Observantia, Immaculatæ conceptionis Prouintiæ Alumni. Cum Priuilegÿs, ac Superiorum Permiffu. Venetiis, MDCXVIII, Apud Iacobum de Francifcis.

8vo, 21.6 x 14.5cm, 261numbered leaves, 16 leaves. Contemporary limp vellum binding sewn on three trimmed leather thongs, alum-tawed fore-edge ties, and two colored worked endbands, faded title on spine in iron gall ink, textblock tail edge inscribed «S.M.G. JVI» in iron gall ink. Inscription on verso of title page [illegible] in iron gall ink.

Printer's device: PAX with motto: «Omnem sensum exuperat». Figure of peace with caduceus and cornucopia.




PRAXIS
ORATIONIS
MENTALIS
AD FACILIOREM EIVS VSVM
REDDENDVM.
Omnibus, & ſingulis ſtatibus accommodatiſsimæ:
IN LIBROS V. DISTRIBVTA.
Authore
F. IO. DE CARTHAGENA, HISPANO,
Sacræ Theologiæ Generali Lectori emerito, Ordinis
Min. de Obſeruantia, Immaculatæ Conce-
ptionis Prouintiæ Alumni.
Cum Priuilegijs, ac Superiorum permiſſu.
VENETIIS, M DC XVIII.
Apud Iacobum de Franciſcis.

Photos: S. K. Jordan-Mowery

Condition:

Item received with shrinkage of vellum binding, sewing supports had frayed, endpapers were loose, and torn at joints. Alum tawed fore-edge ties were missing and only thread fragments of endbands remained on spine sewing. The textblock had selective water stains, silverfish damage, and paper tears. The iron gall ink inscriptions on recto and verso of title page are at stage 4.

Conservation consisted of lifting endpapers for humidifying, flattening, and mending tears and losses at joints and spine. Spine was consolidated and two colored (yellow/brown) worked endbands over alum-tawed core laced-in. New alum-tawed fore-edge ties were added.

Provenance:

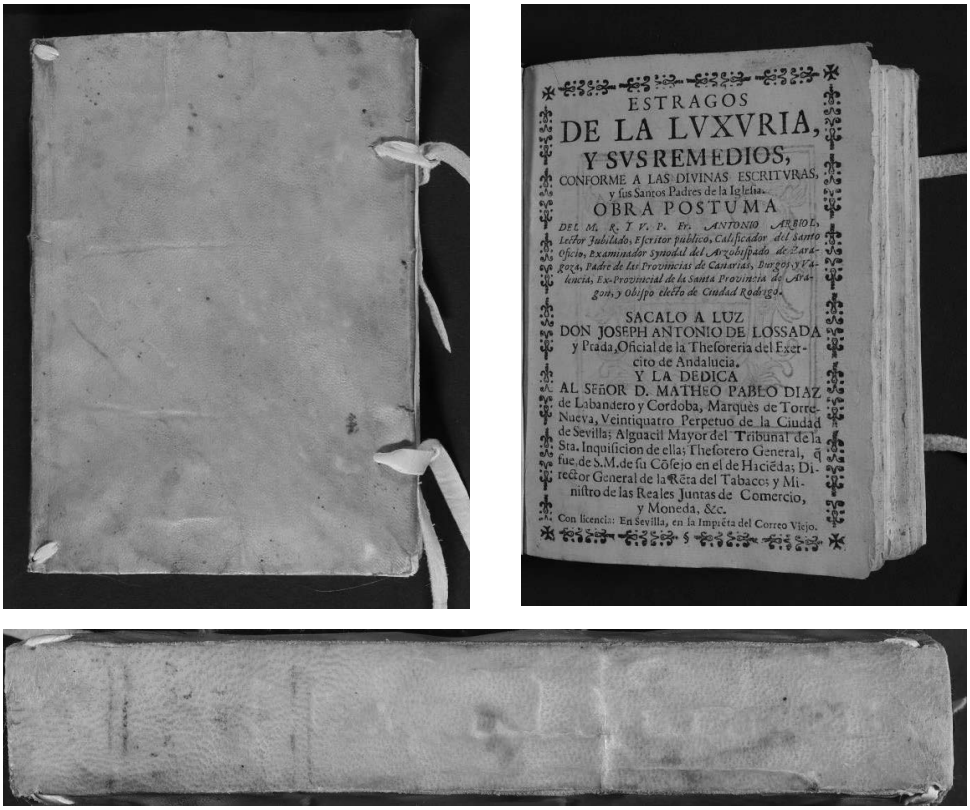
Agnieszka and Timothy J. Johnson.

Resources Consulted:

Printers Device:
https://marques.crai.ub.edu/es/impresores/marcas?q=0091851a.
https://marques.crai.ub.edu/en/printer/a12687698.

5.5. Pastoral Theology

13. Antonio ARBIOL, ***Estragos de la Luxuria, y sus Remedios, Conforme a las divinas escrituras***. [Sevilla]: Imprenta del Correo Viejo. [1726]



Photos: S. K. Jordan-Mowery

Title Page:

Estragos de la luxuria, y sus remedios, conforme a las divinas escrituras y sus Santos Padres de la Iglesia. Obra postuma del M. R. Y V. P. Fr. Antonio Arbiol, Lector Jubilado, Escritor publicado, Calificador del Santo Oficio, Examinador synodal del Arzobispado de Zaragoza, Padre de las Provincias de Canarias, Burgos, y Valencia, Ex-Provincial de la Santa Provincia de Aragon, y Obispo electo de Ciudad Rodrigo. Sacalo a luz don Joseph Antonio de Lossada y Prada, Oficial de la Thesoreria del Exercito de Andalucia. Y la dedica al señor D. Matheo Pablo Diaz de

Labandero y Cordoba, Marquès de Torre-Nueva, Veintiquatro Perpetuo de la Ciudad de Sevilla; Alguacil Mayor del Tribunal de la Sta. Inquisicion de ella; Thesorero General, que fue de S.M. de su Consejo en el de Hacienda; Director General de la Renta del Tabaco; y Ministro de las Reales Juntas de Comercio, y Moneda, &c. Con Licencia: En Sevilla, en la Imprenta del Correo Viejo. [1726].

8vo, 14.5 x 10.5, 256 numbered leaves. 15 leaves. Recycled contemporary limp vellum binding, sewn on three alum-tawed supports, with laced-in endbands and fore-edge ties. Modest foxing throughout. Spine shows residual double lines drawn with iron gall ink, with space for a scribed title. At the center is a residual impression of a name or title [illegible]. There is a heraldic plate of Marqués de Torre Nueva on the verso of the title page.

Condition:

The item was received with detached end sheets and twenty-four pages with silverfish damage. There were no fore-edge ties and only one blue worked endband remained.

The book was disbound and washed. Pages severely damaged were leaf cast, otherwise, individual repairs were done with Japanese tissue mends. All folds were reinforced, and textblock was sewn on two alum-tawed supports. New endpapers, new fore-edge ties, and new worked endbands of blue silk thread over alum-tawed core were laced-in.

Provenance:

Agnieszka and Timothy J. Johnson.

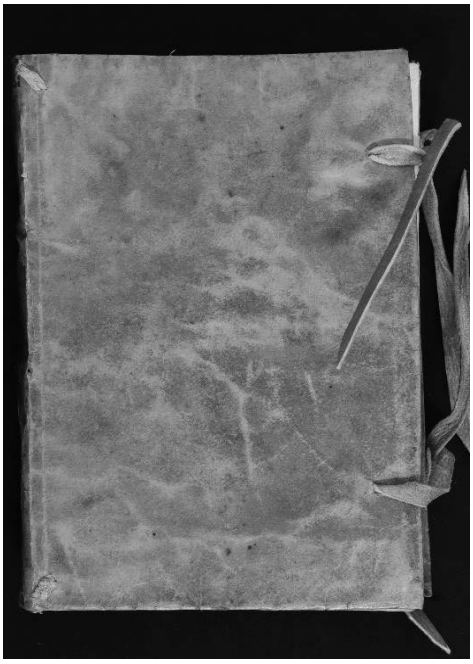
Resources Consulted:

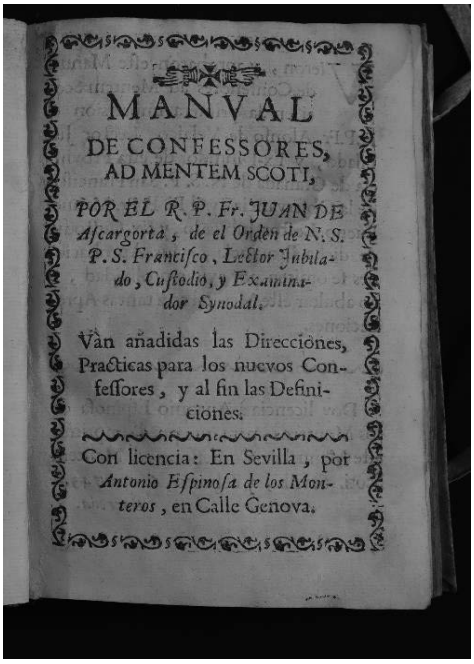
https://www.bibliotecadigitaldeandalucia.es/catalogo/es/consulta/registro.do?control=BVA20043010185.

14. Fr. Juan de Ascargorta, ***Manual de Confessores, ad mentem Scoti***. Sevilla: Antonio Espinosa de los Monteros, 1743.

Title Page:

Manual de confessores, ad mentem Scoti, por el R. P. Fr. Juan de Ascargorta, de el Orden de N. S.P. S. Francisco, Lector Jubilado, Custodio, y Examinador Synodal. Van añadidas las Direcciones, Practicas para los nuevos Confessores, y al fin las Definiciones. Con licencia: En Sevilla, por Antonio Espinosa de los Monteros, en Calle Genova.





MANVAL
DE CONFESSORES,
AD MENTEM SCOTI,
POR EL R. P. Fr. JUAN DE
Aſcargorta, de el Orden de N. S.
P. S. Franciſco, Lector Jubila-
do, Cuſtodio, y Examina-
dor Synodal.
Vàn añadidas las Direcciones,
Practicas para los nuevos Con-
feſſores, y al fin las Defini-
ciones.
Con licencia: En Sevilla, por
Antonio Eſpinoſa de los Mon-
teros, en Calle Genova.

Photos: S. K. Jordan-Mowery

8vo, 14.5 x 10, 344 numbered leaves, 3 leaves. Contemporary limp vellum binding with two laced in sewing supports and fore-edge ties. New endsheets and contemporary pastedowns.

Original printer's waste pastedown and flyleaf retained Front (51-52 and 61-62); and Back (225-226, 239-240). Title «Manual» (?) in iron gall ink on spine. Printer's errors: 218 read 182.

Condition:

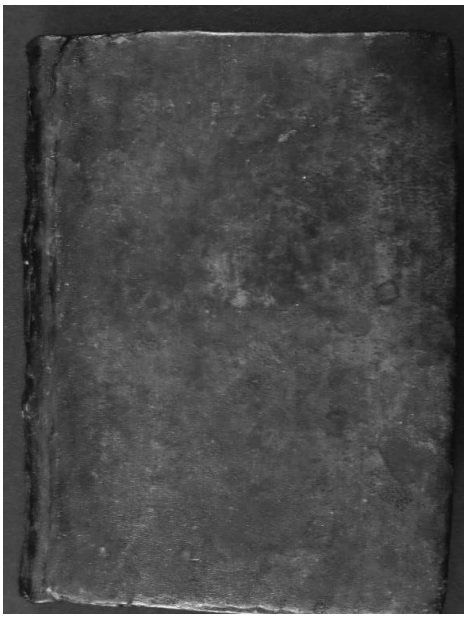
As received, embedded surface dirt throughout pages, missing or broken endbands, and fore-edge ties, some water staining.

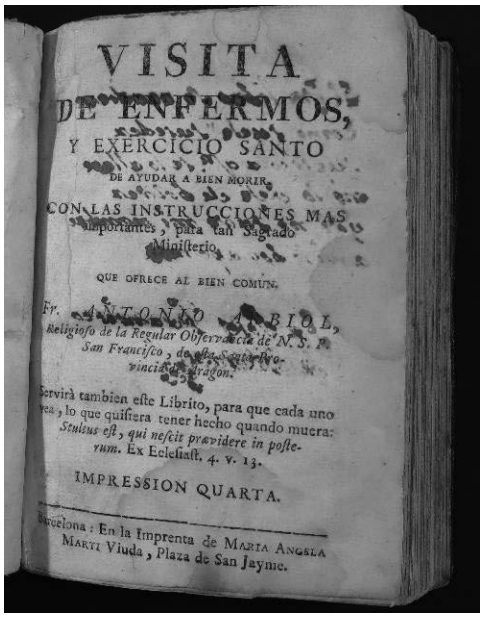
The printer's waste, pastedowns and flyleaf were removed, washed, mended and reattached with endsheets and new spine lining. New single color worked endbands over alum-tawed core were added.

Provenance:

Agnieszka and Timothy J. Johnson.

15. Fr. Antonio Arbiol, ***Visita de enfermos y exercicio santo de ayudar a bien morir. Con las instrucciones mas importantes para tan sagrado misterio***. 4th printing. Barcelona: Maria Àngela Martí, [1758].





VISITA
DE ENFERMOS,
Y EXERCICIO SANTO
DE AYUDAR A BIEN MORIR,
CON LAS INSTRUCCIONES MAS
importantes, para tan Sagrado
Ministerio,
QUE OFRECE AL BIEN COMUN.
Fr. ANTONIO ARBIOL,
Religioso de la Regular Observancia de N. S. P.
San Francisco, de esta Santa Provincia de Aragon.
Servirà tambien este Librito, para que cada uno
vea, lo que quisiera tener hecho quando muera:
Stultus est, qui nescit prævidere in posterum. Ex Eclesiast. 4. v. 13.
IMPRESSION QUARTA.
Barcelona: En la Imprenta de Maria Angela
Martí Viuda, Plaza de San Jayme.

Photos: S. K. Jordan-Mowery

Title Page:

Visita de enfermos, y exercicio santo de ayudar a bien morir con las instrucciones mas importantes, para tan Sagrado Ministerio. Que ofrece al bien común. Fr. Antonio Arbiol, Religioso de la Regular Observancia de N.S.P. San Francisco, de esta Santa Provincia de Aragon. Servirà tambien este Librito, para que cada uno vea, lo que quisiera tener hecho quando muera: Stultus est, qui nescit prævidere in Posterum. Ex Eclesiast. 4.v.13. Impressioni quarta. Barcelona: En la Imprenta de Maria Angela Marti viuda [*widow*], Plaza de San Jayme.

8vo, 15 x 10.7cm, 272 numbered leaves. Contemporary sprinkled sheepskin over pulp board, tight-back, sewn on two raised bands, rebacked, worn gilt fleuron stamps on spine, double layer marbled pastedowns, textblock edges decorated in red, and iron gall ink inscriptions on verso of title page.

Condition:

Item received with worn and fractured tooling on spine. Leather had desiccated. The front marbled pastedown was delaminated at the top left quadrant, most likely from previous removal of an *ex libris*. Leather joints were broken, and the covers were loose. There were paper joint repairs at the front and back inside hinges. The textblock had two distinct sewing patterns. The original sewing through the fold on two raised cords laced onto the boards. A later stab sewing, most likely done during previous repair. There is foxing throughout.

Conservation required that the book be taken apart to separate the two sewing structures. All sections were resewn on two raised cords frayed onto the original boards. This improved openability. The original marbled endpapers were mended and reattached with the delaminated top left corner as found. The book was rebacked with calfskin, and the original fractured gilt spine was reattached.

Provenance:

Library New York City.

Agnieszka and Timothy J. Johnson.

Resources Consulted:

Maria Àngela Martí was widow [viuda] to printer Mauro Martí, became head of business after death of husband in 1754 through 1770.

Alternative names: Mariangela Martí, Maria Àngela Gali, Maria. See Marques. crai.ub.edu.

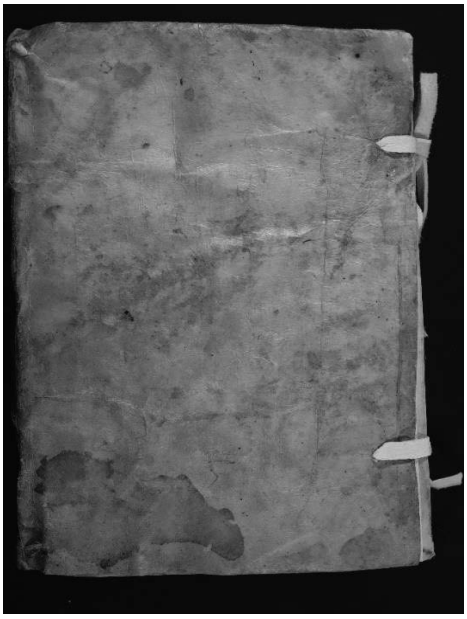
5.6. Systematic Theology

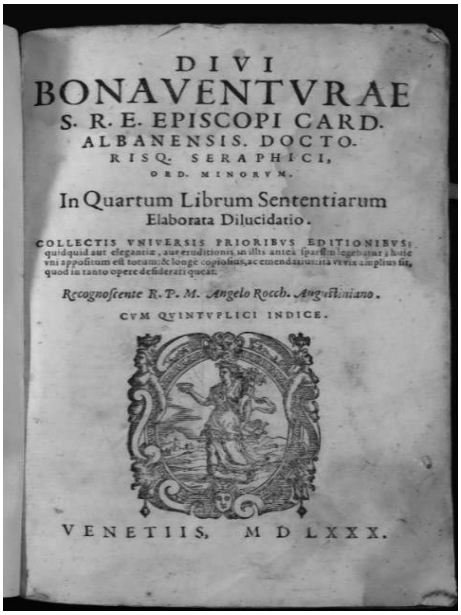
16. BONAVENTURE OF BAGNOREGIO, ***Divi Bonaventurae.*** Venice: Angelo Rocch, 1580.

Title Page:

Divi Bonaventvrae S.R.E. Episcopi Card. Albanensis. Doctorisq. Seraphici, Ord. Minorvm. In Quartum Librum Senentiarum Elaborata Dilucidatio. Collectis vniversis prioribvs editionibvs; quidquid aut elegantiæ, aut eruditionis in illis antea fparfim legebatur; huie vni appositum est totum; & longè copiosius, ac emendatius : ita ve VIX amplius fit, quod in tanto opera desiderar: queat. Recognoscente R.P.M. Angelo Rocch. Augustiniano. Cum qvintvplici indice, Venetiis, MDLXXX.

Printer's device concordia: woman with cup in her right hand and the cornucopia in left hand. (see https://marques.crai.ub.edu/en/printer/a11614663/a11614663_0).





Photos: S. K. Jordan-Mowery

12mo, 16.2 x 11.3cm, 640 numbered leaves. Contemporary limp vellum binding, water stains and candle wax stains on cover. Sewn on two trimmed alum tawed thongs, manuscript waste visible through inner joints, manuscript waste used as spine lining, spine inscribed with title «Divi Bonaventurae» in iron gall ink, original two-colored (blue/white) worked endbands over alum tawed core laced-in, two alum-tawed fore-edge ties.

Condition:

Item received with overall wear, cuts, creases and water staining on vellum. Fore-edge ties torn, front flyleaf torn, pastedown dirty and torn. Sewn on two trimmed alum-tawed thongs, endbands not laced-in, manuscript waste used as transverse lining. Evidence of yapp edge. Selective foxing and staining in textblock, staining to title page, tight sewing of textblock limits openability.

Conservation consisted of surface dry cleaning and poultice cleaning of vellum. New handmade endpapers replaced the torn ones and manuscript waste slotted through endpapers. Endbands were secured with alum tawed extension and laced-in. Tears on spine were repaired with Japanese tissue and new alum tawed fore-edge ties were added.

Provenance:
Agnieszka and Timothy J. Johnson

Resources Consulted:
Alfredo SERRAI, *Angelo Rocca fondatore della prima biblioteca pubblica europea*. Milano, 2004, 11-15.
https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/rocca- angelo.
Alternative spelling: Angelo Rocca, Angelo Roccha, and Cameras Camerinus https://en.wikisource.org/wiki/Catholic_Encyclopedia_(1913)/Angelo_Rocca.

6. CONCLUSION

The ATJ Collection of Rare Books remains a project in motion guided by the aspiration to identify, acquire, and restore religious texts from the mid-1500s to the mid-1700s that may have circulated among the Franciscan friars in La Florida. Plans include future acquisitions; indeed, only recently the yet-to-be indexed Salvatore VITALE, *Florentum Alverninum* (Florence, 1626); Antonio ARBIOL, *Desengaños Misticos* (Zaragoza, 1712); and *Tabula Remissionem* (Alcalá de Henares, 1597) were added to the collection.

The long-term aspiration is to digitalize the collection so that scholars everywhere can have access to this unique resource and gain a window through which they can examine traces of the cultural memory of Franciscan spirituality and pastoral practice in the Spanish colonial period.

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