



Banned Books in the Libraries of the Styrian Monasteries in the Early Modern Period

Prepovedane knjige
v samostanskih knjižnicah na
Štajerskem v zgodnjem novem veku

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This article discusses Protestant and other forbidden books included on the *Index librorum prohibitorum* (List of Prohibited Books) from Pope Paul IV (1559) to Benedict XIV (1758), which, according to book catalogs, were located in the former or still-functioning Minorite, Franciscan, Capuchin, and Dominican monasteries in Lower Styria. Works by Class I authors (*I. Cl. Ind. Trid.*), where the reformers are mainly found (Luther, Hus, Melanchthon, and Trubar), were completely banned. This was followed by individual prohibited works (e.g., by Johann Ludwig Schönleben) and works with problematic passages, forbidden until corrected (*donec corrigantur*; e.g., Johannes Schneidewein).

INDEX OF FORBIDDEN BOOKS,
CHURCH CENSORSHIP,
MONASTIC LIBRARIES,
MONASTIC ORDERS, STYRIA

Razprava opozarja na prisotnost protestantskih in nekaterih drugih knjig, vključenih v cerkvene indekse prepovedanih knjig (*Index librorum prohibitorum*) od papeža Pavla IV. (1559) do Benedikta XIV. (1758), ki so se glede na knjižne kataloge nahajale v nekdanjih ali danes še delujočih minoritskih, frančiškanskih, kapucinskih in dominikanskih samostanih na Spodnjem Štajerskem. Dela avtorjev prvega razreda (*I. Cl. Ind. Trid.*), kjer so se znašli predvsem reformatorji (Luther, Hus, Melanchthon, Trubar), so bila v celoti prepovedana. Sledila so prepovedana posamezna dela (npr. Janez Ludvik Schönleben) in dela s spornimi odlomki, prepovedana do prečiščenja (*donec corrigantur*) (npr. Johannes Schneidewein).

INDEKS PREPOVEDANIH
KNJIG, CERKVENA CENZURA,
SAMOSTANSKE KNJIŽNICE,
MENIŠKI REDOVI, ŠTAJERSKA

INTRODUCTION

To date, the presence of Protestant books in Lower Styria during the early modern period has been confirmed by various researchers specializing in Slovenian history, linguistics, and literature, based on the examination and review of archival sources. As early as 1528, Archduke Ferdinand sent a special religious committee to Styria to determine the spread of Reformation ideas. Hans Singer of Innsbruck was believed to be selling Lutheran books in Maribor. His books were seized and burned, but the Limbuš priest Matthäus Erenberger and two Maribor prebendaries, Valentin Tolant and Christoph Händl, who exchanged works among themselves, also got hold of them (Richter: 90; Albrecher: 250, 325, 327). A visitation in Bad Radkersburg also established the presence of Lutheran books, who were said to be owned by the prebendary Wolfgang Kriechperger and burgher Sigmund Waitzlär (Albrecher: 328–332). Protestant printed material primarily came to Styria from the Protestant provinces of the Holy Roman Empire. Slovenian books predominantly came from Carniola, and from the late sixteenth century onward also from Hungary; it is known that in 1583 two Slovenian postils came to Styria from what is now Güssing (Hung. *Németújvár*, Cr. *Novi Grad*) in Burgenland (Oman 2015: 218). Namely, after being banished in 1582, the printer Johann Manlius—who established the first print shop in Ljubljana, where he printed the work *Jezus Sirah* (Wisdom of Sirach) by the Protestant preacher Jurij Dalmatin—operated in Güssing (1582–1584) and other towns, where he continued to print books (Logar). Dalmatin's translation of the Bible was especially widespread, with as many as 330 copies sent to Styria alone; they were sold at Schwarzenstein Castle near Velenje by Georg Seifried, Baron Triebenegg, who was also the Styrian provincial councilor and deputy

of the sovereign prince, Archduke Charles II (Kovačič: 276). During that time, certain Styrian priests obtained special permission for reading banned books. According to the 1582 visitation by the nuncio Germanicus Malaspina, in 1582 the Maribor vicar Georg Siechel obtained permission to read heretical books in Vienna from the nuncio, as well as the Gurk bishop Urban Sagstetter. Anyone violating the Council of Trent's rules provided in the *Index librorum prohibitorum* (List of Prohibited Books) was threatened with high fines and even excommunication, and the books in question could be destroyed. On January 6th, 1600, during the most intense Recatholicization under the provincial sovereign, Ferdinand of Inner Austria, a sovereign princely committee led by the Seckau bishop and Salzburg vicar general Martin Brenner also came to Maribor. The residents were forced to hand over any Lutheran books, which the committee ordered burned in front of the town hall; two days later, the Protestant prayer house (church), school, and preacher's house at Betnava Castle were destroyed, and the cemetery there was leveled. The situation was similar in Bad Radkersburg, Celje, and Ptuj (Richter: 92, 102–104; Kovačič: 277–278).

During the Counter-Reformation and Catholic restoration in the first half of the seventeenth century, the Capuchins arrived in Lower Styria, followed by the Franciscans, Augustinians, and Pauline Fathers; the Minorites and Dominicans had already been present in the area since the thirteenth century. These orders, who were not contemplative in nature (except for the Carthusians and Benedictines, who had already arrived in Styria in the twelfth century) and predominantly served the public, must have held religiously, morally, or politically controversial works not intended for public use in their libraries. The Jesuits, who were largely charged with implementing church censorship, only established their college in Maribor in 1757. When the

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In contrast, the Jesuit College in Graz had already been established in 1578.

order was dissolved in 1773, its book catalog was unfortunately not preserved (Hartman 1992: 191).¹ Monastic libraries kept these books in separate cabinets or on separate shelves, which is evident from some of the book catalogs preserved; the books could also be locked and the priests that wanted to read them had to obtain permission in advance from the Holy Office or the local ordinary (Vidmar 2012: 234). Books in convents were controlled by confessors (Mlinarič: 226).

CAPUCHIN LIBRARIES

In Lower Styria, the Capuchins were active in Maribor, Ptuj, Celje, and (Bad) Radkersburg. Of these, only the Maribor and Celje monasteries remain today. The Capuchins arrived in Celje in 1609. The monastery's original book catalog has not been preserved, which made the search for problematic books at today's library difficult. Of the 1,983 books recorded in the only preserved catalog from the early twentieth century, the majority can be categorized under homiletic literature (531), spiritual literature (298), moral and pastoral theology (142), philosophy and scholastics (134), and Church history (104). In addition to books with the most common bookplate "Loci capucinatorum Cillia," one can also find books from the Maribor and Vipavski Križ Capuchin monasteries. Some were also donated to the Celje Capuchins from private family libraries (e.g., "ex libris Balth. Tautscheri," and "ex libris Mich. Schega").

According to my selective review, the Celje monastic library holds works by at least three Protestant writers. First, there is the Dominican **Martin Bucer**, who converted after meeting Martin Luther, but later decided to adopt the eucharist theology of Huldrych Zwingli. He is known as an ecumenist, who acted as a mediator between

the Catholics and Protestants, seeking to create a German national church. The Capuchins hold his *Enarrationes Martini Lutheri in Epistolas D. Petri duas et Judae unam* (1525). There is also the Protestant poet **Georg Fabricius** (*Elegantiarum puerilium*), whose work can be found in section K (philosophy and scholastics) together with the unproblematic works by Bernard of Bologna. The first book category, featuring Bibles and concordances, also includes a 1573 postil by the converted Protestant **Martin Eisengrein**, who ended up on the list of prohibited books because of his *De certitudine Gratiae*. Some of the books from the catalog are no longer in the library today, including Jurij Dalmatin's translation of the Bible (Benedik: 121–123). Dalmatin's works were very common in Capuchin and Franciscan monasteries in Slovenia because the use of his Bible only required permission from the local bishop (Vidmar 2013: 203–204); the Varaždin Capuchin monastery holds a copy of his Bible from the Bad Radkersburg monastery (Škafar 2003: 46).²

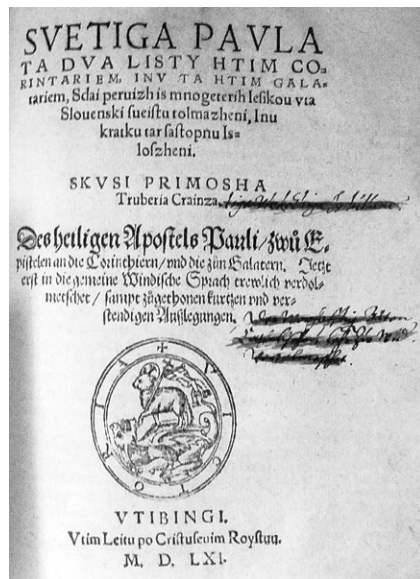
² According to Father Mirko Kemiveš, the Varaždin Capuchin library has no book catalog today (p.c., May 13th, 2018).

MINORITE LIBRARIES

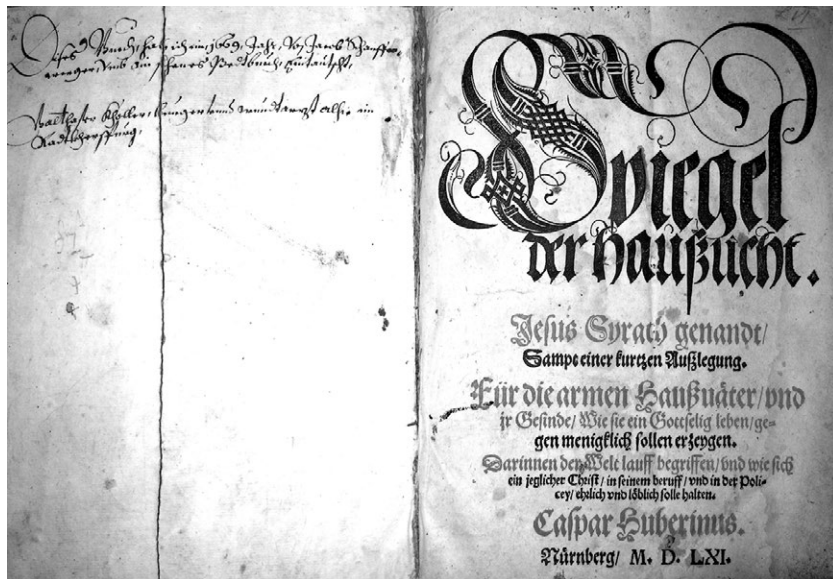
In Lower Styria, the Minorites were active in Maribor, Ptuj, Celje, and Slovenska Bistrica. Of the four monasteries, only the one in Ptuj remains today. The Minorites already arrived in Ptuj in 1239 and they established Saints Peter and Paul Parish there in 1785. The oldest catalog preserved, *Librorum catalogus integer* (c. 1774), contains 858 units, predominantly Bibles and theological works (195), miscellaneous works (191), and sermons and catechismal works (177); in comparison, today's typed catalog already includes 4,881 works. The library still holds a copy of the 1733 *Index librorum prohibitorum* and works by six religiously problematic Class I authors (*auctores primae classis*).

FIG. 1 ►

Primož Trubar, *Svetiga Pavla ta dva listy htim Corintariem inu ta htim Galateriem*. Saints Peter and Paul Minorite Monastery in Ptuj.



The works of the most important Slovenian Protestant writer, **Pri- mož Trubar**, are very rare today because the majority were most likely destroyed in 1600 and 1601, when banned (mostly Protestant) books were burned. The largest collections of his works were later compiled (often through copies from abroad) by Sigmund Zois and Jernej Kopitar (Vidmar 2018: 33). The Ptuj Minorites hold three of Trubar's Slovenian translations of texts from the New Testament: *Ta prvi dejl tiga noviga testamenta* (The First Part of the New Testament, 1557), *Ta drugi dejl tiga noviga testamenta* (The Second Part of the New Testament, 1560), and *Svetiga Pavla ta dva listy htim Corintariem inu ta htim Galateriem* (Saint Paul's Two Epistles to the Corinthians and Epistle to the Galatians, 1561; cf. Index librorum prohibitorum: 248). The librarian Andrej Kovač only found these works in 1952, while organizing the Minorite

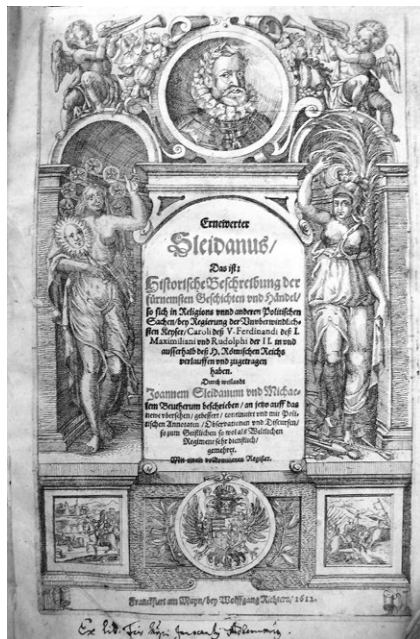


◀ **FIG. 2**
Caspar Huberinus,
Spiegel der Hauszucht.
Saints Peter and
Paul Minorite
Monastery in Ptuj.

library material (Koltak: 19). Trubar's 1557 translation of the first part of the New Testament is missing the title page and the introduction, his Epistle to the Romans lacks the title page, and his volume of the Epistles to the Corinthians and Galatians is missing the last few pages (Emeršič 1989: 374–375). Title pages and introductions were often torn out of Protestant works to conceal their heretical origins.

During that time, the Gnesio-Lutherans, who defended the real presence of Christ in the Eucharist, were opposed by the Philippists. These were the followers of Philipp Melanchthon, largely comprising the theologians of the universities of Wittenberg and Leipzig. For example, the Ptuj Minorites read the work *In Erotemata dialecticae Philip. Melanchthonis Ypomnemata* (1566) by the Philipist **Viktorin Strigel**, who was listed among the Class I authors (cf. Index librorum prohibitorum:

FIG. 3 ▶ Johannes Sleidanus, *Historische Beschreibung der fürnemsten Geschichten und Händel. Saints Peter and Paul Minorite Monastery in Ptuj.*



3 “Dises Buech hab ich im 1669. jahr von Jacob Schanfferwerger [?] umb ain schenes pedtbuech eintauscht. Balthaser Kholler, burger unnd wundtartz alhie im Radtkherspurg.” (I exchanged this book in 1669 with Jacob Schanfferwerger for a nice prayer book. Balthaser Kholler, burgher and surgeon in Bad Radkersburg). Thanks to Matjaž Grahornik for his assistance in reading the bookplates in the Minorite monastery’s books.

236). A known opponent of the Zwinglians at that time was the Lutheran theologian **Caspar Huberinus**, the author of *Spiegel der Hauszucht* (1561; cf. Index librorum prohibitorum: 117). This book was used by the Bad Radkersburg burgher and surgeon **Balthaser Kholler**.³

Just like with the Celje Capuchins, the works of the Protestant poet, epigraphist, and historian **Georg Fabricius** (cf. Index librorum prohibitorum: 89) can also be found with the Minorites. His *De re poetica libri VII* (1574) discusses seven works by Roman poets, even though he tended to avoid pagan gods in his religious poems. The pseudonym *Rheticus* was used by the mathematics, arithmetic, and geometry professor at the University of Wittenberg and pupil of Copernicus, **Georg Joachim de Porris**. At the monastery, his book *Conversio Ioannis Georgii*

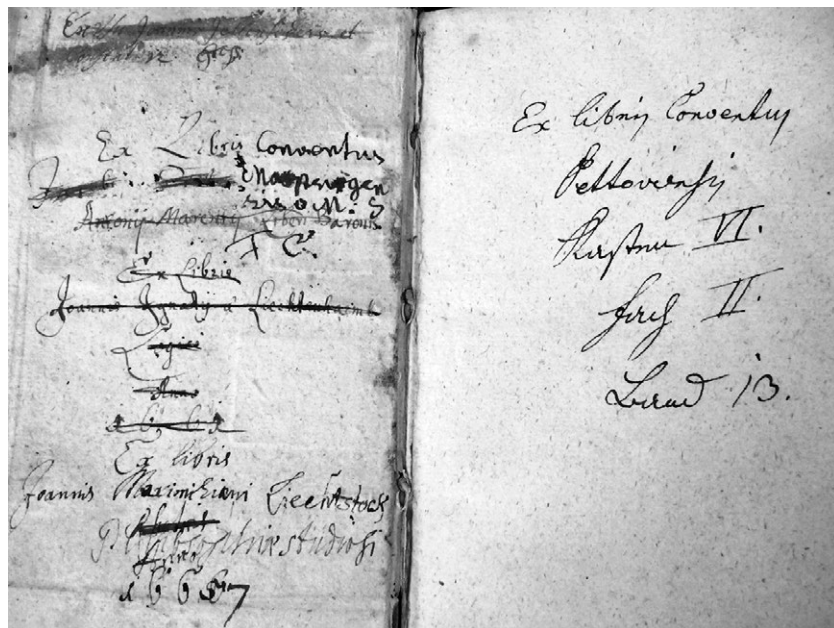
Rhaeti triginta sex rationibus etiam ex ipsismet reformatae Ecclesiae ministrorum doctrinis explicita ad asserendam tum vetustatem, tum veritatem doctrinae Ecclesiae Romanae in primis inserviens (1666; cf. Index librorum prohibitorum: 207) was used by Father Caspar Dietl from Graz. Rheticus significantly contributed to the publication of Copernicus's work *De revolutionibus orbium coelestium*, which the Church found problematic at that time. In turn, in his own works Rheticus sought to combine Copernicus's ideas with the Bible by applying Augustine's principle of accommodation. Authors listed in Class I also included the historian and Protestantism analyst Johannes Sleidanus, who authored the political and historical work *Historische Beschreibung der fürnemsten Geschichten und Händel* (1612; cf. Index librorum prohibitorum: 228).

I continue by presenting authors that only had individual works prohibited; first and foremost, these included works that were morally and politically problematic, including religious ones. Thus, the Minorite monastery holds **Johann Ludwig Schönleben's** Mariology work *Palma virginea* (1671; cf. Index librorum prohibitorum: 221), in which the author became entangled in a polemic with the Dominicans. The work ended up on the *Index* primarily because of the author's insults leveled at his opponents (Deželak Trojar: 226). The same fate befell various exorcism-related works intended for a select readership, such as *Armamentarium ecclesiasticum* (1725) by the Franciscan **Ubaldo Stoiber** (cf. Index librorum prohibitorum: 235). The Minorite library holds several editions of the biography of Pope Sixtus V written by the Italian historian and satirist **Gregorio Leti** (cf. Index librorum prohibitorum: 136). Leti initially studied at the Jesuit college, but he later converted to Protestantism. He used the pseudonym Gualdi for his attacks on the Church and papacy, and his works were criticized for containing inaccurate and unreliable

FIG. 4 ►
Georg Schönborn-
er, *Politicorum libri
septem*. Saints Peter
and Paul Minorite
Monastery in Ptuj.



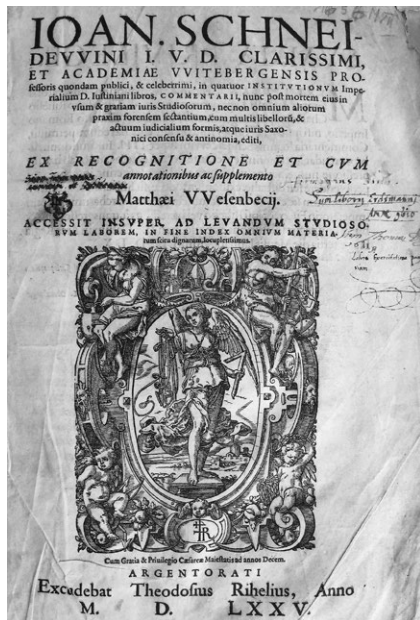
information. In composing their sermons, priests liked to use the then very popular but prohibited anthology *Manipulus florum* by the Irish author **Thomas of Ireland**. This work, which contains as many as six thousand Latin quotes, was initially conceived as a learning aid for university students. The copy kept at the Minorite library bears the title *Flores doctorum penè omnium* (two copies: 1699, 1746; cf. Index librorum prohibitorum: 112) and contains two other bookplates. Included on the list of prohibited books was also the political work *Politicorum libri septem* (1642; cf. Index librorum prohibitorum: 221) by the jurist **Georg Schönborner**.



← **FIG. 5**
Bookplate in the
work *Tomus primus orationum ac elegiarum
in funere illustrissimorum Principum
Germaniae*. Saints Peter
and Paul Minorite
Monastery in Ptuj.

The statesman at Emperor Leopold I's court and Italian writer **Giovanni Battista Comazzi** emphasized, among other things, the political principles of Christ's activity in his works. The library holds his prohibited work *La morale dei principi* (1700; cf. *Index librorum prohibitorum*: 55). The 1758 *Index* also included the work *Circulus aureus* (two copies: 1650, 1686) by **Francesco Maria Capelli**. Worthy of mention is also the work *Tomus primus orationum ac elegiarum in funere illustrissimorum Principum Germaniae* (1566; cf. *Index librorum prohibitorum*: 176–177, 219) by the German jurist **Simon Schard**, a son of a Lutheran chaplain, which contains eulogies to the German princes from the death

FIG. 6 ►
Johannes Schnei-
dewein, *In quatuor*
Institutionum imperia-
lium D. Iustiniani libros
commentarii. Saints Pe-
ter and Paul Minorite
Monastery in Ptuj.



of Emperor Maximilian I in 1519 until the author's own time. The book was previously kept at the Maribor Minorite monastery, which is evident from the following bookplate: "Ex libris Conventus Marpurgensis O. M. S. F. C." In addition, the book contains a series of other bookplates that indicate that it was also used by senior students; for example, "Ex Libris Joannis Ignaty à Liechtenhaimb Logici Anno 1661" and "Ex libris Joannis Maximiliani Liechtstock Rheties Philosophiae studiosi Anno 1665/6/7."

The third group includes works that contained problematic passages and were forbidden until corrected. **Richard Archdekin's** *Theologia tripartita universa* (two copies: 1679, 1687) was used by both the Minorites and Capuchins. In addition, the Ptuj Minorite library also holds the legal work *In quatuor Institutionum imperialium D. Iustiniani libros commentarii*

(1575), which the professor **Johannes Schneidewein** at the University of Wittenberg wrote for students (cf. *Index librorum prohibitorum*: 221). His ideas were not welcome in the official Church because he considered the Donation of Constantine (*Constitutum Constantini*) a forgery, he rejected the claim about the power of the Roman curia, and he was against granting church sanctuary for serious crimes; his opponents also criticized his comments on holy matrimony, which did not agree with canon law because he allowed divorce in certain cases.

DOMINICAN LIBRARIES

From the time that their order was established, the Dominicans primarily engaged in preaching, pastoral care, missionary activity, and battle against heresy, but they were also involved in research (e.g., Thomas Aquinas and Albertus Magnus). The Dominican order arrived in Ptuj as early as 1230, but between 1782 and 1787 Emperor Joseph II dissolved all Dominican monasteries in what is now Slovenia. In addition to the Novi klošter Dominican monastery in Založe and Sveta Trojica Dominican monastery in Gorca, Lower Styria also had two Dominican convents: one in Studenice and one in Marenberg (since 1952 Radlje ob Dravi). The book catalog of the Ptuj Dominicans (*Catalogus Librorum Bibliothecae Conventus Pettoviensis Ordinis F. F. Praedicatorum*) is kept at the Styrian Provincial Archives in Graz and provides an inventory of 854 works in 931 volumes divided into eighteen groups. Theological works (175) and sermons (175) predominate, followed by works on philosophy (seventy-five), law (seventy-four), history (sixty-four), scholastics (fifty-two), and asceticism (fifty; StLA, Stadt K.32 H.91, Schu. 36 H. 81). The current whereabouts of the former Dominican monastery's books remain unknown (cf. Emeršič 1978: 58).

Among the translators of the Bible and its commentators (*expositores*), the catalog of the former Dominican library lists three religiously problematic authors in Class I. The Dominicans thus used **Martin Luther's** Bible (*Die Heilige Schrift*, 1604) translated from the source languages and a postil by the Czech reformer **Jan Hus** (*Kleine Postille*, 1572; cf. Index librorum prohibitorum: 118), in which selected passages from the gospels are interpreted in the form of a sermon. In addition, the lexicographic work by **Valentin Schindler**, a Lutheran professor of Hebrew at the University of Wittenberg, entitled *Lexicon Pentaglotton: Hebraicum, Chaldicum, Syriacum, Talmudico-Rabbinicum, et Arabicum* (1612; cf. Index librorum prohibitorum: 220), proved useful for study purposes.

Four Class I writers should be highlighted among the authors of philosophical works. **Wilhelm Xylander** in Heidelberg was a follower of Zwingli—the opponent of the Philippists and Lutherans at that time. The Dominicans kept a copy of his 1619 translation of Plutarch's philosophical works (cf. Index librorum prohibitorum: 266). **Philipp Melancthon** was also known as a translator and author of philosophical works, and the Dominicans had a copy of his *Erotemata dialectices* (1561; cf. Index librorum prohibitorum: 159). The catalog also lists the 1647 commentary to Aristotle's *Physics* (*Commentarii in universam Physicam Aristotelis*) by **Joannes Velcurio** (a.k.a. **Johannes Bernhardi**), a rhetoric and physics professor at the University of Wittenberg, who took a stand against the Franciscan Augustin von Alveltdt, who labeled a heretic anyone not accepting the divine authority of the papacy (cf. Index librorum prohibitorum: 252). Moreover, the catalog also includes the work *Totius philosophiae humanae digestio* (1571) on the philosophy of all of humanity in three parts (reason, nature, and morals) by **Hieronymus Wildenberg**, a physician, teacher, and author of school textbooks (cf. Index librorum prohibitorum: 262).

The catalog includes two Class I authors among historians. **Sebastian Münster** was a German cartographer, cosmographer, and Hebraist that left the Franciscan order and converted to Protestantism in order to be appointed a professor at the University of Basel. The Dominicans used his work *Beschreibung der Länder* (cf. Index librorum prohibitorum: 169), as well as **Johannes Sleidanus's** *Beschreibung geistlichen und weltlichen Sachen*. In this thematic group, mention should also be made of the Protestant professor of classical languages and mathematics at the University of Freiburg, **Joseph Lang**, who converted to Catholicism. His *Polyanthea nova* (1645) was based on *Polyanthea* (1503) by Dominicus (Nanus Mirabellius), which presents citations, definitions, and etymologies from the Bible, classical authors, the Church Fathers, and Italian poets and humanists (e.g., Dante and Petrarch) in alphabetical order (cf. Index librorum prohibitorum: 133).

The first author observed among jurists is **Ulrich Zasius**, a German lawyer, whom the scholastic Johann Eck criticized for agreeing with Luther's doctrine. As it turns out, Zasius was a fervent opponent of Martin Luther after 1521, but the 1558/1559 *Index* listed him under Class I authors. The 1589/1590 *Index* by Pope Sixtus V prohibited all his works until they were corrected. The Church's disapproval most likely originated in Zasius's friendship with students and men of letters that later sided with Luther (e.g., Urbanus Rhegius), and his correspondence with Erasmus (Becker: 96). The Dominicans kept a copy of his 1537 legal work *In tit. Institutionum de actionibus enarratio* (cf. Index librorum prohibitorum: 267). The book inventory also includes the works of the Protestant jurist **Matthias Wesenbeck**, who succeeded Schneidewein at the University of Wittenberg. The inquisition primarily criticized his teachings on marriage, which followed those of Schneidewein, especially possible annulment in the event of adultery; in addition

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The method of concealing a message within another message, image, and so on.

to that, he also allowed for remarriage. The Dominicans used three of his works: *Paratitla in Pandectarum iuris civilis* (1572), *In Pandectas iuris civilis et codicis commentarii* (1595), and *Consilia juris* (1619; cf. Index librorum prohibitorum: 261). Also worthy of mention among the jurists whose works were found at the library are the French Calvinist **Jean Crespin** and his *Imp. Caes. Iustiniani institutionum libri 4* (1591; cf. Index librorum prohibitorum: 63), and **Hieronymus Schurff**, a well-known professor at the University of Wittenberg at the time and later in Frankfurt. Schurff supported Protestantism from the very beginning, even though he did not agree with Luther in every aspect, having advocated the retention of the existing legal system. For example, in his banned work *Consiliorum seu responsorum iuris centuriae* Schurff wrote that the Church per se had no right to dictate how the Eucharist should be celebrated (Consilium 51); in contrast to Luther and the two jurists mentioned above, Schurff advocated the indissolubility of marriage (Consilium 57; cf. Index librorum prohibitorum: 220; Becker: 122–124). Also highlighted here is the disputed book *Thaumatographia naturalis* (1632) by **Jan Jonston** (cf. Index librorum prohibitorum: 125), a Polish teacher and Calvinist.

The Miscellaneous (*Miscellanei*) category includes morally problematic works, which, in terms of topic, comprise books on exorcism, magic, and pseudoscience. First, there is the interesting book on occult studies entitled *Joannis Trithemii Steganographia vindicata* (1721), in which the author **Wolfgang Heidel** (cf. Index librorum prohibitorum: 109) claims that Trithemius, who used the method of steganography⁴ in his 1499 work, “knew and performed all the things that he ever professed to know in obedience to God and without injury to our Christian faith” (Brann: 211). Just like the Minorites, the Dominicans also kept and used **Ubold Stoiber**’s work on exorcism, *Armamentarium ecclesiasticum*

(1744). In addition, the Flemish mathematician and astrologist **Joachim Sterck van Ringelberg** can be found under the label “De variis” (Various, 1556); he ended up on the *Index* due to his work *Astrologia*.

Theological works include the “forbidden until corrected” book *Candelabrum aureum* (1620) by the Dominican professor of theology in Savona, **Martin Alfonso Vivaldo** (cf. *Index librorum prohibitorum*: 256).

The category of controversial works (*Controversistae*) included two books by the aforementioned Jesuit **Richard Archdekin**: *Theologia tripartita universa* (1687) and *Theologia tripartita universa: Controversiae heterodoxae ac scholasticae* (1688); his books were also held by Minorite and Capuchin libraries. Also problematic for the Church was the Italian Dominican **Xantes Mariales**, who was exiled twice by the Venetian Senate (*Consiglio dei Pregadi*) for showing excessive support for the Holy See in his works. It seems that the Dominicans found his *Controversiae ad universam Summam theolog.* (1624; cf. *Index librorum prohibitorum*: 154) useful.

FRANCISCAN LIBRARIES

The Franciscans came to Lower Styria during the Catholic restoration, just like the Capuchins, and their main activities were holding confessions and preaching. They first settled down at the Nazarje monastery in 1632. The monastery has an extensive library, which contains approximately five thousand items created between 1497 and 1831. The partially preserved book catalog *Bibliotheca Conventus Nazarethani* lists ten thematic book categories. In 1658, the Franciscans also settled down in Brežice, but during the 1941 annexation the Germans seized the building and banished the monks. Somewhat later, in 1854, the Franciscans also took over the former Augustinian monastery at Sveta

Trojica v Slovenskih Goricah, where books from the Brežice monastery were moved after the Second World War. This is where 1,555 books printed between 1474 and 1830 are now held with no catalog available (Pevec: 210–220).

The Nazarje monastery holds four Protestant translations of biblical texts: **Luther's** translation of the Bible (1535), Trubar's translation of the gospels (1557), **Dalmatin's** translation of the Bible (1584), and Erasmus's translation of the gospels. Before the Second World War, the Franciscan library in Brežice also held a copy of Dalmatin's Bible. Among the philological and lexicographical works, one can find *Sylva vocabulorum* by the Protestant theologian **Heinrich Decimator** (cf. Index librorum prohibitorum: 66), which was forbidden until corrected, and the work *Nomenclator trilinguis* by **Philipp Nicodemus Frischlin** (cf. Index librorum prohibitorum: 96), the rector of the Protestant Estates' Latin school in Ljubljana (all his works were already listed on the index as early as 1603). Just like other orders mentioned above, the Franciscans also kept works on exorcism, such as *Flagellum daemonum* (1630) by the Franciscan writer **Girolamo Menghi** (Vidmar 2014), who ended up on the *Index* for describing rituals that did not agree with the official liturgy (Svoljšak: 129). The monastery library's collection also includes the 1718 posthumous edition of the forbidden work *Epigrammata* by the well-known English Protestant poet **John Owen** (cf. Index librorum prohibitorum: 180). The work ended up on the *Index* in 1654 for making fun of the Catholic Church, and due to its epigrams Owen was disinherited by his rich Catholic uncle, Sir William Morris. The Brežice Franciscans also read the works of the Croatian Franciscan **Ivan Ančić** (cf. Index librorum prohibitorum: 9), including his disputed *Thesaurus perpetuus indulgentiarum seraphici ordinis sancti patris nostri Francisci* (1662). In 1662, the provincial of Bosna Srebrena sent Ančić to Rome

to collect information on indulgences and privileges of the Franciscans in Bosnia. To this end, Ančič printed his *Thesaurus* in Venice; the first part of the work contains a list of indulgences and privileges, and the second includes various blessings (Mihanović: 106).

CONCLUSION

This article was able to present only part of the reading culture connected with prohibited books in the Styrian monasteries of what is now Slovenia during the sixteenth and seventeenth centuries and the first half of the eighteenth century. Most monasteries dissolved under Joseph II did not keep book catalogs at that time or they are considered lost today, and the inventories of their estates, especially libraries, do not provide much information and are incomplete. The libraries of the monasteries that were converted into parishes during that time and thus survived have been preserved until today, even though they suffered substantial damage during the German annexation in 1941. When they were forced to leave, the Capuchins tried to save their books by taking them with them to other monasteries. This is why books with various bookplates and stamps can still be found today at various Capuchin monasteries, and it would be very time-consuming to study and record their ownership. The Ptuj and Bad Radkersburg monasteries had to be omitted from this research because they are no longer active today and their book catalogs have not been preserved or found anywhere (cf. Škafar 2004: 283; Škafar 2003: 46). Unfortunately, the book inventories from the Maribor and Celje Minorite monasteries kept at the Styrian Provincial Archives in Graz are incomplete and provide very little information. In addition, the article also does not cover the Carthusian, Augustinian, and Benedictine monasteries in Styria. ♡

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Povzetek

Članek obravnava knjižnice izbranih kapucinskih, minoritskih, dominikanskih in frančiškanskih samostanov na Štajerskem do sredine osemnajstega stoletja. Poudarek je na knjigah, ki so se znašle v cerkvenih indeksih prepovedanih knjig od papeža Pavla IV. (1559) do papeža Benedikta XIV. (1758). Med »avtorji prvega razreda«, ki ga sestavljajo predvsem verski reformatorji, najdemo slovenskega reformatorja Primoža Trubarja, ustanovitelja protestantizma Martina Lutherja, filipista Viktorina Strigla, češkega reformatorja Jana Husa, luteranskega teologa Casparja Huberina, protestantskega reformatorja Martina Bucerja, protestantskega pesnika in zgodovinarja Georga Fabricia in učenca Nikolaja Kopernika Georga Joachima de Porrisa. Med prepovedana filozofska dela so spadala dela Wilhelma Xylanderja, Philippa Melanchthona, Joannesa Velcuria in Hieronymusa Wildenberga. V samostanih so uporabljali slovar luteranskega profesorja hebrejščine Valentina Schindlerja in zgodovinska dela Sebastiana Münstra in Johannesa Sleidana. Med kontroverznimi pravniki najdemo Ulricha Zasias, Matthiasa Wesenbecka, kalvinista Jeana Crespina in Hieronyma Schurffa. Moralno vprašljiva dela v štajerskih samostanih so vključevala knjige o izganjanju hudiča, čarovništvu in okultizmu, te pa so napisali Wolfgang Heide, Ubald Stoiber, Joachim Sterck van Ringelberg in Girolamo Menghi. Samostani so pogosto posedovali dela Erazma Rotterdamskega in slovenski prevod Biblije Jurija Dalmatina.

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