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Edited by Craig Kallendorf, Texas A&M University; Western European Editor: Gilbert Tournoy, Leuven; Eastern European Editors: Jerzy Axer, Barbara Milewska-Ważbińska, and Katarzyna Tomaszuk, Centre for Studies in the Classical Tradition in Poland and East-Central Europe, University of Warsaw. Founding Editors: James R. Naiden, Southern Oregon University, and J. Max Patrick, University of Wisconsin-Milwaukee and Graduate School, New York University.

'In the Footsteps of the Ancients': The Origins of Humanism from Lovato to Bruni. By Ronald G. Witt. Studies in Medieval and Reformation Thought, 74. Leiden, Boston, and Cologne: Brill, 2000. xiv + 562 pp. \$132. Upon picking up this book for the first time, one is likely to think that the last thing the world needs is another general history of humanism in early Renaissance Italy. This book, however, shows how dangerous it is to rely on first impressions. Scholars who are active in this field have been hearing about Witt's study for some time before it was actually published—it has been some twenty years in the making—and from this point on it will serve as the standard treatment of its subject.

Witt begins by stating clearly the premise from which he believes a new history of the origins of humanism should be written: that the origins of humanism are not to be found in *dictamen* but in grammar, from which the new movement affected poetry first, then the other genres in turn. More pre-

cisely, the story begins around 1180, when the fortunes of grammar revived and invaded northern and central Italy from France. Within a hundred years, Lovato de Lovati was writing Latin poems that can reasonably be identified as the earliest surviving humanist works. Humanist classicizing remained restricted to poetry until 1315, when a humanist of the second generation, Albertino Mussato, began writing history in prose. This means that the tendency to label Lovato and Mussato as 'prehumanists' and to identify the beginnings of the movement with Petrarch has seriously distorted the history of humanism: in Witt's view humanism began in Padua, not Florence, and Petrarch is a third-generation humanist who did not invent a new cultural movement, but reoriented one he inherited from his Paduan predecessors. It was indeed Petrarch who crystallized the goals of humanism and made it capable of a broadly based appeal, but in doing so he also took what had been an essentially secular movement and crafted from it an uneasy union with Christian values and ideals. The Christian and the classical remained in a close but centrifugal relationship in the work of Coluccio Salutati, the fourth-generation humanist on whom Witt has long been the acknowledged expert. The leading figure in the fifth generation was Leonardo Bruni, who anchored humanism thoroughly in a Ciceronianism that gave it its distinctive character for the next several generations.

A noteworthy feature in this history of humanism is the emphasis placed on changes in prose style. As Witt puts it, humanism may be seen "as the gradual development of a language game, a kind of aesthetic exercise among a few literati to begin with that in time became a broad-based movement with high aspirations and sweeping consequences" (p. 29). Thus humanist composition was marked from the beginning by careful attention to rhythm and meter, word choice, syntax, use of the figures, and sentence structure, and the modern scholar who would reenter this world must do so through the gates of grammar. From this perspective we can come to some surprising conclusions: the stylistic dependence of Mussato's history on

Livy, Sallust, Caesar, and Suetonius suggests not only that *dictamen* was an unlikely source for humanism, but that it was in fact a significant impediment for anyone seeking to recapture a truly classicizing style. With Petrarch in turn, the need to deal with issues confronting the Christian society of his day encouraged a fusion of ancient and ecclesiastical features that actually sidetracked the movement toward a truly classicizing style. The humanists themselves argued that this truly classicizing style only emerged after 1400, when Ciceronian models displaced the Senecanism of early humanism and began shaping the oratory and letter-writing of the day.

Witt's analysis, however, gives due account to the setting in which humanism developed as well. While humanism arose initially in Padua, it took hold and flourished in Florence, for the communes of Tuscany offered a greater social mobility and access to political office that linked their republican structures to those of ancient Rome. Almost fifty years ago Hans Baron identified the political events of early fifteenth-century Florence as central to the humanist movement, but Witt goes farther in suggesting that for Leonardo Bruni, the key player at the time, the recovery of a Ciceronian style facilitated the application of Cicero's republican ideology to Florentine politics. That is, a balanced, nuanced Ciceronian style facilitated the amicable dialogue on which a republic rests, for "encoded in this formulation of dialogue were norms of tolerance and goodwill that made harmonious life in republics possible. Whereas Cicero's oratory played a vital role in helping Bruni formulate his conception of republicanism, Cicero's dialogues contributed to his vision of the kind of civil discourse that nourished the political life of the ideal republic" (pp. 439-40). This approach also eased the separation of moral issues from their Christian foundations, thereby stimulating ethical problem-solving through explorations of ancient texts in a language that was tailor-made for discussing those texts.

Some readers will undoubtedly feel that parts of Witt's argument remain debatable. One can argue, for example, that Lovato de Lovati was the true founder of humanism and Petrarch simply reoriented a movement that was already two generations old, or one can argue that humanism was founded not by those who took the first hesitant steps in its direction, but by the man who crystallized its goals, made striking progress in achieving those goals, and transmitted the new values effectively to an international audience. An ungenerous reader might also complain that at least *in ovo*, these key ideas are not new: a good graduate student knows that humanism demands discussion of prose style, that Petrarch had precursors, and that the political history of the Florentine republic affected the unfolding of culture in its day. In each case, however, the nuancing provided in this book marks a significant refinement in the way we understand generalizations like these. The value of this book lies partly in these refinements, and partly in the breadth that sets well-known figures like Petrarch and Brunni beside figures like Urso da Genova, Giovanni da Cermenate, and Giovanni Malpighini. In the end, however, *In the Footsteps of the Ancients* succeeds because of its magisterial sweep, in which minor figures and nuanced generalizations lead to a systematic, generation-by-generation history of humanism from its obscure origins to its establishment as a broadly based cultural movement on which much of western thought is still heavily dependent. This is the 'big book' that most of us dream of writing toward the end of our careers, and Witt is to be commended for his courage in undertaking it and his success in bringing it to fruition. (Craig Kallendorf, Texas A&M University)

Filippo Beroaldo der Ältere und sein Beitrag zur Properz-Überlieferung. By Anna Rose. Beiträge zur Altertumskunde, 156. Munich and Leipzig: K. G. Saur, 2001. EURO 94. The philological activity of Filippo Beroaldo the Elder, one of the foremost humanists of the fifteenth century, has been overshadowed

owed for centuries by that of his more famous contemporaries, Angelo Poliziano and Giovanni Pico della Mirandola. This situation, however, is beginning to change. A critical edition of Beroaldo's *Annotationes centum* (reviewed in *Neo-Latin News* 46,1-2 (1998): 108-10) appeared a few years ago, and Rose's book should bring welcome attention to his commentaries as well.

The study begins with a 150-page biography which focuses in particular on Beroaldo's relationships with other prominent humanists, from which information can be gleaned on his philological method and on which manuscripts he used, and with his students, from which his effect on the development of humanism can be traced. Beroaldo's philological activity is distinctive in part for its close relationship with the early development of printing in Italy: his teaching method relied on an intensive use of scholarly commentaries conceived as textbooks, but it also relied on the press to print the books that would be used in class. His timing was good, in that he joined the University of Bologna at a point when it was flourishing and when two excellent printers, Francesco (Plato) De' Benedetti and Benedetto di Ettore Faelli, were at work. Beroaldo wrote four commentaries and prepared for the press countless editions of the classical authors on which he lectured, giving masses of students the daily contact with classical texts which the new humanist movement required.

Like other humanist scholars of his day, Beroaldo sought to create a standard text of the classical authors on which he worked. He relied on his own judgement, creating conjectural readings *ope ingenii*, but he also sought copies of the text that carried better readings. Like many scholars of his day, he did not name the manuscripts he used, nor did he distinguish manuscripts from incunables. The main focus of Rose's book is on clarifying Beroaldo's philological method, using his Propertius commentary as an example. She begins by collating all the incunables containing these poems and creating a stemma that shows which manuscript groups the early editors used. Against this base, she identifies the variant readings that can be se-

curely attributed to Beroaldo from those that he took from earlier editions but which are often mistakenly attributed to him in modern critical editions of Propertius. The result is a book that clears up ambiguities in the transmission of Propertius's text, corrects a good many mistaken attributions of conjectures to Beroaldo, and fills *lacunae* in the ordering of variant readings.

As is generally the case in this series, this book is an essentially unrevised version of the author's doctoral dissertation. It is, nevertheless, a fine piece of scholarship which should raise questions about the current practice in American universities of deemphasizing dissertation-based work. Rose's book invites comparison with Matteo Venier's *Per una storia del testo di Virgilio nella prima età del libro a stampa (1469-1519)* (Udine, 2001), a recently published thesis which also integrates the texts in early printed editions into the manuscript tradition of a classical author and the history of scholarship in the Renaissance. This is interesting work, and I hope that doctoral students looking for a dissertation topic will mine incunables of other authors as well for what they can tell us about classical texts and their Neo-Latin editors. (Craig Kallendorf, Texas A&M University)

Cassandra Fedele: Letters and Orations. Ed. and trans. by Diana Robin. *The Other Voice in Early Modern Europe.* Chicago: University of Chicago Press, 2000. xxvii + 181 pp. \$45 cloth, \$15 paper. Diana Robin's excellent edition of the Quattrocento humanist Cassandra Fedele's *Epistolae et orationes*, the most recent installment in Chicago's ground-breaking and invaluable series, *The Other Voice in Early Modern Europe*, poses two crucial, related questions for contemporary criticism: (1) How ought we to interpret the works of early modern women who, perhaps to the disappointment of feminist readers, 'write like men'? and (2) Can a woman *ever* simply 'write like a man'?

Unlike her contemporary, Laura Cereta—whose works appeared in the same series, edited and translated by Robin, under the telling title *Collected Letters of a Renaissance Feminist*

(Chicago: University of Chicago Press, 1997)—Fedele’s letters largely treat humanist commonplaces in fairly standard ways, only lightly inflected (if at all) by the hint of gender. “Apart from her suggestion that women, too, could benefit from education,” Robin admits, “one looks in vain for feminist themes in her letters” (p. 11). As the basis of her text, Robin turned to the only published edition of Fedele’s works, Jacopo Filippo Tomasini’s *Clarissimae feminae Cassandreae Fidelis venetae. Epistolae et orationes* (Padua, 1636), to translate 122 letters, helpfully grouped into six chapters according to addressee. These epistles date almost exclusively from the decade beginning with the twenty-two-year-old Fedele’s public oration at Padua in 1487 and ending with her marriage (which effectively signaled the end of her career in letters) in 1499. A final chapter presents Fedele’s three public orations: the “Oration in Honor of Bertucio Lamberti” (the only work published in Fedele’s lifetime and the basis of her widespread fame), an undated speech “In Praise of Letters,” and a final oration on the occasion of the Queen of Sarmatia’s visit to Venice in 1556, which Fedele performed, remarkably, at the age of ninety-one, two years before her death. While Robin’s description of Fedele as “the first professional woman to speak in a public, city forum and the first to address public issues in her own voice” (p. 154) implicitly posits this priority as the rationale for both this edition and the renewed critical attention to Fedele’s writings, the volume tells the story of a prodigious young woman whose career was over by the age of thirty-three, whose works were eclipsed by those of a new generation of women writers in her lifetime—of whom, Robin writes, “her [Fedele’s] letters show no sign that she foresaw better times coming for female authors” (p. 12)—and who, for the last forty years of her life, suffered poverty and hardship. It is characteristic of Fedele’s “voice,” moreover, that her oration “In Praise of Letters” promises “to ponder what the *constant and debilitating* immersion in scholarship might do for the weaker sex in general, since I myself intend to pursue immortality through such study” (p. 159; my italics), but contin-

ues for several pages to discuss the benefits of the humanistic studies to *men* before ending with a derisive rejection of “the lowly and execrable weapons of the little woman—the needle and the distaff” and the inconclusive comment that “even if the study of literature offers women no rewards or honors, I believe women must nonetheless pursue and embrace such studies alone for the pleasure and enjoyment they contain” (p. 160). Robin adds the ellipsis to imply that “the original speech was longer than this” (p. 166)—that is, that Fedele *did*, in fact, publicly ponder the possibility of women’s immersion in scholarship, debilitating or otherwise, although that meditation is now lost.

If Fedele’s works paint a portrait of “the first [woman] to address public issues in her own voice,” then the characteristics of that voice, particularly its gendered traits, remain to be identified. Robin’s introduction undertakes this task, suggesting three themes that display Fedele’s “self-consciously gendered voice”: “those concerning her sexual identity ... those defining her in terms of female lack . . . and those that praise the purity of her body” (pp. 8-9). Indeed these themes emerge continually in Fedele’s letters, where, for example, the author’s conventional gesture of self-deprecation is sexualized to portray Fedele as “an improperly bold little woman” (p. 24), “only a girl and not truly learned” (p. 48), and to describe her “little letters” (p. 44) as a “homely Minerva” (p. 78). Fedele’s “programmatically” (p. 9) letter to Francesco Gonzaga, which introduces the 1636 edition (in Robin’s restructuring, incongruously and unfortunately buried in the third chapter), describes her decision to abandon “feminine concerns” and “to exercise [her] virile, burning, and incredible—though not improper, I hope—desire to study the liberal arts so my name will be praised and celebrated by excellent men” (p. 44). Yet the exchange of letters contained in this volume fascinatingly illustrates that these themes, which Robin argues comprise Fedele’s self-consciously gendered voice, are shared by her male correspondents. Thus Fedele is frequently cast as a virago who proves “that women, though their sex be

unchanged, can acquire traits that clearly belong to the male” (p. 110). While Fedele praises the Queen of Hungary by invoking a catalogue of Roman worthies (p. 27), male humanists frequently praise Fedele herself by invoking similar catalogues (pp. 65, 83, 90, 110, 129). When Fedele insists upon her modesty despite the publicity of her career, her male correspondents also praise her as “a most pure girl” (83). Indeed, the somewhat paradoxical praise of Fedele’s “maidenly lines” (p. 68), while simultaneously insisting upon her virility and her chastity, becomes a favorite theme of her male correspondents. Thus Poliziano’s letter to Fedele—which is in many respects the high point of the collection—marvels at “a girl . . . who would rather cover papyrus with ink than her skin with white powder” (p. 90), and he recalls elsewhere an occasion when Fedele “appeared like a nymph from the forest wearing a beautiful gown and so beautiful [herself]” (p. 93) that he was rendered speechless.

If, in other words, Fedele’s self-consciously gendered voice simply adopts and reverses the gendered roles her male contemporaries assign her, does she necessarily ‘write like a man’? And if Fedele’s career is marked by her willing submission to these male-authored roles, to what degree can we describe her voice as “her own,” as Robin wishes to do? By bringing Fedele’s letters and orations to teachers and students in such an accessible form, Robin’s edition will contribute wonderfully to both classroom and scholarly discussions of these pressing concerns as contemporary readers of early modern women come to terms with both the generic and the original, the conventional and the proto-feminist, aspects of their texts. While individual readers will, of course, provide their own answers to the questions prompted by Robin’s edition, I would offer the observation that, despite her docile prose, Fedele’s letters and orations also include direct indictments of her culture’s limitations on women’s mobility and achievement (pp. 37, 155), and resiliently announce that “as long as I dwelt on the whims of the malevolent, it slowed me down in my writing” (p. 51). The fact of Fedele’s

sex is always at issue in these works, rewriting even her most conventional gestures as 'unnatural' acts. This woman, at least, can never write like a man.

This edition is a must for readers interested in early modern humanism, women writers, and women's education. Robin's introduction—along with the series introduction by Margaret L. King and Albert Rabil, Jr., which should be required reading in any course that studies early modern women—will help to locate the works for students, and Fedele's orations and key letters (for example, the epistle to Gonzaga and those to women patrons), along with Poliziano's encomium, will offer undergraduates a concise and multi-faceted entry into consideration of the issues raised by the text. Unfortunately, titles in the OVEME series have tended to go out of print far too quickly, but while it is available, this book will be a valuable addition to syllabi at all levels. And Robin's excellent translation of Fedele's works should influence criticism in the field for some time to come. (Patricia Phillippy, Texas A&M University)

Marsilio Ficino. *Platonic Theology*, vol. 2: Books V-VIII. Ed. by James Hankins, with William Bowen. Trans. by Michael J. B. Allen, with John Warden. The I Tatti Renaissance Library, 4. 398 pp. *Humanist Educational Treatises*. Ed. and trans. by Craig W. Kallendorf. The I Tatti Renaissance Library, 5. xvi + 358 pp. Polydore Vergil. *On Discovery*. Ed. and trans. by Brian P. Copenhaver. The I Tatti Renaissance Library, 6. xxx + 722 pp. Cambridge, Mass. and London, England: Harvard University Press, 2002. \$29.95. This is the second group of books to appear in The I Tatti Renaissance Library, a new series designed to make available to a broad readership the major literary, historical, philosophical, and scientific works of the Italian Renaissance written in Latin. The review in *Neo-Latin News* (50,1-2 (2002): 182-84) of the books appearing in 2001 discussed the series as a whole, along with the first volume of

Ficino's *Platonic Theology*. Since the second volume simply continues the project begun in the first, I shall move immediately to the other two volumes in this group.

Humanist Educational Treatises contains the following works: Pier Paolo Vergerio, *The Character and Studies Befitting a Free-Born Youth*; Leonardo Bruni, *The Study of Literature*; Aeneas Silvius Piccolomini, *The Education of Boys*; and Battista Guarino, *A Program of Teaching and Learning*. Along with Maffeo Vegio's *On Education and Excellence of Character in Children* (which will appear in a later volume in the series), these treatises represent the fullest expression of the Italian humanists' theory of education. This theory helped students distinguish the values and style of antiquity from what they inherited from medieval Christianity, as a basis for the curricula that predominated in Europe and America through the beginning of the last century. These works of theory did what they recommended as practice and echoed repeatedly the ancient sources, especially the treatise *On the Education of Children* (attributed to Plutarch in the Renaissance) and St. Basil's *Letter to Young Men on Reading Pagan Literature*. The lofty ideals developed in these treatises were certainly not reached by every early modern schoolmaster, but these ideals did shape the day-to-day activities of inspiring teachers like Vittorino da Feltre and Guarino da Verona. The translations of the Vergerio and Guarino texts are the first accurate, modern renderings of this material.

The Italian humanist Polydore Vergil (*ca.* 1470-1555) was born in Urbino but spent most of his life in England, where he managed to retain his church offices amid the turbulence of the early Tudors. Vergil edited Niccolò Perotti's *Cornucopiae* and authored *Anglica historia*, but his best-known work is *De inventoribus rerum*, or *On Discovery*, which appeared in more than a hundred editions in eight languages. As originally conceived, *On Discovery* explores how various things were invented or found, covering the educational curriculum in Book 1, law in Book 2, and agriculture in Book 3. The work is marked by an interesting tension, for Vergil absorbed a certain pessimism from

Pliny's encyclopedia along with an optimism derived from Quintilian, Diodorus Siculus, Vitruvius, and Virgil, so that he sees the present now as a degeneration from a better, purer past, then as the fruit of progress and maturation. He never developed a sophisticated method for explaining change or reconciling discrepancies in his sources, but *On Discovery* was an important reference book in the Neo-Latin culture of its day and merits the careful attention it has received here.

Plans call for the appearance of two or three volumes a year in this series, which will be the subject of regular reviews in *Neo-Latin News*. (Craig Kallendorf, Texas A&M University)

Two Aristotelians of the Italian Renaissance: Nicoletto Vernia and Agostino Nifo. By Edward P. Mahoney. Variorum Collected Studies Series, 697. Aldershot, Burlington, Singapore, and Sydney: Ashgate, 2000. \$105.95. This book contains twelve essays, focused on two Aristotelians of the Italian Renaissance: Nicoletto Vernia (d. 1499) and Agostino Nifo (ca. 1470-1538).

"Philosophy and Science in Nicoletto Vernia and Agostino Nifo" provides an overview of the thought of Vernia with a chronological analysis of his writings along with a discussion of Nifo's commentary on Averroes' *Destructio destructionum*. "Marsilio Ficino's Influence on Nicoletto Vernia, Agostino Nifo and Marcantonio Zimara" shows the importance of Ficino's translations of Plato, while the remarkable impact of the Greek commentators on Vernia is the subject of "Nicoletto Vernia on the Soul and Immortality." "Nicoletto Vernia's Annotations on John of Jandun's *De anima*" suggests the importance of Judaism as an authority in late fifteenth-century Aristotelianism, while "Plato and Aristotle in the Thought of Agostino Nifo (ca. 1470-1538)" draws on a conversation that Nifo had with Pico della Mirandola concerning Plato's ideas about the soul. In "Agostino Nifo and Neoplatonism," Mahoney shows that Nifo turned to the Neoplatonists for ideas about cognition, individuation, and immortality. In "Agostino Nifo's Early Views on Immortality," we see Nifo reject an Averroistic interpretation of

Aristotle that he had accepted earlier in his life, while “Agostino Nifo’s *De sensu agente*” situates Nifo’s work on the cognitive power known as the agent sense within the tradition of medieval and Renaissance work in this area. “Antonio Trombetta and Agostino Nifo on Averroes and Intelligible Species: A Philosophical Dispute at the University of Padua” traces a previously unexplored dispute between Nifo and Trombetta, a Franciscan theologian. “Pier Nicola Castellani and Agostino Nifo on Averroes’ Doctrine of the Agent Intellect” returns to the agent intellect, comparing and contrasting two interpretations of Averroes’ doctrine. “Agostino Nifo and Saint Thomas Aquinas” sets forth a basic analysis of Nifo’s use of Aquinas, and “John of Jandun and Agostino Nifo on Human Felicity (*status*)” puts Thomas in dialogue with Jandun and Nifo regarding whether the human intellect can achieve a direct, intuitive knowledge of separate substances during the present life.

The essays reprinted here are significant contributions to Renaissance philosophy. All of them were published elsewhere, as is the custom with books in this series, but many of them are buried in specialized Italian essay collections that can be found in only the largest research libraries in North America. These few libraries will not need the reprint, but most other libraries and many individual scholars will find *Two Aristotelians of the Italian Renaissance* a worthwhile addition to their collections. (Craig Kallendorf, Texas A&M University)

Julius Caesar Scaliger. *Orationes duae contra Erasmum*. Ed. and trans., with notes and introduction by Michel Magnien. *Travaux d’Humanisme et Renaissance*, 329. Geneva: Droz, 1999. 458 pp. 98.49 EURO. As a soldier-humanist, Julius Caesar Scaliger (1484-1558) never doubted his courage on the battlefield or in the cut-and-thrust of debate. In fact, if he described his past as one of military distinction, the aspirations of this northern Italian physician who relocated to Agen in southern France shifted attention to literary creativity and criticism (*Oratio II*, p. 326, ll. 2624-40). Certainly his *Poetices libri septem*, published posthu-

mously in Lyon in 1561, confirms his contributions to the development of sixteenth-century poetics. Glory, though, seemed to have eluded him in his lifetime. However, thanks to the recent edition of the *Poetices libri septem* (Stuttgart, 1994-95) and to Michel Magnien's masterful annotated edition and accompanying French translation of the *Orationes duae contra Erasmus* (1531 and 1537), Scaliger's critical acumen, vituperative verve, and role in the fray between the ancients and the moderns establish more firmly his importance as humanist theorist and Renaissance rhetorician.

Erasmus's *Ciceronianus* (1528) provides the point of departure for Scaliger's *Oratio prima*. Comic in tone but serious in substance, Erasmus's Socratic dialogue presents the inanities of slavish imitation. The interlocutor Nosoponus, in cataloguing and incorporating into his writing every aspect of Ciceronian style, stifles creative expression. Ironically, Nosoponus practices a mimesis contrary to Cicero's creative use of rhetorical resources to convey personal thought and temper. Nosoponus loses his case, and Erasmus satirizes the narrowness and shallowness of Ciceronianism. Unlike Erasmus, who indirectly champions Cicero's use of rhetoric, Scaliger does not distinguish the "wheat" of Cicero from the "chaff" of the Ciceronians. A *querelle* ensues. In the first oration Scaliger praises elaborately and even hyperbolically the virtues of Cicero's style and the success of his followers. Erasmus is the object of vitriolic attack, for he denies the richness of Cicero's eloquence and the *elegantissima aetas* of republican Rome (*Oratio I*, ll. 161-62, 1320). Further, he becomes entangled in self-contradictions, engages in debauchery, supports Lutheran reforms, and appears heretical, preferring effigies of God (i.e., Apollo) to the truths presented in Cicero's writings. He is a northern European who questions the authority of Rome and is, in fact, a coward who, as *bellua* and *parricida*, denounces a defenseless Cicero.

Erasmus responds to the first oration with stony silence and, upon receiving a copy of it in November 1531, attributes it to his adversary J. Aleandre. Scaliger sees himself deprived

of fame, and his ambitions for glory are further frustrated by the publication of Etienne Dolet's *Dialogus de imitatione Ciceroniana* (1535), which vigorously defends the Ciceronian Longueil and, at the same time, vehemently criticizes Erasmus and his rhetorical practice. Similar tracts by Ortensio Lando (1534), Gaudenzio Merula (1535), and Pietro Corsi (1535) add fuel to the flames of controversy. During this period Scaliger directs his energies constructively to the writing of epigrams, epitaphs, and religious hymns. Nevertheless an inner anger is raging, and it is released by the delayed receipt of a letter from Erasmus to Petrus Merbelius and Giambattista Laurentia in 1535. In this letter Erasmus acknowledges the lies and personal attacks in Scaliger's *Oratio I*, but he doubts the authorship and dismisses any reason to debate these allegations with "any such spirits" (*cum talibus ingeniis luctari non est animus*, p. 320, ll. 2392-93). Scaliger's *Oratio II* responds to this perceived indignity. Whereas the first oration depicts Scaliger as an advocate for Cicero and his imitators, the second discourse defends Scaliger's character and cause. In extolling his courage and his skills in writing, he decries Erasmus's moral depravity, his subtle subversions of Catholic dogma, and his blatant criticism of Ciceronian eloquence. In the second oration, moreover, Erasmus the man becomes the focus of condemnation; and, if Scaliger has always sought and never extinguished friendships, Erasmus has created controversy and encouraged enmity. The dispute continues with J. Maurisotus's *Contra Ciceronis calumniatores* (1550) and Scaliger's *Oratio III*, which, perhaps extant in several fragments, attempts to defend Latin over Erasmus's Hellenistic distortions of the language.

The publication of this exemplary edition attests to Scaliger's triumph over Erasmus's silence, and Scaliger is indeed fortunate to have Magnien to establish a text so accurately, to translate his Latin so faithfully, and to explain so fully the contexts of these important tracts. Even more remarkably, he describes the conflicts of continuity and change, and portrays a personal drama that derives from intellectual aspirations and human

ambitions. In brief, Magnien has brilliantly fulfilled the responsibilities of editor and invites readers to explain more completely the learning and rhetorical strategies that Scaliger employs to praise and to blame. (Donald Gilman, Ball State University)

Juan Luis Vives. *The Education of a Christian Woman: A Sixteenth-Century Manual*. Ed. and trans. by Charles Fantazzi. *The Other Voice in Early Modern Europe*. Chicago: University of Chicago Press, 2000. xxx + 343 pp. \$20 paper. Between 1996 and 1998, Fantazzi published the first complete English translation of Vives' *De institutione feminae Christianae*. It accompanies the meticulous critical edition of the complete text that he prepared with C. Matheussen as part of the *Selected Works of J. L. Vives* (Leiden, E. J. Brill, vols. 6-7). The purpose of that valuable edition was "to present this important text to the interested reader in a modern scholarly edition with minimal interpretive commentary" (*De institutione* 1: ix), and consequently, the introduction was succinct. Fantazzi's more recent translation, reviewed here, addresses a more specific readership as part of the series edited by Margaret L. King and Albert Rabil Jr., *The Other Voice in Early Modern Europe*, which publishes works by or about early modern women. Each volume in the series is introduced by King and Rabil, who review traditional male views of women and the female voices raised against them. Juan Luis Vives' treatise, in spite of its explicit support for the universal education of women, fits into the first category.

Fantazzi's excellent "prelude to the other voice in Vives" draws attention to the manual's impact throughout the sixteenth century, particularly in England, where it "laid the groundwork for the Elizabethan age of the cultured woman" (p. 3). It outlines the treatise's positive contribution—its defense of universal education for women; its unprecedented appraisal of their intellectual capacity, equal to any man's; and an apology in favor of the learned woman. It also acknowledges Vives' most unpalatable extremisms, such as his pessimistic

views of human nature and his fear of the body, which leads him to exalt chastity and inveigh bitterly against the female sex in highly declamatory style.

The subsequent account of Vives' life and works is a useful framework for understanding the treatise. He was born into a *converso* Jewish family of Valencia, some of whom were burned at the stake during Vives' life. This trauma can account for the treatise's pessimism and aggressiveness, and its extreme orthodoxy is characteristic of a man wishing to distance himself from his judaizing relatives. Fantazzi presents a remarkably well-documented overview of Vives' education, publications and travels, patrons and friends. The remaining sections, "Circumstances Surrounding the Composition of the *De institutione*," "Content and Analysis," "Sources and Cultural Background," "Translations and Later Influence," and the bibliography, complete an exhaustive introduction to the Valencian humanist.

Against the treatise's evident misogyny, Fantazzi describes the influential position of noblewomen in Spanish society and the numerous treatises and tracts on the *querelle des femmes* published earlier in Castilian and Catalan. Many of these pro-feminist works are dedicated to Castilian queens. One of them, Isabella the Catholic, had introduced the new humanist teachings into the education of well-born girls at court. Her daughter, Catherine of Aragon, followed the family tradition and insisted on reforms in women's education. At her request, Vives wrote *De institutione* and other minor works like *De ratione puerilis* (On a Plan of Study for Children) for Princess Mary.

Vives was undoubtedly as well acquainted with pro-feminist works as with the dour invectives of the detractors of women or the traditional views of the Church Fathers. The treatise's conventional harshness towards women, openly criticized in a letter by Erasmus, who hoped Vives would be more gentle with his own wife, is counterbalanced by its unrestrained praise of a happy marriage. Contrary to the misogynist tradi-

tion, Vives states that the goal of marriage “is not so much the production of offspring as community of life and indissoluble companionship” (p. 20).

Perhaps these sparks afford a glimpse of Vives’ contentment with his wife, Margarita Valdaura, and the treatise’s most troubling examples are no more than mnemonic devices and meditative techniques. Time-honored arts of memory prescribed the use of shocking images to recall material to be learned. The troubling passage describing the dedication of Vives’ mother-in-law to her syphilitic husband is so graphic that it made one stunned reviewer aptly exclaim, “This is the stuff of hagiography” (Constance Jordan, “More from ‘The Other Voice’ in Early Modern Europe,” *Renaissance Quarterly* 55 (2002): 271). But the passage can be better understood within the framework of a well-known technique of meditating on Christ’s humanity, in which the devout are asked to reconstruct every horrific detail of the passion to fill their hearts with devotion. With these methods, offensive as they are to modern sensibilities, Vives wanted to impress upon a young girl’s mind some basic precepts that would improve her moral behavior.

The elegant translation is based on the critical edition and translation mentioned earlier. To the present edition, Fantazzi has added highly informative footnotes and a useful index of biblical references. He includes a general index as well that blends the *index locorum* and *index nominum* of his previous translation and incorporates numerous topics suitable to the series’ aims. Fantazzi’s new edition is a testament to the best erudition and a pleasure to read. It is equally at home in a scholarly library and an undergraduate cultural studies course reading list. (Sol Miguel-Prendes, Wake Forest University)

Erasmii opera, vol. 1: *Notulae Erasmianae*, 1-4. Series edited by Alexandre Vanautgaerden. Brussels: La lettre volée à la Maison d’Érasme, 2001. 596 pp. 60 EURO. The new series *Notulae Erasmianae* is devoted to publishing the lesser-known texts of Erasmus (e.g., his poetry, pedagogical treatises, pamphlets, and

unedited correspondence), with a translation into French or Dutch accompanying the original Latin. The boxed set being reviewed here consists of the first four volumes in the series. Volume 1 is a collection of texts pertaining to Erasmus's polemic against Edward Lee in 1520: "Le grammairien, l'imprimeur et le sycophante ou Comment éditer une querelle théologique en 1520 (Érasme et Lee)," by Alexandre Vanautgaerden; "Lettre apologétique d'Edward Lee en réponse aux deux lettres d'Érasme," translated by Marcel A. Nauwelaerts; "Apologie d'Érasme de Rotterdam en guise de réponse aux deux invectives d'Edward Lee," translated by Alain Van Dievoet; and five epigrams, by Adam de Fulda, André Camicianus, Eobanus Hessus, and François Faber le Silésien. The second volume explores Erasmus's relationship with England, to which he made several trips to see friends like Thomas More, to search for patrons, and so forth: "Érasme ou les muses rendormies," by Alexandre Vanautgaerden; "Lettre d'Érasme au duc Henry," translated by Marie Delcourt; "Ode d'Érasme de Rotterdam pour dire les mérites de l'Angleterre . . .," translated by Alexandre Vanautgaerden and Alain Van Dievoet; and "Érasme et l'Angleterre," by Jean-Claude Margolin. Volume 3 contains Erasmus's *De civilitate morum puerilium libellus*, edited and translated by Franz Bierlaire as "Petit manuel de savoir-vivre à l'usage des enfants," along with an introductory essay, "*Habent sua fata libelli*," also by Franz Bierlaire. The fourth volume contains texts devoted to aging and death: "Poème sur la vieillesse à Guillaume Cop," edited and translated by Jean-Claude Margolin; "Déploration sur la mort de Jean Froben," edited by Alexandre Vanautgaerden and translated by Robert Deprez, Marie Theunissen-Faider, and Alain Van Dievoet; "Le *Chant alpestre* d'Érasme," by Jean-Claude Margolin; and "Bibliographie des travaux de Jean-Claude Margolin," by Alexandre Vanautgaerden.

This is a nice series that I can recommend without reservation to the readers of this journal. The idea of taking smaller, often-overlooked works of Erasmus and printing them along

with the texts they respond to and that respond to them is a good one, and the scholarly essays that contextualize the material are of high quality. This set is visually appealing—it won a design prize from the Type Directors Club of New York and comes in a box that reproduces a sixteenth-century book, even down to the title penned onto the edge to allow for horizontal placement on a bookshelf—and at 60 Euros for the set, the price is certainly right. It is worth noting that other parts of the publishing program of Le Musée de la Maison d'Érasme are of interest as well: *Le Cabinet d'Érasme*, a series of art books connected to the expositions and other activities of the museum; *Colloquia in museo Erasmi*, the proceedings of selected conferences held at the museum; *Nugae humanisticae sub signo Erasmi*, an annual publication beginning in 2000 devoted to humanistic studies; and *Melissa*, a journal with articles in Latin on Latinity from antiquity to the present. The museum itself, in a Gothic house in which Erasmus lived for six months in 1521, contains a fine working collection and is well worth a visit. (Craig Kallendorf, Texas A&M University)

Droz has added two volumes to its series of Calvin's *Opera omnia*: the exegetical *Commentariorum in acta apostolorum, Liber primus* (XII, 1) and *Liber posterior* (XII, 2). Like Calvin's commentary on the Gospel of St. John (see *Neo-Latin News* 49,1-2 (2001): 176-78), these volumes are edited by Helmut Feld. The first contains a useful introduction of 132 pages which gives information about earlier editions and translations, Calvin's sources, the content and significance of the Acts of the Apostles, and a bibliography. Both volumes have excellent indexes, which include sections for Biblical references, proper names, place names, and modern authors and editors (188 pages and 156 pages, respectively). Droz's commitment to the monumental and scholarly task of making Calvin's *Opera* available to the twenty-first century deserves both admiration and gratitude. (Jeanette Beer, Purdue University)

Elizabeth Jane Weston. *Collected Writings*. Ed. and trans. by Donald Cheney and Brenda M. Hosington. Toronto, Buffalo, and London: University of Toronto Press, 2000. xxxi + 448 pp. Since the establishment in the 1980s of a preliminary canon of the writings of early modern British women, the figures at its centre, such as Mary Wroth, Aemilia Lanyer, Mary Herbert, Elizabeth Cary, and Margaret Cavendish, have received a good deal of critical and editorial attention. Others, however, have been neglected: secular lyric is read in preference to devotional prose, for instance, and writings in English are unsurprisingly more widely studied than those in other languages. So, interest in women's writing in Gaelic and Welsh is at an early stage; an edition of the verse and letters of Mary Queen of Scots, whose preferred literary language was French, is a desideratum; and so, until the appearance of the volume under review, was an edition of the writings, all of which are in Latin, of the one Englishwoman to have a literary reputation in continental Europe, Elizabeth Weston (Westonia). Women poets writing in Latin around 1600 are by definition remarkable, and her work was, quite apart from its intrinsic merits, praised by Melissus and Heinsius. Until the 1970s, Weston was mostly studied by Czech scholars interested in Rudolphine Prague, and there is no mention of her in the first edition of IJsewijn's *Companion*, but times are changing: she does appear in the second edition of IJsewijn, she has been discussed by a number of writers since the 1970s, and there were two papers on her at the eleventh IANLS congress in 2000, with more to be expected at the twelfth. Weston's two main collections, the *Poëmata* of 1602 and the *Parthenica* of 1607 or 1608, are now available in an unattractive and quite expensive facsimile published by Ashgate in 2000, and the latter also in a more pleasing digital version freely available online as part of CAMENA (the Corpus Automatum Manhemense Electorum Neolatinitatis Auctorum), but many of her poems were never collected, and at least one was, by the late 1990s, known only from a photocopy of a lost printed *unicum*. This edition presents a text of the *Parthenica*,

collating textual variants from the *Poëmata* and other occasional publications of its contents, followed by all the poems not in *Parthenica* and a number of early tributes to Weston. There is a facing-page translation into English, a brief introduction, and some explanatory notes.

Its editors, Donald Cheney and Brenda Hosington, deserve the thanks of many scholars; they have made an important contribution to the study of early modern women's writing and to that of seventeenth-century Latin verse. Now Weston's work is available to the reader with Latin who previously had no access to the occasional verse, and to the Latinless reader as well. The book will surely enjoy a wide circulation, and rightly so. Cheney and Hosington are clear about the limitations of their work: the translations do not attempt to "do justice ... to the expressive qualities of the verse," some of the notes are admittedly "an open invitation to better-informed readers," and so on. In other words, this pioneering edition modestly renounces any claim to be definitive. However, it is not likely to be replaced in the near future, not least because acquisitions librarians are unlikely to be enthusiastic about purchasing multiple editions of the work of any neo-Latin author. It is therefore unfortunate that it does have a number of avoidable defects which will irritate or ensnare readers for years to come.

There are, for a start, some very odd moments in the translation, even though David Money, who is an excellent Latinist, checked it and "rescued it from numerous infelicities, ambiguities, and downright blunders." It occasionally lapses into nonsense: *Regni Bohemiae Archipincernae haereditarij*, for instance, comes out as "[of the] Heir to the Realm of Archipincern Bohemia" rather than "[of the] hereditary principal cupbearer of the kingdom of Bohemia." Elsewhere it betrays less drastic confusion: *equus auratus* is not "golden knight," as at one point, and hardly "knight of the golden spur," as at another, but simply "knight." At other points, it is very much *ad verbum* rather than *ad sensum*: for instance, the *quinque tui sonis discrimina oris*

for which Melissus praises Weston are surely not “the five different qualities in the sounds of your voice” but “the five languages you speak.” A number of other examples could be given.

The annotations are often useful, but they are not beyond criticism. Textual notes appear at the ends of poems rather than in the usual position at the foot of the appropriate page. Where a long poem is extant in two or three versions, as in the case of the first poem in *Parthenicon liber ii*, more than a page of collations may therefore follow it, to be used only by keeping several fingers at several points in the text. Some of the explanatory notes appear to have been put together in haste. Weston claims to be quoting Cicero on three occasions, and at each point, the editors confess that the quotation could not be identified, although all three are in fact easy to track down: one is from the *Epistolae ad familiares*, one is from the *De officiis*, and one is rephrased from the letters of Seneca (Weston was evidently, and interestingly, quoting from memory). Likewise a moment’s consultation of library catalogues should have allowed the editors to identify the Scaliger who worked on Ausonius as Joseph Justus, not his father, and the Caelius who is cited in Weston’s borrowed catalogue of learned women as Lodovico Ricchieri, alias Caelius Rhodiginus. The grammarian Agallis whom they cannot identify has a good clear entry in Pauly, which explains that the *pila* with the discovery of which she is associated is not “presumably a grammatical term” as they guess, but just a ball, as usual: Agallis claimed that Nausicaa was the inventor of ballgames. Finally, since this book will be the starting point for many readers interested in knowing more about Weston, the introduction might usefully have ended with a guide to further reading; at the very least, it might have mentioned the early account of her (and brilliant introduction to her milieu) in Robert Evans’s *Rudolf II and his World*.

All that said, it is worth repeating the point that this is a most welcome and useful edition. I have used it in my teaching, and students have responded warmly to it—one went out of her

way to say how much she liked the translation. None of them would have been reading Weston if it had not been for Cheney and Hosington. Jane Stevenson and Peter Davidson draw on it in their splendid *Early Modern Women Poets: An Anthology*, and the excerpts there will bring Weston's work to an even wider audience. It will, faults and all, be the foundation for all work on this remarkable cultural figure for years to come. (John Considine, University of Alberta)

Johann Heinrich Alsted, 1588-1638, Between Renaissance, Reformation, and Universal Reform. By Howard Hotson. Oxford and New York: Oxford University Press, 2000. xiv + 271 pp. £45. The Moravian philosopher-theologian and pedagogical reformer Jan Amos Comenius has attracted much scholarly attention, his teacher at the Calvinist academy at Herborn, Johann Heinrich Alsted, far less. Yet, argues Hotson, to appreciate more fully the reform programs of Comenius and of his colleagues Samuel Hartlib and John Dury, it is necessary to examine the intellectual climate and the store of reform ideas developed in central Europe which so influenced these men. For Hotson, it is Alsted, like no other, who best reflects the progress of the central European reformed movement during the early decades of the seventeenth century toward its goal of further reforming individual, church, and state and thus the philosophical, theological, and pedagogical traditions from which Comenius and his fellow reformers drew. In offering this tightly packed biographical study of Alsted, whose life spans both the heyday and subsequent dispersion of the reformed community of central Europe, Hotson has added significantly not only to our knowledge of an important reformer and certainly the greatest encyclopedist of the period, but also to our understanding of an era of European history of pivotal significance for the reformed movement.

Hotson has divided the greater part of Alsted's academic life into its Herborn, Heidelberg, and Marburg years. Each institution—the Calvinist academy at Herborn in the Rhineland at which the young Alsted studied and to which he later re-

turned as a professor of philosophy and theology; the University of Heidelberg, the old, conservative, and chief academic institution of the Palatinate, “the capital of Reformed central Europe” (p. 24); and the University of Marburg in Hesse, innovative or from a traditional standpoint radical in its attempt to include the questionable discipline of alchemy in its curriculum—made an indelible mark on Alsted’s developing thought. To most scholars Alsted’s mature thought, perhaps represented best in the second edition of his vast *Encyclopaedia* (1630), appears somewhat peculiar. But Hotson shows that when the aggregate is analyzed, many of its basic elements and certainly its roots are traceable to and thus representative of the reform programs Alsted had encountered at Herborn, Heidelberg, and Marburg.

Herborn, as Hotson notes, made an immediate and lasting impact on Alsted, for it was here that he became acquainted with and then sympathetic to a modified version of the utilitarian philosophy of the Frenchman Petrus Ramus, whose pedagogical principles were centered on simplicity and clarity and were hostile to the complexities of pagan philosophers, especially Aristotle. Breaking with the traditions of both scholastic and humanist pedagogy, the academy at Herborn offered a Ramist-based education, somewhat amended, whose streamlined curriculum focused on those disciplines considered essential for the rapid preparation of students for service to church and state. Herborn’s emphasis on simplicity, clarity, and order became a cornerstone of Alsted’s explicatory method.

At Heidelberg, where pure Ramist dialectic was passionately rejected in favor of the more sophisticated and much sounder logic of Aristotle, Alsted came under the tutelage of Bartholomaeus Keckermann. Like Alsted, Keckermann had received a Ramist-based education as a boy. But by the time he had joined the faculty at Heidelberg, Keckermann was an Aristotelian convert. If Herborn’s aim was the most efficient training of future pastors and state administrators, Hotson shows that Heidelberg’s was to prepare scholars able to enter the theo-

logical and hence confessional debates of the day. And in this polemical arena, a knowledge of Aristotelian logic was indispensable. But as Keckermann knew, Aristotle is difficult. Thus he attempted to make the complexities of Aristotelian thought, and for that matter of all philosophy, more easily digestible for his students by organizing and explaining them in Ramist fashion, adapted but still soundly based on the presentational methods of simplicity, clarity, and order. Realizing the efficacy of Keckermann's pedagogical approach of fusing closely the substance of traditional philosophy to Ramist form, Alsted adopted the method and then carried it further. Gradually he expanded the range of its application to include knowledge of universal scope.

Hotson reveals Marburg to be the main source of Alsted's interest in hermeticism. By the time of his arrival in 1606, the university had earned a reputation for its program in the natural sciences. Hotson points out that it was the first European university to establish a chair in medical chemistry. But within the realm of general chemistry, Marburg alone among reformed institutions was wont to include and thus to grant legitimacy to the practice of alchemy. In fact the university had attracted to its faculty a number of academic exiles who, in an unfettered climate not to be found elsewhere in central Europe, attempted to combine, no matter how paradoxical, Calvinist theology with alchemical science and occult philosophy. Alsted was attracted to this combinatorial possibility. Hence the hermetic pursuits of his Marburg professors and the writings to which he was there exposed help to explain what would become Alsted's lifelong interest in and devotion to the arts of alchemy, astrology, and memory.

In sum, Hotson paints Alsted as an eclectic and combinatorial scholar, the components of whose thought represent the variant traditions for educational experimentation and reform espoused at Herborn, Heidelberg, and Marburg. In the mass of published and unpublished work which Alsted produced, from his earliest boyhood writings to the first and second edi-

tions of his monumental *Encyclopedia*, in his responses both to the vicissitudes of Calvinism caused by the Thirty Years War and to the ecclesiastical controversies that polarized the reformed church of his day—controversies and crises which prompted Alsted's participation as a deputy at the Synod of Dort and his final escape from the Rhineland not to Holland or England but to Transylvania—in the millenarianism which undergirded much of his later life and in his ever-abiding zeal for further reform, Hotson always finds the seminal imprint of Alsted's three *almae matres*. As Hotson states in his *Introduction* (p. 14), "Our task is therefore clear: to place Alsted in the context of three institutions which most shaped him and to place these institutions in the context of three models of further reformation which in turn shaped them." Through careful prosopographical inquiry, Hotson has successfully completed his task, and in so doing he has made a valuable contribution to Oxford's *Historical Monographs Series*, by offering an intellectual biography of a man whose career and writings represent in a synthetic way much of the general tenor and influential power of the central European reformed movement of the early seventeenth century. (Michael Kumpf, Valparaiso University)

"De nostri temporis studiorum ratione" di Giambattista Vico: prima redazione inedita del ms. XII B 55 della Biblioteca Nazionale di Napoli, indici e ristampa anastatica dell'edizione Napoli 1709. By Marco Veneziani. *Lessico intellettuale europeo*, 92, *lessico filosofico dei secoli XVII e XVIII, strumenti critici*, 6. Florence: Leo S. Olschki Editore, 2000. LXI + 440 pp. Lit. 190,000. In the series *Lessico intellettuale europeo*, which now offers some eighty anastatic reprints and concordances of early modern philosophical texts, this is the seventh volume dedicated to the works of Vico, whose *Scienza nuova* (both 1725 and 1744 editions), *Orazioni inaugurali I-VI*, and *De antiquissima Italorum sapientia* have already appeared.

Besides the usual computer-generated lexical analyses, this volume is distinguished by an edition of unpublished material: a draft of this oration copied in a Neapolitan manuscript which the editor Nicolini dismissed as inferior to the 1709 edition. This version, which was copied by a scribe but contains some additions in Vico's own hand, is substantially the same as the published one, although there are a few interesting variants, as described on pp. XIX-XXIV of Veneziani's introduction.

This introduction also provides a useful outline of the intellectual and historical background of the work. As professor of rhetoric at the University of Naples, Vico delivered seven inaugural orations in Latin between 1699 and 1707. Inspired by the Austrian occupation of Naples in the summer of 1707, an event that aroused hopes of greater intellectual freedom, Vico delivered the last of these orations, *De nostri temporis studiorum ratione* (On the Educational Method in Our Time), on October 18, 1708. In the following year, the university decided to dedicate a series of studies to Charles III of Austria, and Vico revised his oration, which was published in 1709 with a dedication to Charles III and a preface to Cardinal Vincenzo Grimani. Beginning with an allusion to Bacon's *Advancement of Learning*, Vico's *dissertatio* offers reflections on contemporary teaching, comparing its methods and goals to those of the ancients.

While praising contemporary progress in the physical sciences, Vico emphasizes the centrality of rhetoric and poetry. Indeed, only the first quarter of the oration deals with logic and the natural sciences. After that point, Vico turns to the humanities, which he regards as neglected by the rationalists.

Several passages in Vico's oration reflect themes later developed in his *Scienza nuova*. In particular, his reflections on ancient and modern law anticipate observations made in Book 4 of that work, "On the Course of Nations," such as the fundamental distinction between natural and civil equity. Of all the disciplines included in Vico's survey, jurisprudence receives the most detailed analysis: in addition to his citing of Roman

laws and codes, Vico refers to legal thinkers such as Hugo Grotius, Jacques Cujas, Andrea Alciato, and the lesser-known French jurist Edmond Mérille (who does not appear in the *Scienza nuova*).

The topic of the *querelle des anciens et des modernes* naturally leads to a discussion of imitation and of the dangers of excessive classicism. As in his *magnum opus*, Vico posits what might be called the Homeric sublime: artists who create by imitating Nature are themselves inimitable. When Virgil imitates Homer, and Tasso imitates Virgil, such poets can only achieve a secondary sort of greatness. Creativity eschews servile imitation. Vico relates how Titian, when asked why he used such bold brush strokes, answered that he did so to avoid imitating either Michelangelo or Raphael.

In his conclusion, Vico observes that the need for modern universities is justified, but he laments the fact that the diversity of new disciplines has replaced the unity of Greek philosophy. In a utopian spirit, Vico proposed that the rectors of the University of Naples create a unified teaching suited to religion and the republic. Presumably he had in mind something like the union of philology and philosophy in the *Scienza nuova*. (David Marsh, Rutgers University)

Myrica: Essays on Neo-Latin Literature in Memory of Jozef IJsewijn. Ed. by Dirk Sacré and Gilbert Tournoy. Supplementa Humanistica Lovaniensia, 16. Leuven: Leuven University Press, 2000. viii + 690 pp. 49,57 EURO. In 1997, Jozef IJsewijn, the premier Neo-Latinist of the twentieth century, received a *Festschrift* (*Ut granum sinapis*, reviewed in *Neo-Latin News* 46,3-4 (1998): 169-71) containing essays written by a number of distinguished colleagues in Europe and the United States. *Myrica*, which unfortunately appeared after IJsewijn's untimely death, includes essays written in his honor by his Belgian colleagues and by his students. It begins with a memorial poem by Marc van Rooij, a brief "Ritratto di Jozef IJsewijn (1932-1998)" by Dirk Sacré, and a monumental "Bibliography of Jozef

IJsewijn, 1956-2000," which covers more than a hundred pages, by Gilbert Tournoy. Then come twenty essays on various topics in Neo-Latin Studies: "Ludovico Lazzarelli's *Fasti Christianae religionis*: Recipient and Context of an Ovidian Poem," by Angela Fritsen; "Giovanni Gigli and the Renaissance of the Classical Epithalamium in England," by Gilbert and Godelieve Tournoy-Thoen; "April in Paris (1514): J. L. Vives Editing B. Guarinus. A New Vives 'Princeps', a New Early Vives Letter and the First Poem in Praise of Vives," by Marcus de Schepper; "Erasmus, Rhetoric, and Theology: The *Encomium matrimonii*," by Marc van der Poel; "In Praise of Brabant, Holland, and the Habsburg Expansion: Barlandus' Survey of the Low Countries (1524)," by Ari Wesseling; "Les explorations d'Hannon de Carthage et de Pythéas de Marseille: lectures plurielles de témoignages fragmentaires au XVI^e et au XVII^e siècle," by Monique Mund-Dopchie; "Theory and Practice of the Journey to Italy in the 16th Century: Stephanus Pighius' *Hercules Prodicus*," by Marc Laureys; "From North to South: Some New Documents on Lipsius' Journey from Leiden to Liège," by Jeanine De Landtsheer; "The Scottish Doctor William Barclay, His *Album amicorum* and His Correspondence with Justus Lipsius," by Jan Papy; "Just Pricing and Profit Making in Late Scholastic Economic Thought," by Toon Van Houdt; "A Greek *Xenion* in Latin Dress: Nicolaus a Wassenaer and Theodorus Schrevelius," by Hans van de Venne; "Wendelinus versifex: The Latin Poetry of a 17th-Century Polyhistor," by Andries Welkenhuysen; "For He Rides the Surf of the Mighty Tide," by Arthur C. Eyffinger; "Town and Gown in the Dutch Golden Age: The Menippean Satires of Jan Bodecher Benningh (1631) and 'Amatus Fornacius' (1633)," by Ingrid A. R. De Smet; "*Melissomachia*: An Unpublished Epic from the Brussels Jesuit College (1652)," by Dirk Sacré; "Daniel Papebrochius, S.J., and His *Propempticon* to Three Flemish Jesuits Leaving for the China Mission (Louvain, 2 December 1654)," by Noël Golvers; "'Displacuit multis, multis mea forte placebunt': Janus De Bisschop (*fl.* 1686-1700), deux poèmes néo-latins inédits et quelques lettres

destinées à Jacobus Gronovius," by Rudolf De Smet; "The *Liber congregationis maioratus Silveducensis*: A Register of a 17th-Century Leuven Student Fraternity," by Michiel Verweij; "Rollariensia Latina (1775-1875): une première exploration," by Paul Thoen; and "Imitating Petronius: H. C. Schnur's Petronian Supplement," by Christian Laes. There are two indices, of names and of manuscripts.

Some comment on the unevenness of the essays is almost de rigueur in reviews of *Festschriften*, but this is not the case here, for the essays are of uniformly high quality in this volume. The essays on Lazzarelli, Gigli, Barclay, Schrevelius, Papebrochius, De Bisschop, and the *Liber congregationis* are especially successful, presenting editions of little-known texts along with analyses of why those texts merit further study. Two other essays—a life and list of works of the Belgian polyhistor Godefridus Wendelinus and a survey of the Latin literature produced in Roeselare (a city in West Flanders) between 1775 and 1875—provide other tools for further scholarship, and the essay on the *Melissomachia* succeeds admirably in whetting our appetite for the critical edition that is now underway. Wesseling, Mund-Dopchie, Laureys, and De Landtsheer explore various aspects of Neo-Latin travel literature, from the letters and literary works recording the travels of important people to their value as propaganda and their roots in the travel literature of antiquity. The essays of van der Poel, Van Houdt, and De Smet are the solid, bread-and-butter studies on which basic scholarship rests, but the volume also contains its share of surprises: the discovery of a new letter by Vives, a link from Grotius to recent *fin de siècle* musings on culture and civilization, and a study of the supplement to Petronius' *Satyricon* by the late Harry Schnur, one of the most gifted Latinists of the twentieth century.

In short, this volume reflects both the range of interests of its dedicatee and the high level of scholarship for which he was known. In every way, it is a fitting tribute to his memory. (Craig Kallendorf, Texas A&M University)

The Jesuit Ratio Studiorum: 400th Anniversary Perspectives. Ed. by Vincent J. Duminuco, S.J. New York: Fordham University Press, 2000. xii + 308 pp. \$29.95 cloth, \$19.95 paper. In 1548 the first Jesuit school was founded in Messina, Sicily, to be followed within the next few years by some thirty more, including the one that would eventually evolve into the first real Jesuit university (the Gregorian University in Rome). Before the end of the century Jesuit education had expanded into Macau in east Asia and into Japan, and by 1773, when the Society of Jesus was suppressed by the pope, there were 800 Jesuit educational institutions around the world. They educated Descartes, Molière, and Voltaire, and they hired Palestrina and Chapentrier to teach their students music.

The Jesuits, in other words, were the first real teaching order within the Catholic church, and they inspired other religious orders along the model they developed. This model began with the so-called “Parisian method” by which the founding members of the order had been trained: the students were divided into classes (*lectiones, ordines, regulae, loci*), through which they progressed in a graduated system; the students became active learners through a series of classroom exercises (*disputationes, theses, themata, repetitiones, argumenta, conferentiae, concertationes*, etc.); and the students imbibed wisdom and eloquence from great drama by acting in plays. But Jesuit education became distinctive by combining the *modus Parisiensis* with the basic features of pre-university humanistic training as it was developed in Renaissance Italy. The curriculum for the early classes therefore rested heavily in the classics, with the goal being a Christian *vir bonus dicendi peritus*, a person of *pietas* who was able to function successfully in the world, not cloistered from it.

The central document around which this educational model was developed was the 1599 *Ratio studiorum*, which provided guidance in turn for the areas of administration, curriculum, method, and discipline. Four hundred years later, Fordham

University sponsored a conference to examine this widely influential Neo-Latin document, from which the volume being reviewed here emerged. The volume contains the following essays: Howard Gray, S.J., "The Experience of Ignatius Loyola: Background to Jesuit Education," with a response by George Aschenbrenner, S.J.; Gabriel Codina, S.J., "The 'Modus Parisiensis'," with a response by Louis B. Pascoe, S.J.; John W. O'Malley, S.J., "How the First Jesuits Became Involved in Education," with a response by John Elias; John W. Padberg, S.J., "Development of the *Ratio Studiorum*," with a response by Jenny Go; Rosemary A. DeJulio, "Women's Ways of Knowing and Learning: The Response of Mary Ward and Madeleine Sophie Barat to the *Ratio Studiorum*"; John W. O'Malley, S.J., "From the 1599 *Ratio Studiorum* to the Present: A Humanistic Tradition?"; and Vincent J. Duminuco, S.J., "A New *Ratio* for a New Millennium?". There are also two appendices which contain the English texts of two recent documents designed to guide Jesuit education in the present day: *The Characteristics of Jesuit Education* and *Ignatian Pedagogy: A Practical Approach*.

As with all volumes like this, one can complain that some of the essays are better than others and that some of the material is little more than a rehashing of books and articles previously published elsewhere. This is, nevertheless, a worthwhile contribution to recent literature in Neo-Latin studies. Directly or indirectly, the *Ratio studiorum* has had a greater effect on more people than most other things written in Latin, and this collection of essays shows clearly that Neo-Latin has much to contribute to the history and theory of education. It is worth noting that Boston College has sponsored two conferences on Jesuit education, with the proceedings of the first one already in print (*The Jesuits: Cultures, Sciences, and the Arts, 1540-1773* (Toronto: University of Toronto Press, 1999)). Twenty years ago contact between Neo-Latinists and the Jesuit educational system was mostly limited to an occasional rare book with an inscription like *Collegii Rom. Societ. Jesu Catal. Inscr.*, which indicated that it once resided in the library of a Jesuit college before mak-

ing its way into a library like the Morgan or the Beinecke. Since the publication of John W. O'Malley's magisterial *The First Jesuits* (Cambridge: Harvard University Press, 1993), however, more and more attention has been devoted to the *Ratio studiorum* and what it has produced. One can only hope that this trend will continue. (Craig Kallendorf, Texas A&M University)

Latin Bibliography 15th Century to 2001. 2nd CD-ROM edition. World Bibliographies on CD-ROM. Munich: K. G. Saur, 2001. 1,520 EURO. This single CD-ROM contains approximately 395,000 entries from 140 countries covering material written in Latin from the fifteenth century to the present day. Reflecting the worldwide importance of Latin as a language of culture and education, the bibliography covers theology, philosophy, science, works of humanism, official ecclesiastical writings, Latin Bible translations, editions of classical authors, and Neo-Latin literature in general during its entire history.

The bibliographical entries, which have been entered in MARC format, can be called up and printed either as a brief list or as full records. The bibliography can be accessed via twenty-two search criteria: keyword, author, keyword in author, title, keyword in title, subject heading, keyword in subject, series, series number, place of publication, country, publisher, publication year, form of material, language, publication type, Library of Congress classification number, Dewey classification number, ISBN/ISSN, author/title-acronym, title key, and record number. These search criteria can be combined and limited at will, making it easy in theory to find out, for example, how many editions of Seneca were published in Paris in the sixteenth century or how many Latin sources may be found from the reign of emperor Charles V. The search engine is quite user-friendly, with an extensive on-line help function and a Windows interface available in English, French, German, Spanish, and Italian.

In order to get at least an impressionistic feel for this database, I tried it out with another scholar who, like me, has done bibliographical work on Latin sources ranging through this period. Her area of expertise is demonology, and when she did a subject search in this area, she immediately turned up references to books she did not know about. On the other hand, several admittedly obscure books she has used in the past do not appear at all under an author or title search. I tried a combined search, for editions of Virgil printed before 1600, and got 315 books. A closer look, however, reveals that the 1501 Aldine Virgil, for example, is entered five different times, so that there are actually far fewer than 315 different books in this bibliography. By comparison, the same search on World Cat yields 604 books; again there are multiple entries, but there are clearly more editions to be found there. I also tried a narrower search, of Virgil editions printed in Venice before 1600. After the duplicates were purged, the bibliography gave eight entries, out of the 132 known to me.

This bibliography is certainly a useful way to begin a search of this material: for the scholar interested in Neo-Latin sources, publications in the vernacular are conveniently purged away. In the end, however, I have hesitations about whether the current version is worth its hefty price tag. World Cat, of course, is not free either, but most scholars can access it at no cost through their university library, and at this point its database contains more books relevant to this field than the CD-ROM bibliography does. This CD-ROM bibliography, however, bears watching. It is being updated, and the second edition, which is sold at a 33% discount to those who bought the first edition, contains almost 100,000 more entries than the first edition but costs a thousand marks less. I suspect that databases like these will always be plagued with multiple entries for the same book and maddening inaccuracies, but if the number of entries continues to rise dramatically while the price falls proportionally, this CD-ROM may become a good investment a few years from now. (Craig Kallendorf, Texas A&M University)