essays invite the reader to consider historical documents and aesthetic works no longer as isolated objects of specialized study but now as parts of a social text—a text constituted not only by economic forces and class ideologies but also by the complex ideologies of sexual difference” (xxxix). Can the past ever be the same again? Not if *Rewriting the Renaissance* is any indication of the new direction in which scholarship is headed.

JACQUELINE MURRAY, *University of Windsor*

German Mystical Writings, edited by Karen J. Campbell; Foreword by Carol Zaleski. The German Library 5, New York: Continuum, 1991, Pp. XI, 269.

This edition of *German Mystical Writings* is one of the latest in a proposed series of one hundred volumes, whose aim it is to publish representative examples of German literature from its earliest beginnings to the present. Within the pre-Fifteen-hundreds period, some examples of medieval narrative have appeared, including *Tristan and Isolde*, as well as a volume on *German Humanism and Reformation*. By choosing German mysticism, the editor has focused on a field to which little attention has been paid by contemporary researchers, but which nevertheless represents an area of world literature in which Germany has made a significant contribution. While tendencies towards mysticism exist in practically all major world religions, regardless of time period or geographical region, in christianity, it tends to be a phenomenon more commonly found in southern and western Europe (cf. Bernard de Clairvaux, Teresa de Avila), Germany being the notable exception to this rule. Whether or not German mysticism represents, as the “Foreword” claims, “the most remarkable flowering of mystical speculation in the Christian West” (XII) is debatable, but there cannot be any doubt that it provides some of its finest examples. Of these, the editor has made a judicious selection. The works presented span a full five hundred years and provide a well-balanced sampling of German mystical writings. They take us from the medieval world of Hildegard von Bingen to the threshold of the Enlightenment, with the late Baroque poetry of Angelus Silesius. Not only has the editor’s selection provided an excellent historical overview, but she has also been able to capture the two major branches of German mysticism: its sensitive and its speculative aspects, aspects which the “Foreword” terms “bridal mysticism (Brautmystik)” and “mysticism of being (Wesensmystik)”.

The actual texts are preceded by a “Foreword” which makes an especially valid point by explaining that the aforementioned separation of the two branches of mysticism is somewhat artificial as they are compatible, mutually complementary, and indeed, historically intertwined. In her “Introduction”, J. Campbell provides a good general definition along with a concise history of the movement, and also

points to the legacy of older mysticism, as it is reflected in the works of the Romantics, and in those of twentieth century writers and artists. Text excerpts, which in most cases rely on accepted, standard translations, include works by the important medieval mystics, such as Hildegard of Bingen, Mechthild of Magdeburg, Meister Eckhart, Seuse and Tauler, and two anonymous texts as well, of which the latter, the *Theologica Germanica*, gained fame because it was edited by Martin Luther. Of the later period, the editor chose the two most important Baroque mystics, Jacob Boehme, and Angelus Silesius. That two women figure prominently among the major writers presented is no accident. Especially in older German mysticism, female authors played a pivotal role. To claim, however, as some critics have done, that the sensitive branch of mysticism is a female domain is a gross oversimplification. The highly erotic depictions of "Jesus-Minne" in Angelus Silesius' work are proof that mysticism is not tied to a specific gender perspective.

For the student of German literature, it is somewhat unusual to find medieval mysticism in the same volume as mystical poetry of the seventeenth century, but this presentation has the advantage of showing the continuity of literary traditions to which the editor alludes in her erudite "Introduction". Altogether, the book is a very worthwhile undertaking. Although authors such as Albertus Magnus, Daniel Czepko, or Friedrich von Spee, may be missed by some readers, their inclusion would have required a much larger book than the scope of the series would have permitted, and to select, of course, always means to leave out.

MANFRED K. KREMER, *University of Guelph*

Angelo Poliziano. *Lamia. Praelectio in priora Aristotelis Analytica*. Critical edition. Introduction and Commentary by Ari Wesseling. Leiden: E. J. Brill, 1986. Pp. xxxviii, 124.

This book provides the first critical edition of Angelo Poliziano's *Lamia*, or *Praelectio in priora Aristotelis Analytica* (1492). With this work Poliziano began the series of lectures on Aristotle's *Analytica* which he delivered at the University of Florence. In this discourse he defends himself against those fervent adherents of neoplatonism and scolasticism who refused to give him, the cultivator of rhetoric, the right to devote himself to their subject of study. Poliziano proclaims that the grammarian's sphere of research encompasses texts from all the disciplines; and on this premise he elaborates his well-known manifesto of philology. Ari Wesseling asserts with good reason that it is probably in this manifesto that "the task of philology was proclaimed for the first time in later European history" (p. xxi). Wesseling's sound analysis of Poliziano's proclusion underlines the extent to which