
ERIKA RUMMEL

The past two years have seen the publication of a number of Erasmian texts and translations. The Toronto Collected Works of Erasmus added two volumes to its correspondence series, which now covers the years up to 1521 (vols 7 and 8, trans R.A.B. Mynors, ann P.G. Bietenholz). Two volumes were also added to the literary and educational series (vols 27 and 28, ed. A.H.T. Levi). They contain some of the most famous of Erasmus’ writings: The Praise of Folly, The Complaint of Peace, The Education of a Christian Prince, The Ciceronian, Panegyricus, and Julius exlusus (trans and ann B. Radice, M.J. Heath, B.I. Knott). The Paraphrase of Mark (vol 49, trans and ann E. Rummel) appeared in the New Testament series (ed. R.D. Sider), and the Spiritualia series (ed. J. O’Malley) made its debut with a volume containing the Enchiridion and two treatises on contempt of the world and on the Christian widow (vol 66, trans and ann Ch. Fantazzi, E. Rummel, J. Tolbert Roberts). The three-volume set Contemporaries of Erasmus: A Biographical Register of the Renaissance and Reformation (eds P.G. Bietenholz and Th. A. Deutscher) is now complete.


A previously unknown letter by Erasmus was discovered in the Herzog August Bibliothek in Wolfenbüttel, Germany. The text is published by E. Rummel in ‘Ein unbekannter Brief von Erasmus an Christoph Truchsess

A number of collections of essays and papers have appeared during the past two years. El Erasmismo en España (Santander: Sociedad Menendez Pelayo 1986) records the proceedings of a conference held at the Biblioteca de Menendez Pelayo in 1985 (edited by M. Revuelta Sañudo and C. Morón Arroyo). It is an important complement to Marcel Bataillon’s classic study Erasme et Espagne, which is given its proper place in the history of Erasmian scholarship in M. Revuelta Sañudo’s and D. Devoto’s prefatory pieces. Other contributions to the volume discuss the fortuna of Erasmus’ works in Italy (S. Seidel-Menchi), his biblical scholarship, and the controversies generated by his edition of the New Testament (N. Fernández Marcos and E. Fernández Tejero, M. Avilés Fernández, M.A. Pérez Priego). Of special interest in this context is Carlos Gilly’s article concerning a recently discovered polemic against Erasmus and Reuchlin by Elio Nebrija, the text of which is printed here for the first time. Individual Erasmian works – his style manuals, the Apophthegmata, and De contemptu mundi – are discussed in articles by A. Cilveti Lecumberri, E. Llamas Martínez, and L. López Grigera. Erasmus’ influence on the spiritual and intellectual life of Spain is traced by M. Andrés Martín, J. Pérez, A. Huerga, A. Delgado Gómez, and F. López Estrada. Spanish humanists and theologians who came into contact with Erasmus and his writings are discussed by C. García Gual (on Antonio de Guevara), A. Alvar Ezquerra (on Alvar Gómez de Castro), B. Monsegú and E. Rivera de Ventosa (on Vives), M. Firpo, M. Morreale, D. Briesemeister, F. Abad, J.V. Ricapito (on Juan and Alfonso Valdés). Broader topics are dealt with by C. Morón Arroyo (‘El sistema de Erasmo’), V. Muñoz Delgado (‘Nominalismo, Logica y humanismo’), T. de Azcona (‘El hecho episcopal hispánico en
tiempo de Carlos V'), V. Pinto Crespo ('La herejía como problema político') and J.I. Tellechea Idígoras ('El Protestantismo castellano').


In 1988 the Wolfenbütteler Abhandlungen zur Renaissanceforschung published volume 7, Erasmus und Europa (ed. A. Buck), which contains articles on Erasmus and the Netherlands (L.-E. Halkin), France (J.-C. Margolin), Spain (D. Briesemeister), England (H. Schulte-Herbrüggen), and Hungary (A. Ritook-Szalay), as well as articles on miscellaneous topics by O. Herding ('Erasmus - Frieden und Krieg'), P.G. Schmidt ('Erasmus und die Mittellateinische Literatur'), B. Haegglund ('Erasmus und die Reformation'), M. Knops (on a German translation of the adage Aut regem aut fatuum nasci oportet) and C. Reedijk ('The Leiden Edition of Erasmus' Opera Omni in a European Context').

Dix Conferences sur Erasme (Paris-Geneva: Champion-Slatkine 1988) records the proceedings of a conference organized by the University of Basel at the Centre Culturel Suisse in Paris, 1986. The volume contains papers dealing with two Erasmian works, the Praise of Folly and the
Colloquies, a preface by L.-E. Halkin, and concluding remarks by J.-C. Margolin. Contributors are Marc Fumaroli (‘L’éloquence de la Folie’), Marcel Tettl (‘L’Eloge de la Folie: Captatio Benevolentiae’), J. Chomarat (‘L’Amour dans L’Eloge de la Folie et les Colloques’). Various aspects of the Colloquies are examined by E. Kushner (on argumentation in utramque partem), J.-C. Margolin (on rhetorical techniques in the colloquy ‘Echo’), F. Bierlaire (‘La première edition falsifiée des Colloques’), R. Hoven (Le Conflictus Thaliae et Barbarici: un Colloque d’Erasme?’); Charles Béné and A. Godin on two controversial colloquies, ‘Naufragium’ and ‘Per-eigrinatio religionis erga,’ and A. Chastel on Erasmus, ‘L’ennemie de la magnificence.’

The proceedings of the Erasmus Symposium held in Rotterdam in 1986 have appeared under the title Erasmus of Rotterdam: The Man and the Scholar (Leiden: Brill 1988), eds J. Sperna Weiland and W.Th.M. Frijhoff. The book is divided into three sections, with individual introductions by the editors, entitled ‘Power Relations,’ ‘Education and the World of Learning,’ and ‘Images.’ The first section, which deals with Erasmus’ relationship with secular and ecclesiastical powers, contains essays on Erasmus and the bishop of Cambrai (R.J. Schoeck), Ferdinand of Habsburg (J.-C. Margolin, mentioned above), and the Fifth Lateran Council (N.H. Minnich); on Erasmus’ counsel on the Turkish campaign (A.G. Weiler), his views on the subject of communal goods (M. Isnardi-Parente), his controversies with Latomus, the Spanish Orders, and Alberto Pio (M. Gielis, E. Rummel, C.L. Heesakers), and his last will (P.P.J.L. Van Peteghem). In the second section, dealing with learning and education, we find essays on some of Erasmus’ educational writings (M. Marin, J.K. Sowards, B.I. Knott), on Erasmus as a translator and textual critic (B. and E. Ebels, H. de Jonge, D.F.S. Thomson), as a commentator on his times (G. Chantraine), and on Erasmus and his friends and correspondents (J. den Boeft, J. Olin, C.S.M. Rademaker). The third section offers three interpretations of Erasmus. C. Augustijn concentrates on Erasmus’ image in Germany; B. Mansfield offers a study of Erasmus’ image as a champion of moderation and tolerance; and N. Van der Blom contributes some interesting examples of ‘Erasmus-promotion’ in Holland.


*The Erasmus of Rotterdam Society Yearbook,* devoted exclusively to articles on Erasmus and now in its eighth year, has announced a new feature. It endeavours to publish short monographs on Erasmus, the first of which appeared in its 1986 issue: ‘A Study of the Collaboration between Erasmus of Rotterdam and His Printer Johann Froben . . .’, by S.D. Shaw.


Among articles published during the period in consideration the following have been brought to our attention:
R. Baldwin ‘Peasant Imagery and Bruegel’s “Fall of Icarus”’ *Konsthistorisk Tidskrift* 15 (1986) 101-14


P.G. Bietenholz “‘Haushalten mit der Wahrheit”: Erasmus im Dilemma der Kompromissbereitschaft' *Basler Zeitschrift für Geschichte und Altertumskunde* 86 (1986) 476-506


R. Coogan ‘The Pharisee Against the Hellenist: Edward Lee Versus Erasmus’ *Renaissance Quarterly* 89 (1986) 476-506

M. Cytowska ‘L’Eloge de la Paix depuis Erasme jusqu’à Jan Kochanowski’ *Eos* 75 (1987) 401-411


