Beyond breaking new ground in these respects, Dowling has summarized and brought up to date ideas that are fundamentally familiar, but has done so in an articulate, lucid and convenient manner. Should the work find its way into a soft-cover edition, we may confidently expect it to serve as standard fare on reading lists for advanced undergraduates.

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Bernard O'Kelly and Catherine A.L. Jarrott. *John Colet's Commentary on First Corinthians*. Binghamton: Medieval and Renaissance Texts and Studies, 1985. Pp. 352. \$20.00.

Recently the name of John Colet has received new attention from Renaissance scholarship. The founder of St. Paul's school and Dean of St. Paul's is well known for his educational work. He was a close friend of Erasmus and the confessor of Thomas More. Colet's intellectual inspiration encouraged other, more famous people in the pursuit of Renaissance educational objectives.

Until lately Renaissance scholars had largely ignored the necessity of theological studies to a fuller understanding of Renaissance humanism. Formerly the theology of the humanists prior to the Reformation was simply discarded as medieval scholasticism. The attention being given now to the theology of Erasmus and other Renaissance humanists has subsequently aroused new interest in John Colet.

John Colet's commentary on Paul's First epistle to the Corinthians has now been given to us in a new translation with a fully annotated text and an interpretative introduction. This new translation by O'Kelly and Jarrott has greatly facilitated this new Renaissance interest. It is the first new English translation from Colet's Latin text since the work of John Lupton in 1874. Prior to that time, there was only the transcription of First Corinthians by Peter Meghen, who was Colet's scribe. Like Lupton, O'Kelly has made his own transcription from Colet's holograph, which is located in Cambridge University Library under the designation Gg. iv. 26. While O'Kelly does not seriously fault the work of Lupton, his translation is a definite improvement. He has faithfully reproduced the Latin text except for obvious slips, contractions and abbreviations which are corrected in the body of the text and then the original forms recorded in notes. The Latin and English texts are on opposing pages whereas Lupton had followed his English translation with the Latin text. The principal biblical quotations and allusions have been identified. O'Kelly also has referred to Meghen's text, pointing out the variant readings that are particularly suggestive or significant. Since original punc-

tuation was sparse, O'Kelly has added enough to assist the reader's understanding.

It is in the matter of the marginalia that O'Kelly shows the greatest improvement over both the Meghen and Lupton texts, which omitted the marginal insertions and only translated them in footnotes. O'Kelly has reproduced the marginal drawings. He believes they not only interest the reader but sometimes will illuminate the text better than a verbal description. These drawings are fascinating as headings to chapters and also as illustrations within the body of the text.

O'Kelly chose not to revise Lupton's edition. While commendable for its graceful style, Lupton's anachronism of language in the use of the Authorized Version was really unrepresentative of the tone and character of Colet's original Latin. Therefore, this newer translation attempts to convey the sense as Colet likely understood it. Colet's biblical Latin has been literally translated and the meaning of Latin archaisms translated into English, hopefully in the manner understood in the sixteenth century.

The translation is couched in a monograph complete with an interpretative introduction, extensive endnotes to all sixteen chapters of the translated text, and a concluding general and scriptural index. While there is no bibliography, the endnotes are replete with references to all the primary and secondary sources on John Colet. Within themselves, these notes provide a comprehensive understanding of Colet's ideas in educational and ecclesiastical reform as perceived by current Renaissance scholarship.

The introduction provides the uninitiated with a careful view of the thought of John Colet. He is depicted as a Renaissance scholar very concerned with reform yet untouched by the theological conflicts of the Reformation. Distinctively, Colet presented the apostle Paul in the context of apostolic times showing that his writings were "Renaissance" in that they were historical compositions, and not "Medieval" in the sense of the disputatious writings of the Schoolmen. As a transitional humanist emerging from Scholasticism, Colet was inspired by both the Platonism of Marsilio Ficino and Pico della Mirandola, and the cosmology of Dionysius the Areopagite. Although his chief sources were the Bible, the patristic writings, Plato and Aristotle, he was also indebted to the major philosophical and theological European and Mediterranean writers of his past.

While Colet was usually not thought of as a writer, he was probably the foremost thinker in England during the reigns of Henry VII and Henry VIII. O'Kelly points out that it is easy to oversimplify Colet and at the same time distort certain emphases of his thought. Writers along the way have attempted to identify him as a Protestant, a Platonist, or a "Christian Humanist" (p. 16). In the past Colet's views on superstition, purgatory, mar-

riage and civil law have been given a misleading emphasis. Such secondary issues have often clouded his permeating ideas on the unity of the cosmos, the world of intelligibles, and revolutionary reform. O'Kelly has produced this excellent translation of Colet's First Corinthians so that current scholarship may seek afresh to understand the thought of this "last great exponent in Western Europe of a Christian world vision" (p. 12) in its coherent, intrinsic autonomy.

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Benjamin G. Kohl. *Renaissance Humanism, 1300-1550: A Bibliography of Materials in English*. New York and London: Garland Publishing, 1985. Pp. xxii, 354. \$53.00.

Bibliographers are among the underappreciated heroes of scholarship. The laborious, often tedious task of assembling huge listings of sources is unimaginable to many of those scholars whose own work would have been much more difficult, if not impossible, except for the existence of such compendia. Works such as Roland Bainton's *Bibliography of the Continental Reformation, Materials Available in English*, Crosby, Bishko and Kellogg's, *Medieval Studies: A Bibliographical Guide*, and the annual appearance of the *Bibliographie internationale de l'humanisme et de la Renaissance* are fundamental contributions both to the active research life of contemporary scholars and to the pedagogical function of university teachers. Without such books we should all be professionally poorer.

To this list of now invaluable bibliographies must be added Kohl's *Renaissance Humanism, 1300-1550: A Bibliography of Materials in English*. Kohl's work arose from his teaching responsibilities at Vassar and grew as he considered the needs of undergraduate and graduate students in the disciplines pertinent to Renaissance studies and of scholars who are not specialists but need access to the basic texts of the field. It is consequently a large list enjoying almost 3100 entries, two indices (subjects and authors) and a detailed, useful structure that segments the materials into two halves composed of 19 chapter altogether, many of which are subdivided internally. The first half of the book consists of "journals, reference tools, surveys and works in the several genres of Renaissance humanism. The second half (Chapters IX-XVIII) provides a section on the medieval background followed by a chronological and geographical survey of the sources and studies on Renaissance humanism from the dawn of the movement in Italy ... to its spread to England, France, Iberia, Lowlands, Germany and Eastern Europe to ca. 1550