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

(xxi)." Altogether, then, the structure imposed by Kohl on his listing is rational and even instructive in itself.

There is very little else in the book besides the actual bibliographical entries. There is a short introduction containing an extremely brief and schematic definition and history of humanism and the criteria for the use of the listings. Each chapter has a paragraph – at most two – by way of introduction and description. And there are the two very well organized indices. The book strives ambitiously to be a complete listing of materials in English up to the early 1980's, with the exception of reviews and unpublished dissertations. And Kohl has succeeded remarkably in this stupendous task. Of course, any specialist willing to do further work can find omissions (for example, I note that *History of Education* does not appear among the 60 journals surveyed, despite its publication of articles on humanism and education; *Renaissance and Reformation*, though, is included). This is not the point to stress, however. Rather Benjamin Kohl should be applauded for providing a wonderful tool for students and teachers of Renaissance studies and humanism. It is a book that will prove its value repeatedly and that should be brought up to date regularly to ensure its continuing usefulness.

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Horton Davies. *Like Angels from a Cloud. The English Metaphysical Preachers 1588-1645*. San Marino: Huntington Library, 1986. Pp. ix, 503. \$38.00.

Readers who come to this book, as I did, with admiration for Professor Horton's *Worship of the English Puritans* (London, 1948) or his magisterial *Worship and Theology in England* (5 vols.; Princeton, 1961-75) are likely, as I was, to be quite disappointed. It deserved to be better produced than it is. A large quantity of useful information is diminished in value by some poor organizational decisions and needless repetition (see below for both), or by logically incoherent sentences (e.g., pp. 217, 317, 377), faulty syntax (237, 249, 360), and frequent inaccuracies in the transcription of illustrative passages (quotations on pp. 77, 111, 116, 119, 121, 197, 279, 323, 369, 374, 425, and 478, for example, each contain from one to eight errors). Too often the only reason given for including an illustrative example is that it is "interesting," "fascinating," "intriguing," "worthwhile," or "significant." Occasionally paragraphs seem to have wandered in from some other place (see pp. 280, 447). While none of these problems can in itself be called "major," they accumulate into a considerable amount of irritation and, ultimately, frustration.

Professor Horton divides his material into eleven chapters. The first three show that metaphysical preachers may be Calvinist as well as Arminian; il-