developed so well because an economy of scale permitted not only the continuing construction of patrician palaces but also furniture, cassone, and the terra cottas, the principal decorative arts of the Florentine Renaissance. In other words, Goldthwaite shows convincingly that the Florentine decorative arts became not only beautiful but relatively cheap. Not the least among Goldthwaite's many achievements is that he has written the first study of the Florentine economy that will be, for the foreseeable future, indispensable reading for all art historians of the Italian Renaissance.

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Troy D. Reeves. *An Index to the Sermons of John Donne*. Elizabethan and Renaissance Studies, 95. 3 vols. Salzburg, Austria: Institut Für Anglistick Und Amerikanistik, Universität Salzburg, 1979-81.

Volume 1: Index to the Scriptures Pp. iii, 229. \$25.00

Volume 2: Index to Proper Names Pp. ii, 148. \$25.00

Volume 3: Index to Topics Pp. iii, 226. \$25.00

Any index to Donne's *Sermons* is better than no index. With the help of this *Index to the Sermons of John Donne* by Troy D. Reeves, students of Donne will undoubtedly find the ten-volume Potter and Simpson edition more accessible than before. Reeves has gathered together in three volumes Donne's sermon references to Scriptures, to proper names, and to a comprehensive survey of topics, and the general usefulness of such an undertaking cannot be underestimated.

But despite the real benefits to be reaped from this *Index* its usefulness is limited in several ways. Most apparent are the many mechanical inaccuracies. But in addition, the inadequate cross-referencing, the significant omissions, and the apparent absence of any consistent principles of compilation render the *Index* unreliable and must qualify any assessment of its ultimate utility.

A look at *Volume 1: Index to the Scriptures* will indicate what I mean. As well as the Scriptural references arranged alphabetically by book and numerically by chapter and verse, this volume also contains a preface, introduction, glossary of sample terms, and a bibliography. The preface suggests some principles of compilation (i.e. "significant" usages only, the Authorized Version as reference text), but the reader is left to deduce Reeves's methods from his errors. A random check of three books—one from the old Testament (Daniel), one from the Apocrypha (Ecclasiasticus), and one from the New Testament (Philippians)—presents several conclusions.

Most significant is the fact that Reeves has collected his references from the marginal references in the Potter and Simpson edition. I found no references to Scripture not mentioned in that edition—references, for example, to paraphrases of Scripture—and discovered that even in copying these references Reeves was both unimaginative and careless. A reference to Philippians 3:4-6 (cited exactly from the margin of II, 356) is listed separately from references to Philippians 3:4, 3:5, and 3:6 simply because it is listed this way in Potter and Simpson. This is a small matter, as is

the fact that the reference to Philippians 2:8 is on II, 232, not II, 233, or the fact that the reference to Daniel 4:29 cannot be found on IX, 327 or on the adjacent pages.

Other errors are more serious. In this category is the confusion created by the fact that several of Reeves's references follow Potter and Simpson (and Donne) in referring to the Vulgate rather than to the Authorized Version. One example of the confusion generated will suffice. Ecclesiasticus 30:23 in the Authorized Version is 30:24 in the Vulgate. Donne refers to this text—"*Miserere animae tuae*, be merciful to they soul"—six times in the *Sermons*. Yet two of the references, marked in the margins of Potter and Simpson as 30:24 in the Vulgate, are listed in the *Index* as 30:24, a listing that is confusing since 30:24 in the Authorized Version is a different verse altogether. The same confusion exists between Ecclesiasticus 7:36 and 7:40. In neither instance does Reeves announce his departure from the Authorized Version. The reference to Ecclesiasticus 38:23, obviously from Vulgate, should be 38:17 in the *Index*, but since Potter and Simpson do not mention the Vulgate in the margin, although Donne does in the text, Reeves includes the reference under 38:23. These inconsistencies are due entirely to his decision to follow Potter and Simpson, and that not very well.

Even more serious are copying errors that are genuinely misleading. One is a reference to Philippians 10:_____ cited in VI, 91. Philippians contains only four chapters. In checking, I discovered that Reeves has misinterpreted the marginal reference in Potter and Simpson to the tenth verse of Philemon because both Books are abbreviated as "Phil." That same reference was not cited under Philemon. Yet another error, caused by misreading the marginal notes, attributes to Ecclesiasticus 28:28 a reference that, from Donne's text, is obviously to Job 28:28 and a reference to Ecclesiasticus 33:6 that is obviously to Isaiah 33:6. The reference to Job appears again in its proper place, but the reference to Isaiah does not. And for some unexplained reason, the two references to Isaiah 33:6 that *are* listed are done so separately, not under the heading of the one verse.

Even from such a random examination one can only conclude that the *Index to the Scriptures* is inaccurate and unreliable and that Reeves's decision to copy the marginal reference to Potter and Simpson has created difficulties of which he was unaware.

The additional material in Volume 1 is only slightly more useful. The description of Donne's sermon vocabulary as orthodox, non-innovative, impersonal, and traditional justifies an index perhaps, and the Glossary of Sample Terms reinforces Reeves's claims for the orthodoxy and consistency of Donne's usage. The bibliography of sources (for what? I asked) is neither complete nor annotated. Consequently it seems to have been included only to indicate that Reeves had read these books.

Reeves claims that *Volume 2: Index to Proper Names* is the product of two separate searches, and, while it would be interesting to know just how these were conducted, the results are more satisfying than those of Volume 1. He improves significantly upon the Index in Volume X of the Potter and Simpson edition by being more thorough and comprehensive, and by listing references under each heading by subject, not simply by volume and page. Consequently, most of my criticisms are small ones. Some confusion is caused for example, by the fact that,

unlike Potter and Simpson, Reeves does not cross-reference pseudonyms for the same character. Unless one knows, for example, that Abulensis and Tostatus are the same person, one will miss several references. And Christ and Satan are not found in this Volume, but appear later in the *Index to Topics*. I took as a test heading PAUL and in checking the references found very few errors or omissions. I was surprised, however, to see a category entitled "on Pharisees" but not one "on Saducees," since Donne has a sermon (IX, vi) on Paul's decision to set one against the other and since all Reeves's references to the Pharisees are taken from that sermon. Similarly, I could find only half of the twenty-two references to Paul's cry, his *vae si non* ("yea, woe is unto me, if I preach not the gospel" — 1 Cor. 9:16) cited by Carrithers on page 300 of his *Donne at Sermons*. The *Index to Scriptures* cites only eleven, and the *Index to Proper Names* scatters them over a variety of subject areas, none of which indicates the importance this verse had for Donne. One cannot help but conclude that if errors or omissions occur in areas where one knows what *should* be there, they occur elsewhere, and the effect of such knowledge is not to inspire trust.

Volume 3: Index to Topics is the most important volume and the most difficult to assess. To judge the practical value of this volume, I decided to compare my own lists of references to special topics with those in the *Index*, making allowance for inevitable semantic difficulties. My own list of references to the subject of SCANDAL appeared more complete than Reeves's until, without benefit of cross-referencing, I checked under such related topics as HYPOCRISY, REPUTATION, DISCRETION, and OPINION and located all my references plus five I had missed. However, two excellent references related to this topic (II, 328 and VII, 396) should have been listed under CALUMNY, but the *Index* contains no such heading. After some scrambling I discovered the second reference under HEARERS AND HEARING. I expected to find the first under SLANDER because the text concerns "that monster Slander and Calumny" but to no avail. DETRACTION was not a topic either, so eventually I ended my search.

The references under CASUISTRY proved more disappointing. I expected that since Donne used the word "casuistry" or "casuists" only rarely in his *Sermons*, the references, as with others I had checked, would be limited to those occasions on which Donne actually referred to casuistry by name. I did not expect, for example, that Esther's case of conscience in V, xi, or Paul's in IX, vi, would be cited. (I located two references to the entire sermon on Esther under "CONSCIENCE: rectified" and one reference to the sermon on Paul under "CONSCIENCE: Peace of.") But when I examined the references to CASUISTRY and discovered that Reeves had cited occasions not tied to the actual word "casuistry" (an imaginative departure), I discovered that in doing so he had in fact defined casuistry, for the unsuspecting, in a pejorative way, associating it in his citations with the subtle wrangling of the Schoolmen (X, 82; VIII, 255; VIII, 46; VII, 291; I, 229; V, 278; II, 308; II, 99; IV, 117), with the folly of submitting God's mysterious decrees and unrevealed mysteries to human reasoning (I, 170; II, 207; II, 242; IV, 305; VI, 187-88), and with the sophistical casuistry of the Jesuits (IX, 143). Such references might have fitted under the categories CURIOSITY or MYSTERIES but to suggest that Donne equates casuistry with false reasoning, or with the over-subtle perplexing of plain doctrine by Schoolmen, is extremely

misleading and ignores what we know of Donne and casuistry from works by Camille Slight (The *Casuistical Tradition* [Princeton, 1982]) and A.E. Malloch ("Donne and the Casuists," *SEL* 2[1962], 57-76). And all this is not even to mention a curious reference under CASUISTRY to I, 180-84 that promises a four-page discussion of casuistry but does not deliver it. The pages actually overlap two sermons on completely different texts and refer again to false reasoning rather than to casuistry.

I must conclude by reiterating that despite its obvious utility, the unreliability of such a necessary work makes it dangerous indeed to the inexperienced. The carelessness of the first volume is easily checked. But the inadequacies of the cross-referencing (indicated by my SCANDAL example) and the power to perpetuate misleading definitions (indicated by my CASUISTRY example) in the third volume indicate only too clearly that the work must be used with discretion as well as imagination, and with a healthy mistrust of this way of knowing Donne through his sermons. In the end, despite the many things that have been brought together in these volumes, they are still no substitute for careful observation, systematic note-taking and imaginative cross-referencing.

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Malcolm Smith. *Montaigne and the Roman Censors*. Geneve: Librairie Droz, 1981. Pp. 139, Fr.s. 28.00

The earliest account of Montaigne's mishap at the gates of Rome is to be found in the *Discours préliminaire* that Meunier de Querlon wrote for the first edition of *Le Journal de Voyage de Michel de Montaigne en Italie*, which was published simultaneously in Paris and in Rome in 1774. There we can read: "Les deux premiers Livres des *Essais* furent imprimés pour la première fois à Bordeaux en 1580; ils parurent, par conséquent, au moins quelques mois avant le voyage de Montaigne en Italie, puisqu'il trouva cet ouvrage à Rome entre les mains des Examineurs, dont il avoit déjà subi la censure." (Quoted from p. 60 of the Dédéyan edition.) The *Journal* gives us further details that allow us to understand better what happened. Smith's first chapter contained the pertinent passages in full, but regrettably in his English translation, without page references to the Dédéyan ed. of the original: "[Montaigne's] cases had been inspected by the customs men as he entered the city . . . furthermore, all the books that had been found in his cases [is *cases* the best translation of *coffres*?] had been taken from him to be examined" (Smith, p. 15). Nearly four months later, on March 20, 1581, the *Essais* were returned to their author, "chatiés selon l'opinion des Docturs Moines" (Dédéyan ed., p. 232). The chief censor had to engage the help "d'aucun Frater François" to make sure of every reprehensible passage. Then, "il remit à ma conscience de rabiller ce que je verrois estre de mauvés gout."

What were the bones of contention? Six had been sorted out when the *Essais* were returned to Montaigne. Each objection becomes the substance of a chapter in Smith's book, beginning with Montaigne's frequent use of the words *fortune* (173