Le sentiment national quant à lui se manifeste à la fin du moyen âge parce que le roi se doit d'assurer l'unité et la cohésion de son royaume. Il sera fondé d'une part sur la renommée des origines troyennes de la France et d'autre part sur la continuité dynastique de ses rois. En définitive, le conflit avec l'Angleterre servira bien cette cause car il permettra de passer beaucoup plus rapidement du niveau féodal au niveau national. La Guerre de Cent Ans qui avait débuté à partir d'un conflit que l'on peut qualifier de féodal se règlera sur une base nationale.

Les théoriciens politiques français du moyen âge visent à assurer la continuité de l'État. Ils le font en décrivant les rapports du roi avec la couronne et avec la communauté. Ils établissent de façon plus sûre les notions de succession sur le trône (les thèses de Jean de Terrevermeille et de Jean de Montreuil sont ici discutées en détail par Jacques Krynen) et prônent l'inaliénabilité du domaine de la couronne: le royaume doit donc être conservé intact. Vis-à-vis de la communauté, le roi "tête du corps politique," se doit de gouverner dans l'intérêt et pour le bien de la communauté. Jacques Krynen nous rappelle alors la description du prince idéal qui nous a été proposée dans la première partie.

Idéal du prince et pouvoir royal en France à la fin du moyen âge nous présente une excellente analyse de la littérature politique du moyen âge. En plus des auteurs mentionnés plus haut, Jacques Krynen fait appel à de nombreuses autres sources (plus de 80 sources médiévales) et chaque point de détail est analysé avec minutie et complété de nombreuses notes (plus de 1200). La bibliographie qui nous est présentée ici est très riche. En bref, c'est un livre à lire.

SUZANNE GAUMOND, *Institut d'études médiévales, Université de Montréal*

Peter Martyr Vermigli and Italian Reform, Joseph C. McLelland editor. Waterloo, Ont.: Wilfrid Laurier University Press, 1980. viii, 155pp. ISBN 0-88920-092-0 \$8.00 (hardbound)

"Renaissance and Reformation—partners or enemies?" the editor of this collection of papers asks. The answer he gives, and to which the papers point, is that a "unitive view [is] enjoying primacy today." For this reason Peter Martyr Vermigli is an exemplary case study, for he combines "Thomism and Calvinism, humanism and scholasticism, Italy and the North."

The ten essays in this book have been collected from papers given at the conference on "The Cultural Impact of Italian Reformers" held at McGill University in Montreal (September 1977). They have been published elegantly and inexpensively, in a hardcover book that, in these days of exorbitant book prices, does the conference and the publishers great credit. The first five deal with wider topics (the book trade, the rhetorical-dialectical tradition, religious dissimulation, the trial of Pier Paolo Vergerio, and the concept of Italy and of Italians abroad), thus setting the scene for the last five papers, which deal directly with Peter Martyr Vermigli.

Paul F. Grendler's opening article on "The Circulation of Protestant Books in Italy" traces the influx and dissemination of forbidden books in Venice, the largest Italian publishing centre. Professor Grendler presents us with a well-annotated

and well-documented examination of a number of questions: who were the dealers ready and willing to engage in this illicit trade, how and why were smugglers able to supply the lagoon city with books placed on both the Pauline and Tridentine Index, who purchased these books, and how did all these groups respond to the reality of the Inquisition? Original documentation from the Venetian archives enriches this study and provides reliable support for the proposed models.

Cesare Vasoli's article on "*Loci Communes* and the Rhetorical and Dialectical Traditions" examines the use of *loci* in relation to the rhetorical-dialectical tradition of the fifteenth and sixteenth centuries. The short, incisive *loci* are seen as an alternative, much favoured by Protestant teachers and polemicists, to the ponderous and inadequate techniques of the later Schoolmen. After recalling Lorenzo Valla and examining Rudolf Agricola's *De inventione dialectica* (which had great influence on sixteenth-century reformers), Vasoli touches upon Juan Luis Vives' call for "a different kind of logic" and recalls that the Spanish humanist "imputes to the lack of systematic, logical discipline the unintelligibility which is the dominant feature of the various branches of knowledge, among which theology holds pride of place" (p. 23). Philipp Melanchthon's *Loci communes* offer an answer by providing a text of indisputable teaching value, "capable of reaching those men and social strata who, far removed from the philosophical refinements of the Schoolmen, are unfamiliar with the sophisticated techniques of theological disputation" (p. 25). The work of Melanchthon, in whose tradition Vermigli's own *Loci communes* finds its place, provided the Reformers with a doctrinal structure based on radical simplification and a return to Scriptural sources. It also allowed for quick and "catchy" pronouncements which had an immediate, and lasting, impact on the audience. Professor Vasoli's far-ranging and illuminative article is marred only by one oversight: when having it translated from the original Italian, the editor should have asked for the lengthy passages in Latin (such as the 7 lines on p. 24, the 5 lines on p. 25, the 16 lines in n. 25 of p. 26, the 8 lines of p. 27) to be translated as well—most North-American readers do not enjoy the thorough, European classical education that takes fluency in Latin for granted.

Rita Belladonna's concise article "Aristotle, Machiavelli, and Religious Dissimulation: Bartolomeo Carli Piccolomini's *Trattati Nove Della Prudenza*" examines the spirit of religious reform in Siena. This amply footnoted study provides English translations for all material from the original *Trattati*, thus offering us a rich sub-text to the article itself. Professor Belladonna's thesis points out the secular aspect of Carli's Nicodemism, drawing attention to the strong links to be found between Carli's advice to the prudent man and Machiavelli's norms of ethical relativism for a prince. In fact, Carli proposes a double standard for dealing with religion and official religious ceremonies, particularly those of Rome. Even though the *Trattati* are also deeply steeped in autobiographical mysticism, and though they can be seen to contain elements complementary to Valdes' *Alfabeto Cristiano*, the Nicodemism they espouse is highly secular. Unlike Brunfel, Carli is not interested in Scriptural reasons for his silence. Instead, like Machiavelli, he is more interested in the practical reality of the present political situation. This, Professor Belladonna suggests, should make us wary of dealing with Nicodemism as a unified European phenomenon.

Antonio Santosuosso picks up this theme of political pragmatism and looks at "Religion *More Veneto* and the Trial of Pier Paolo Vergerio," in order to show that changing political and religious factors played an important part at the trials and in the treatment of the Bishop of Capodistria by the Venetians. Concentrating on the years 1544-49, this study is a lucid, linear exposition of the Venetian government's expertise in blending strong religious beliefs and adherence to political necessity into a policy of practical politics for the good of the state. Although Vergerio is as much to blame for his demise as is the changed attitude of the Venetian government towards him (his own venomous tongue, his personal spiritual mid-life crisis, his bitter anticurialist stance, his irrepressible urge to reprimand and correct others, for example, were important factors that lead to his fall from grace), Professor Santosuosso clearly shows him to be a victim of political circumstance as well.

Antonio D'Andrea, in his work on "Geneva 1576-78: The Italian Community and the Myth of Italy," looks once more at the rise of the anti-Italian sentiment that associated all inhabitants of the peninsula with the worst excesses of "Machiavellism." Using the incidents surrounding the publication in Geneva by two expatriate Italian Protestants of a Latin translation of the *Principe* (1560), and also those surrounding the publication of the *Discours sur les moyens de bien gouverner... Contre Nicolas Machiavel Florentin* by the expatriate French Huguenot Innocent Gentillet (1577), D'Andrea examines the sources of this irradicable, virulent opinion of all Italians. Great emphasis is placed on the anti-Italian sentiment already found in France as a result of both Italian influence at court and sectarian politics at the national level; however, more discussion than just the two passing comments ought to have been presented about "Calvin's misgivings about the Italians" (p. 60). Nonetheless, the article does show that the time was favourable for an unfavourable view of Italians.

With Marvin Anderson's "Peter Martyr Vermigli: Protestant Humanist" the book moves into its second section and begins to examine more closely the main subject of its title. Professor Anderson takes to task John Patrick Donnelly, and others with him, who see Vermigli as a Scholastic Reformer. To balance this view, he points out that Vermigli only appears to be a Scholastic, while he is in fact much more of a Humanist. Although he retained the Scholastic training received at Padua, Vermigli turned directly to classical and patristic sources to gather from them new insights, firmly believing that the Holy Spirit "may haue us to be scholars euen unto the ende of the worlde" (p. 84).

Rather than examining the entire period in question, Philip M. J. McNair's article on "Peter Martyr in England" chooses instead to concentrate on the circumstances that led to the Disputation of 1549. Particular emphasis is placed on the religious climate in late Henrician and Edwardian England, on Christ Church College, on Oxford's reaction to Peter Martyr and vice versa, and on the fanatical opposition Martyr had to endure from his predecessor in the chair of Regius Professor of Divinity, Richard Smith. The article is lively, precise and well documented; it points the way to an examination of the other six major moments of Peter Martyr's influence in England which, for the sake of brevity, McNair mentions but does not examine.

John Patrick Donnelly, remarking that Vermigli's *Loci communes* devotes a great amount of space to practical social questions and that to Peter Martyr there was no distinction, as there is for the modern reader, between social and ethical thought, offers an "exploratory essay" into "The Social and Ethical Thought of Peter Martyr Vermigli." In clear, incisive paragraphs, the essay touches upon "Social Status, Inequality and Minorities" (women, nobility, slavery, religious dissenters, Jews, Moslems), "The Christian and the Economic Order" (wealth, poverty), "Marriage" (also polygamy, mixed marriages, divorce, virginity), to terminate with some "General Principles and Presuppositions" that point out Vermigli's strong links with Aristotle (especially with the *Nichomachean Ethics*), his mixture of theological and secular proofs for an argument, and his use of Roman law.

Robert M. Kingdon examines "The Political Thought of Peter Martyr Vermigli" to show that, although the structure and some of the contents are Aristotelian (from Vermigli's days at the University of Padua), most of Vermigli's thoughts derive from Scriptural and Patristic sources, while some come from Roman law, and a few from contemporary political practice. Professor Kingdon then examines in detail Vermigli's definition of government (or of "the magistrate") and the question of political resistance by "inferior magistrates" or by citizens, basing his observation on the *loci* dealing with the ten scholia that he feels are most instructive in this question.

Joseph C. McLelland brings the book to an end with his essay "Peter Martyr Vermigli: Scholastic or Humanist?" in which he shows that "Martyr is more subtle than allowed by the thesis that he is a chief contributor to the fall of Calvinism into 'scholasticism'" (p. 150). The point, present in several of the articles preceding this one (especially Vasoli's and Anderson's), is supported by an examination of contemporary scholarship and the place of both Aristotelianism and Scholasticism in Vermigli's education. As such, it is an appropriate conclusion to this fine collection of essays.

KONRAD EISENBICHLER, *Victoria University, University of Toronto*

Charles E. Hambrick-Stowe. *The Practice of Piety. Puritan Devotional Disciplines in Seventeenth-Century New England*. Chapel Hill: University of North Carolina Press, 1982. Pp. xvi, 298. \$28.00.

Though a number of writers have reestablished the signal importance of spirituality to Puritanism, little attention has been paid to the themes of piety or how it was practiced on a daily and weekly basis, a subject for inquiry long overdue given recent interest in social history and popular culture. In this Jamestown Award-winning study Charles Hambrick-Stowe explores the "inner" history of ordinary people through an examination of public worship, family and small group discussions, and private or "closet" meditations. Hambrick-Stowe succeeds admirably in providing readers with a useful description of the form, content, and impact of spiritual activities in seventeenth-century New England.

At its heart, Hambrick-Stowe argues, Puritanism was neither a social nor an