published in dialogue form in 1552, uses as his model the Gran Duke Cosimo of Florence, a contemporary. Rosello's concept of the prince is that of a benevolent leader, endowed with the virtue of prudence, who would rely on the counsel of a "parliament" and of discreet advisers. The princes' prudence would, in Rosello's view, reduce the effect of sudden changes of fortune. And finally, Argisto Giuffredi, one of the best representatives of Sicilian culture in the late Renaissance, counsels his sons in a treatise addressed to them, in the manner of an Alberti or a Della Casa, on a variety of matters, family, social and political. Giuffredi's treatise, while striving to maintain a strict observance of the doctrines of the Counter Reformation, betrays its intrinsically utilitarian purpose of self-preservation. The treatise, in which substituted for prudence and discretion is the word moderation, masking a calculating self-interest, stands out as a fine example of a typical product of the Counter Reformation.

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By Things Seen: Reference and Recognition in Medieval Thought.

Ed. David L. Jeffrey. Ottawa: University of Ottawa Press, 1979. Pp. 270. \$9.75.

Hiding behind an obscure title and an introductory chapter plagued by errors of substance and style is a collection of materials that serves as a useful introduction to the field of Medieval Studies.

The eleven essays in this handsomely-produced volume were originally brought together as contributions to an interdisciplinary course at the University of Rochester Medieval House in 1972. This circumstance gives a certain unity to the otherwise disparate essays. The stated purpose of this collection is to "provide an introduction to the dynamic of relationship between the medieval idea of referral and its application. . . to describe how this central premise of medieval Christian thought shaped and ordered — and in turn itself was modified by — centrifugal forces of cultural experience and a characteristically centripital [sic] and ideal pursuit of understanding" (p. ii). In fact most of the essays attempt something less grandiose, and more useful.

Several contributors approached their task by surveying some particular area of medieval culture. Bruce Smith introduces the field of medieval music in his essay "The Contest of Apollo and Marsyas: Ideas About Music in the Middle Ages." Russel A. Peck does the same for medieval numerology in "Number as Cosmic Language." John W. Abrams, in "The Development of Medieval Astronomy," gives in twenty pages a brief but careful account of the history of astronomy from Antiquity through the Middle Ages.

Other contributors have addressed more specific questions, and thereby introduce the reader to important issues in their respective fields. David Wilkin's "Meaning of Space in Fourteenth Century Tuscan Painting," Richard W. Kaueper's "*Societas Riccardorum* and Economic Change," and Laurence Eldredge's "Concept of God's Absolute Power in the Later Fourteenth Century" are well written and nicely argued pieces that stimulate interest in the broader fields of late medieval art, economics, and theology. Others of the same type, though less successful, are Patrick Grant's

essay of the *Confessions* of St. Augustine, David Jeffrey on "Franciscan Spirituality and the Growth of Vernacular Culture" and James R. Shaw on "Albertus Magnus and the Rise of Empiricism."

Two essays deserve special notice. Robert Lopez's "Practical Transmission of Medieval Culture" first appeared in Italian in 1963. Its English translation here makes more accessible this important exploration of the various channels by which ideas and ways of life were spread in the Middle Ages. The second, John Freccero's thoughtful and perceptive "Dante's Medusa: Allegory and Autobiography," deserves more attention from specialists than it is likely to get hidden away in this volume.

The book itself is nicely produced but poorly edited. The sixteen plates are of good quality, but are not described or attributed with any consistency. In addition to the thirty-four *errata* noted on a supplemental insertion, I counted more than fifty typographical errors. Even more disturbing are the frequent errors involving the use and interpretation of Latin words and phrases that betray a striking disregard for this basic vehicle of medieval thought. Examples are: *Reductione artium* (*passim*); *pro tempus* (p.4); *sarcophagi* for *sarcophagus* (p.8, twice); the assertion (p. 52) that Pol de Limbourg mentions "...the 4 seasons" in his *Gemini* (Pl. IV); *Rex versum* for *Rex versuum* (p. 146); *sacrae pagine* (p. 158); *disputa* (p. 233) apparently meaning "disputation" (*disputatio*) or "disputed questions" (*quaestiones disputatae*). Even the prefatory Biblical citation — "*Invisibilia enim epsius, a creatura mundi, per ea que facta sunt intellecta conspiciuntur*" — contains three errors, only two of which are corrected in the *errata*.

Although this collection fails in its grand design, and suffers in detail from editorial laxity, it contains much of value for one interested in exploring various aspects of medieval thought and culture.

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Collected Works of Erasmus, Volume 4, The Correspondence of Erasmus, Letters 446 to 593: 1516 to 1517, translated by R.A.B. Mynors and D.F.S. Thomson, annotated by James K. McConica. Toronto and Buffalo: University of Toronto Press, 1977. Pp. xvi, 448. \$25.00

The fourth volume of Erasmus' correspondence maintains and builds upon the impressive accomplishment of the earlier volumes of the series. The 149 letters cover a period of a little less than a year, from August 1516 to June 1517, bringing the English translation abreast of the first two volumes of P.S. Allen's critical edition of the correspondence.

The present edition is heavily indebted to Allen, of course, but it is refining and extending the work of the Allen edition. More extensive cross-referencing within the correspondence, identification of additional classical references, the tracing of the numerous allusions to the *Adagia*, the calculation of monetary equivalents, and the citation of the ample Erasmus scholarship of the twentieth century are elements of the distinctive contribution of the present edition. One letter, Ep 480A, was redated and in a small number of cases the work of translation has led to corrections