middle classes quite successfully" (p. 167), or the possibility that the "influx of gentleman-commoners may indeed have worked to the disadvantage of the poor" (p. 176), the evidence shows how Tudor gentry came to use the university for a wide variety of purposes, and how in return the university acquired "a vast national constituency."

The ties between the university and its constituency in "the country" are brought under scrutiny in Victor Morgan's essay, which contains a plethora of material illustrating the strength and variety of the connections between Cambridge University and the area it served in the period 1560-1640. So convincing is the cumulative effect that a re-assessment of the relationship between university and society will have to be made, and it is difficult to disagree with the plea made in the conclusion that we need to change our way of working, namely "to give 'Society' a local habitation and a name."

The standard of production of the whole work is first-class, marred only by the sloppy maps (strangely, historians still do not seek sufficient aid from geographers). Combined with the flawless scholarship, this excellence makes the work a joy to read and to possess. Yet the final effect—and this is a criticism of the state of educational history and not the volumes under review—is the feeling that so much remains to be done.

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Paul Oscar Kristeller. *Medieval Aspects of Renaissance Learning: Three Essays*. Durham, N.C.: Duke University Press, 1974. Pp. xii, 175.

These three essays by one of the most eminent of contemporary intellectual historians of the Renaissance constitute volume one of a new series entitled "Duke Monographs in Medieval and Renaissance Studies." The editor, Edward P. Mahoney, has chosen well. All three essays are typical of Kristeller's careful analysis, balanced judgments, and lucidity and succinctness of presentation, though all three are acknowledged as introductory surveys of their respective topics. Again, though each was originally prepared for a quite different audience and over a ten-year span (1960-1970), they do manifest a considerable unity, well captured by the title. In the typical Kristeller-Ferguson fashion, the collection seeks to illustrate further that the Renaissance is best understood as a singular combination of continuity and uniqueness. The revisions and additions made by Kristeller for this particular publication contribute to its remarkable degree of cohesion, yet without provoking the sense that it is contrived or artificial.

One does wonder, however, to whom this volume is addressed. All three essays were previously published and available to scholars. That one was in French and another in German would hardly be a serious impediment. On the other hand, they are rather too specialized to appeal to most students; even the numerous seed ideas specifically mentioned for further research are mostly of such a nature as to require a response by scholars in the field.

The first essay centres on the relationship of the scholar of the late Middle Ages and the Renaissance to his public. Kristeller's contention is that the varying literary genres of the age, humanist, scholastic, Latin and vernacular, are best understood "in terms of different reading publics," rather than by overly rigorous contrasts in thought and expression. This

study is full of illustrative evidence but leaves the implications largely to the reader. A few examples of the significance of this data for fresh historical interpretation, especially of some Reformation documents, would have been exciting. At any rate, Kristeller has provided another important interpretive insight for the historian's use.

Essay three, I suspect, has a largely rhetorical objective. Kristeller purports to prove that the contribution of the monks and friars to Renaissance culture "was much greater than is usually realized." If this reviewer's awareness of such a contribution is no more than average among scholars in the field, then Kristeller fails to meet his objective. As he notes himself, the article is a rather superficial treatment; really an introduction to the following two appendices on (a) libraries of Religious Orders and (b) a selective list of humanists and other scholars who were members of a religious order or congregation, between 1400 and 1530. The essay does wet one's appetite for more information on several points but on the whole is less innovative than the other two.

As the editor acknowledges, a major purpose behind the publication of this collection was to get the essay on "Thomism and Italian Thought" translated from the French and readily available to North Americans. This essay on Thomas Aquinas covers more than half of the book. In it, Kristeller attempts, first, by a quick survey, to distinguish the authentic thought of Thomas "from the transformations brought to it by his school and by the tradition that makes use of his name as well as of his authority." Following this, he systematically analyzes from a wide selection of literary sources the place of Thomism in the Italian thought of the Renaissance. Some data are handled thoroughly but some in a rather cursory fashion. For example, it is not convincing simply to identify, by fiat, Savonarola as a Dominican Thomist and as a significant contributor to Thomistic influence in the Renaissance. But on the whole, the author substantiates adequately that among some humanists Aquinas was quite well known and respected as a scholar and commentator on Aristotle and that Thomist thought continued to spread and develop; not all humanists followed Petrarch's aversion to Aquinas, though, as Kristeller still admits, many did. At lay levels, especially, contacts were "marginal." One might also question whether Aquinas' philosophical perspective was quite as neo-platonic and parallel to Ficino's as Kristeller implies.

Kristeller is not trying to invalidate or gloss over the distinctions that existed in fifteenth and sixteenth-century thought but rather again, in typical fashion for him, to point out with finesse and balance the greater inter-relatedness of the parts. An equally valuable contribution by this collection is its numerous suggestions for further research; it is a veritable gold mine. Also it is a joy to have the footnotes at the bottom of the pages where they belong. The Duke Monograph series has made an auspicious beginning with this volume.

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John W. Shirley, editor. *Thomas Harriot, Renaissance Scientist*. Oxford: Clarendon Press, 1974. Pp. x, 181. \$35.50.

Colin A. Ronan. *Galileo*. New York: G. P. Putnam's Sons, [c. 1974]. Pp. 264. \$14.95.

Harriot's name is most commonly known in connection with his *Briefe and True Report*