Scholarly apparatus includes a body of reference notes which follows the text, a bibliography which could be somewhat more comprehensive and an alphabetical index.

C. EDWARD RATHÉ, *York University*

Marcel Tetel. *Montaigne*. Twayne's World Authors Series, 317. New York: Twayne Publishers, 1974. Pp. 138. \$6.50.

Professor Tetel's handsome (although slim: there are fewer than 100 pages of actual text) study of Montaigne is extremely disappointing. One's initial surprise that so major and complex a writer should receive such grudging attention is somewhat allayed by the editor's statement that this book "will lead to a comprehensive work on Montaigne and Italy." One's surprise is, however, compounded by the discovery that little in the four chapters anticipates such a comprehensive study: in fact, mention of Italy is conspicuous because of its absence.

The stated purpose of this study and the way in which it is realized raise further questions in the reader's mind. Professor Tetel states in his preface that whereas he has not discussed every problem contained in the *Essays*, "we have attempted to include all important topics and some that have not traditionally attracted much attention . . ." One can reasonably ask just what "all the important topics" are. Montaigne's own comment (quoted by Professor Tetel, p. 78) that "there are more books about books than about any other subject" applies as much, if not more, to the *Essays* than to many other works. It would be most difficult indeed to achieve general consensus that the specific problems dealt with in this study or in any other are the only important ones.

One might also challenge the claim that some of the matters dealt with have been neglected. For the specialist, much of what Professor Tetel says is not new at all and, in fact, seems quite unnecessary. Do we need a discussion of the nature of the essay as a form (see chapter I, "Essaying")? Is it a surprise to anyone that Villey's famous three periods are not really distinct but contain considerable overlap? Does the Montaigne scholar not already know that the *Essays* become progressively more introspective and why? Although there are no definitive statements about these and other matters, they are the sort of questions we all discuss in our seminars, and Professor Tetel's remarks on them do not advance our learning very much. Curiously, one really new aspect of the study of the *Essays* is mentioned only in passing: Professor Tetel notes (p. 103) that "if the structure within an essay is concentric, the structure among essays remains unexplored." It is to be hoped that the forthcoming volume promised by the editor will plunge into these uncharted waters with substantial results.

Another disconcerting feature is the rather off-handed way the author makes certain statements about specific essays and presents them as received truths: for example, one can take serious exception to the interpretation of the last words of "Of Cannibals" (that "They don't wear breeches" is a remark that "clouds his earlier perhaps idealistic outlook," [p. 25]), to the claim that in "Of Repentance" Montaigne advocates nonrepentance (p. 27), and to the view that in "On Friendship" we see "the complete transformation of this concept into that of love, and conjugal love in his eyes becomes friendship" (p. 27). At best, such judgments are hypothetical and require considerable substantiation.

One further aspect of the book deserves comment: there is evidence of sloppiness which considerably diminishes the study's value. The following sentence is to be found in chapter II (p. 24): "Since the general consensus of opinion now holds that the *Essays* defies synthesis, the belief in a thematic evolution of Montaigne's thought is accorded less and less of critical favor." Montaigne would not accuse the present reviewer of pedantry for decrying the outrageous tautology in the initial clause.

Tetel concludes his book by claiming that no comprehensive statement about the *Essays* can be made. In its stead, he presents a brief two-page summary of the influence of Montaigne on succeeding generations. In fact, a more fitting conclusion (limited by the narrowness of the study, to be sure) could have been and ought to have been written. To bring new and incomplete materials into a concluding chapter serves only to distract the reader and muddy the waters even more.

In a word, Tetel's book is of little use to those engaged in Montaigne studies, and one hopes that the promised volume on Montaigne and Italy will correct the many faults of its predecessor.

JOHN PRIESTLEY, *York University*

Albert Rabil, Jr. *Erasmus and the New Testament: the Mind of a Christian Humanist*. San Antonio: Trinity University Press, 1972. Pp. xviii, 190. \$6.

Not least among the results of the Erasmus project is the simultaneous appearance of articles and monographs based on the preparatory labours of the various translators. Professor Rabil's study is of this character. He shares responsibility for the Paraphrase and Annotations of Romans and Galatians with John Payne, whose fine contribution to the analysis of Erasmian hermeneutics appeared in the second volume of the *Scrinium Erasmianum* (Leiden: Brill, 1969).

The choice of title for Rabil's volume is unfortunate, for the title creates expectations that the book does not meet. In fact, Rabil has concentrated on the Pauline materials with which he is most familiar. These, Erasmus' several prefaces to the *Novum Instrumentum* of 1516 and following—in particular the *Ratio seu Methodus* of 1518—and a couple of the earlier works, notably the *Enchiridion*, constitute his principal sources. The paucity of references to the Erasmian handling of the Gospels, the absence of any specific consideration of the content of the *philosophia Christi*, which must lie at the very heart of Erasmus' relationship to the New Testament, are serious defects in a work whose title lays claim to a certain comprehensiveness. More technical questions of text criticism are also left aside. No information is given about the source of the Greek text of 1516 beyond a reference to bibliography (p. 93); and although Rabil devotes two of his six chapters to the methodology of the humanist scholar, he fails to grapple satisfactorily with the character of Erasmus' paraphrase.

The subtitle indicates the author's real interest. In proposing a study of Erasmus' intellectual development, Rabil's thesis is "that religion and humanism are the proper poles in relation to which . . . [this] . . . must be understood" (p. x). In presenting Erasmus' evolution as the resolution of the tension between these poles, Rabil is not breaking new ground. Throughout the first half of the book (chapters 1 and 2), his indebtedness to Johan Huizinga