Medievalia et Humanistica: Studies in Medieval and Renaissance Culture. New Series, Numbers 1 and 2. Ed. Paul Maurice Clogan. Cleveland and London: The Press of Case Western Reserve University, 1970, 1971. Pp. xii, 251; xii, 223. \$9.95 each.

After a two-year hiatus, *Medievalia et Humanistica* has resumed publication under new auspices. The editorial policy as established by the founding editor, S. Harrison Thomson (to whom n.s., no. 1, is dedicated), remains unchanged: annual volumes are "devoted exclusively to the study of the Middle Ages and Renaissance, with special attention to Latin civilization from A.D. 300 to 1600." In the first two issues of the new series, approximately one-third of the contents may be of interest to readers of *Renaissance and Reformation*.

The 1970 volume opens with Roland H. Bainton's perceptive study of Katherine Zell, the able and assertive wife and cohort of one of the Strasbourg reformers (pp. 3-28). The article is based both on a thorough assimilation of previous scholarship (helpfully listed in a bibliography) and on an examination of Katherine's six published works and numerous letters. (Divested of some of the technical apparatus, this short biography has since been included in Bainton's *Women of the Reformation in Germany and Italy* [Minneapolis, 1971].) Another product of mature, thoughtful scholarship is Frederick G. Heymann's "The Hussite Revolution and the German Peasants' War: An Historical Comparison" (pp. 141-160). Although the author modestly bills his endeavor as a "sketch," his indication of areas in which similarities and differences between the two outbreaks may be found accomplishes what he intends: a broadening of perspective on both revolts and a wealth of suggestions for further research.

Three contributions concerning Italy complete that proportion of the first volume which is devoted to early modern Europe. In "The Tuscan Town in the Quattrocento: A Demographic Profile" (pp. 81-109) David Herlihy presents some preliminary data gleaned from the Italian-French-U.S. project of computerizing the records of the Florentine *catasto* of 1427. Unlike some social scientists, he is willing and able to communicate, in a lively yet responsible fashion comprehensible to humanists, his educated speculations about the relevance of these statistics to social and cultural life. Each Tuscan generation, he finds, "differed demographically and socially from the generation which produced it"; the picture that emerges from his work thus lends substance to the impression of a vital, rapidly changing milieu gained from studies of more widely known types of historical evidence. Broader in chronological range but comparable in terms of fresh insight into important issues is Marvin B. Becker's "Some Common Features of Italian Urban Experience (c. 1200-1500)" (pp. 175-202). Becker's concern is the symbiotic relationship in the Italian city-states between aggressive foreign policy and public finance, which, he suggests, had a decisive impact on the shift from citizen militias to mercenary troops, the weakness of factors conducive to unification, and the inability of the Italian state system from 1494 on to fend off foreign invasion. Dorothy M. Robathan's study, "Flavio Biondo's *Roma Instaurata*" (pp. 203-216), a selective examination of the fifteenth-century antiquarian's efforts to correlate classical typographical information with extant archeological remains, while it is an erudite and conscientious performance, seems less likely than the other articles to stimulate controversy and further investigation.

Volume 2 opens with a discussion by Francis R. Walton (pp. 7-20) of the seventy incunabula in the Gennadius Library, a collection of materials pertaining to Greece now housed at the American School of Classical Studies in Athens. The thirty-nine items in Greek – more than half the total number of Greek books known to have been printed before 1500 – include several pioneering grammars, religious texts, and works of literature (notably the *editio princeps* of Homer and a majority of the Aldine Greek incunabula). Latin holdings focus on eastern problems in the half-century after the Ottoman conquest of Constantinople. Scholars with a variety of interests will appreciate learning about this collection. Bernhard Bischoff, who contributes a review (pp. 175-178) of the first four volumes of the *Corpus der italienischen Zeichnungen 1300-1450* by Bernhard Degenhart and Annegrit Schmitt (Berlin, 1968), concentrates on the relationships between literary themes and their artistic depiction and on the transition from a medieval to a humanistic orientation shown in manuscripts from southern and central Italy.

Two studies which may strike some as *medievalia* rather than *humanistica* nevertheless deserve mention here, since they are concerned with the slow and subtle change of values in late-medieval northern Europe. Claire Richter Sherman, treating “Representations of Charles V of France (1338-1380) as a Wise Ruler” (pp. 83-96), shows that some portraits and descriptions of this patron of arts and letters moved beyond purely conventional ways of depicting rulers and stressed instead Charles’ distinctive physical characteristics and particular intellectual interests. According to Sherman, this shift is to be explained not by proto-humanistic stirrings but by developments within the mirror of princes tradition “directed toward the practical goal of reviving the power and prestige of the monarchy after the disastrous first phase of the Hundred Years’ War.” In Charity C. Willard’s discussion of “A Fifteenth-Century Burgundian Version of the *Roman de Florimont*” (pp. 21-46) a similarly cautious approach toward finding early anticipations of the Renaissance is implicit. Philip the Bold and his children were probably enthralled by a new vernacular account of the exploits of Alexander the Great’s putative grandfather for two fairly “medieval” reasons: it provided support for the classical world for refined notions about knightly behavior, and it conveyed details about the Middle East to an audience among whom the crusading impulse was still very much alive.

Finally, two scholars deal with topics in the northern Renaissance proper. An interesting product of the burgeoning Erasmus industry is “*The Praise of Folly* and Its *Parerga*” by Genevieve Stenger (pp. 97-118). When all four of the early editions are surveyed, a considerable amount of prefatory material is brought to light: not only the well-known letters to More and from Dorp, but also contributions from James (i.e. Jacob) Wimpfeling, Sebastian Brant, Girardus Listrius, and Beatus Rhenanus, as well as allegedly apposite examples of ancient satire by Martial, Seneca, and Synesius. Stenger demonstrates how these pieces help to illustrate the complexity of the work itself and the range of immediate reactions to it. N. F. Blake in “Lord Berners: A Survey” (pp. 119-132) treats the Tudor civil servant whose translations of French chivalric and historical works continued a trend set by that astute entrepreneur Caxton. Berners’ last two efforts – *The Castell of Love* (after 1526) and the *Golden Boke* (1531/2), both originally composed in Spanish – may, however, signal a shift in English literary taste, for these works, humanistic in content and style, represent a departure from the previously popular chivalric-aureate genre.

As the foregoing comments suggest, all the articles appear to be carefully researched, and

all are thoughtfully presented. The authors and the editor should be complimented on the fact that stylistic infelicities and typographical errors are virtually non-existent and praised for including relevant, clearly reproduced plates. Assuming that these high standards will be maintained in subsequent volumes, all college and university libraries should renew their standing orders for *Medievalia et Humanistica*.

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William M. Landeen. *Martin Luther's Religious Thought*. Mountain View, California; Oshawa, Ontario; Omaha, Nebraska: Pacific Press Publishing Association, 1971. Pp. 218. \$1.95.

This book aims at introducing the general reader to the key doctrines of Luther's theology. After four initial chapters tracing Luther's intellectual and spiritual development up to his reformation discovery, Landeen traverses the traditional sequence of dogmatic *loci* from God to the Last Judgment. The impression one receives from this outline is confirmed by the actual text: we have here a product of orthodox Lutheran scholasticism in the manualist tradition. As can be expected, the author knows his sources thoroughly (though he does not evidence the same acquaintance with the more recent secondary literature), and one cannot but admire his assiduity in collecting passages for reference, demonstrating as it does a reverence for the "canonical" Luther-text that makes him heap one quotation on the other until the whole sweep of Luther's writings is covered. No matter whether a point is repeated over and over again, or the argument is obscured by the weight of direct quotes, the orthodox scholar has little concern for the attention-span of his reader, but keeps on quoting until he has "exhausted" both his sources and his reader. Still, so far so good: it is all right to let Luther speak for himself. Only, the problem is what Landeen does with his sources.

The scholastic method, as perfectly evidenced in Melanchthon's work, seeks *topoi* in the text of the great author (whose word itself therefore becomes an infallible authority down to the last detail) and interconnects them in a logical and consistent manner so as to form a comprehensive system. But it is precisely the hermeneutical presuppositions of the redactor, which can be grasped in his choice and sequence of *topoi* as well as in his way of correlating them, that characterize the peculiarity of the system and subtly modify the original, as, again, seen in Melanchthon. Now, Landeen tries to avoid doing violence to Luther's thought by carefully guarding his comments against becoming more than faithful paraphrases. And that's fine as far as it goes. This caution, however, prevents him from searching in Luther himself for coordinates, general principles or common denominators on the basis of which the whole sweep of his occasional writings can be systematically interpreted. The failure of this book is that Luther's own hermeneutics is not drawn out of his work and made the guideline for interpretation (be it the paradoxical dialectic of his thought, the theology of the cross, law and gospel, the *simul* of saint and sinner, or what have you). Consequently, the author is unable to assess the different weight of significance of the multiplicity of statements; because of lack of systematic incisiveness he cannot differentiate and be critical of his material. It is one thing to collect, quite another to select. Here, in