

suggest some haste in preparing the manuscript for publication. While the cost of the volume may appear high to many students, the quality of both paper and hard cover binding should amply recompense them for their expense. In any case, a greatly revised "classic" like this deserves a lasting place in every good library, whatever the price and would reward the diligent peruser with expanded horizons and much needed correctives to views of sixteenth-century historiography from which sixteenth-century Radicals are still largely excluded or by which, at best, they are treated as unwelcome nuisances.

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Collected Works of Erasmus, Volume 10: Correspondence; Letters 1523 to 1534. Trans. R.A.B. Mynors. Toronto: University of Toronto Press, 1992. ISBN 0-8020-5976-7. Pp. xxi+515.

Erasmus of Rotterdam was one of the most prolific correspondents of the sixteenth century. This volume, the tenth instalment in the correspondence of Erasmus, presents 179 letters written by or to Erasmus between 3 April 1523 and 29 December 1524. (Another twelve volumes of his letters are still in preparation.) Erasmus' correspondents in the present volume read like a veritable Who's Who of the Reformation: princes, prelates, popes, reformers and reactionaries. These include notables like Henry VIII, Martin Luther and Huldrych Zwingli.

We have come to expect the highest standards of translation from the Erasmus Project, a standard which the present volume fulfils eminently. Each letter is introduced briefly with such details as the history of the autograph of the letter, an account of the circumstances of its publication, a biographical sketch of its recipient or author, or other pertinent particulars. The texts are carefully annotated and cross-referenced to other letters. The volume is rounded off with a table of correspondents, a list of frequently-cited documents and an index.

Erasmus' letters are a goldmine of historical information. The student of Erasmus will find here a version of his autobiography (*Compendium Vitae*) and numerous discussions of his various writings, including several comments on his *De Libero Arbitrio*. The student of the Reformation will read the inside story of one of the most important actors on the stage at this vital juncture in the play. The student of epistolary literature will delight in the examples of letters of every category including dedications, letters of flattery and scathing attacks.

Erasmus presents himself in these letters as a moderate wounded by attacks from both sides of the reform debate. He appeals to the pope to silence his

reactionary critics, who claim that he is in league with the Lutherans. Although Erasmus disavows any involvement with the reformers, he remains in favour of reforms in the Church such as allowing clergy to marry (though he prefers celibacy). He also was a staunch critic of the moral decay he saw about himself in the Church and the Academy. In many respects Erasmus was sympathetic to Luther's ecclesiastical cause, though he disagreed on fundamental theological issues. Erasmus desired and campaigned for reform, but adamantly refused to pay the price of schism. Even though Luther and his followers had been forced from the Church, Erasmus nevertheless saw them as God's instrument for reform. Writing to Duke George of Saxony, Erasmus noted that "Luther has given the world strong and bitter medicine. Whatever we may think of Luther's medicine, I hope it will bring better health to the body of Christ's people, which has been tainted by ills from every quarter" (Ep 1526: 200-203).

By Reading Erasmus' correspondence one enters his world, gaining insight into the mind of one of the most fascinating characters on the world's stage in the sixteenth century. One reads of his affections for his friends, of his requests for support from patrons and his joy at receiving every gift. One suffers with Erasmus his incessant difficulties with kidney stones, a malady that led him to expect an imminent death. (Death would not claim Erasmus for another dozen years.) One feels Erasmus' pain at every barb slung his way, and one revels in the attacks he aims at his critics. The correspondence of Erasmus is an essential resource for the historian of the sixteenth century. The present volume will prove an indispensable addition to any library. It also serves to heighten our anticipation of future volumes.

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***Who Needs Feminism? Men Respond to Sexism in the Church.* Ed. Richard Holloway. London: SPCK, 1991. ISBN 0-281-04543-7. Pp. vii+164.**

Feminism is considered by many people to be a subversive threat to the Church and a challenge to the basic beliefs and tenets of Christianity. This collection of essays evaluates these presuppositions by exploring the positive contributions feminism has to offer. Is feminism helpful only to women? Or is it true that men need feminism too? These are some of the questions addressed in this book written by distinguished churchmen and male theologians.

The impetus behind this collection is clearly the debate about the ordination of women in the Church of England. Each contributor recognizes that the