

B.A. Asbury (the revision of Christian theology after the *Shoa*); M. Ellis (Holocaust and liberation theology); R. Rubenstein (Holocaust and covenant); E. Bethge (christology); H. Maccoby (the Christian myth and antisemitism); D. Marmor (Ignaz Maybaum); and M. Morgan (historicism and moral thought post-*Shoa*). Though that list seems lengthy, it gives but an indication of the quality of these efforts to reflect substantively upon the *Shoa*.

This is not to say that all these papers argue convincingly. What they do, however, and do quite brilliantly, is engender a more profound questioning of the reader's perspective. Each volume is essential reading on its own merits. Together, *Remembering for the Future* provides a remarkable source for future academicians, particularly those working in the Jewish-Christian dialogue. Though the cost is substantial (approximately \$550 Cdn), and therefore well beyond the range of the individual, every faculty or department of religious studies, seminary, theological college, and ecumenical library should consider purchasing these volumes.

There are a number of *caveats*, however. First, the dimensions of each volume are such that it becomes almost unwieldy given the attempt to publish the pages at close to 8.5 x 11. This will undoubtedly affect the lifetime of the binding. Second, the print quality varies tremendously, owing to the fact that the papers were printed as received by the editorial committee. Third, there is such a variance in font sizes and margin settings and line spacings as to prohibit one from reading through a volume intensively. Though this may only affect a few readers (perhaps reviewers only!) it is disconcerting in the extreme. Fourth, rather than index the volumes individually, the Index appears only at the conclusion of the third. This therefore means that in order to make full use of the critical apparatus necessary, researchers will find it necessary to sit with all three as constant companions during any project. These *caveats* are, however, but minor peccadillos. *Remembering for the Future* will be a standard in the field for many years.

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Collected Works of Erasmus. Volume 34: Adages II vii 1 to III iii 100. Trans. R.A.B. Mynors. Toronto: University of Toronto Press, 1992. ISBN 0-8020-2831-4. Pp. x+458 Pp.

Collected Works of Erasmus. Volume 71: Controversies. Ed. J.K. Sowards. Toronto: University of Toronto Press, 1993. ISBN 0-8020-2869-1. Pp. li+190.

In his prodigious reading of the classics, Erasmus of Rotterdam kept notes on the best turns of phrase and proverbial sayings. His list of adages ultimately totalled over four thousand, seven hundred of which appear in Volume 34, the fourth of seven volumes dedicated to this remarkable collection of adages. When completed, these seven will constitute an extensive dictionary of expressions and figures of speech with the potential for fulfilling in English Erasmus's purpose for the

Adages in Latin: the amelioration of written style. Readers also gain a fascinating and scholarly insight into the origins of thousands of figures of speech.

Translated and painstakingly annotated by R.A.B. Mynors, who died in 1989, the notes were prepared for posthumous publication by Erika Rummel. Each adage is first presented in its original form, in Latin or Greek, then in translation, followed by a discussion on such points as origins, similar sayings and the exact meaning of the adage.

Although many of the adages here are better used for reference purposes than reproduced in new compositions, a surprising number are still in current use. We learn, for example, that “in gifts the spirit is what matters” is half of a Greek dactylic hexameter found in a work by Phurnutus (5). “Hunger is the best sauce” is ascribed to Socrates. We discover also the ancient origins of “no sooner said than done” (117). “Clothes make the man” comes to us from Homer by way of Quintilian (204) and “spoonfeeding” from Cicero (140).

Some of the expressions are picturesque, such as “he baked the sponge cake I kneaded”—taking credit for the work of another (129) or “to turn millet on a lathe”—to attempt the impossible (134). Others have been modified somewhat in our day. “A dinner for a pontiff” (237) is recognizably “fit for a king.” Still other expressions lose something in the translation to our context. “There’s no difference between you and an elephant” (125) was applied to someone who was big and stupid, though we might agree with Pliny who, as Erasmus reports, “gives elephants very high praise for intelligence.”

Anyone with an interest in language will be captivated by Erasmus’s *Adages*. This is a volume which provides endless hours of browsing pleasure. One may dip into it at random, read it through, or use the table of adages provided at the end of the book to find an appealing phrase more rapidly. Erasmus’s *Adages* should grace the shelves of any library, while the contents are bound to have a positive impact on the written style of our age. In a review of the previous volume of *Adages*, I suggested the possibility of publishing a few volumes of selected adages in a more affordable format for wider consumption. The high quality of translation and the many treasures in the present volume make the option of a popular edition all the more desirable. The current volume is guaranteed to continue to inform, educate and delight readers for years to come.

Volume 71 of the *Collected Works* presents seven documents chronicling Erasmus’s clash with the conservative theologians of Louvain. The opening salvo had been fired in the form of Erasmus’s famous work, *In Praise of Folly*. The attacks on the theologians in this work drew the attention of the Louvain thinkers, who allotted to Maarten van Dorp the task of responding to Erasmus. In reply, Erasmus wrote an apology in the form of a letter (337). The letter to Dorp is generally conciliatory, written in a friendly style. Erasmus denigrates the importance of his work on *Folly* then proceeds to defend it point by point, all the while wondering how it could have caused such a stir.

The second work in the volume is Erasmus’s response to a dialogue written by Jacobus Latomus deriding the study of ancient languages. This is followed by an apology for Erasmus’s declamation on marriage, which had been necessitated by a public address in which Jan Briart stated that Erasmus’s views on marriage

were heretical. Three brief documents concerning the controversy surrounding Martin Luther follow—*Acts of the University of Louvain against Luther*, *Brief Notes of Erasmus of Rotterdam for the Cause of Martin Luther*, and *A Minute Composed by a Person Who Seriously Wishes Provisions to be Made for the Reputation of the Roman Pontiff and the Peace of the Church*.

The final work in the volume is a previously unpublished response to a vicious attack on Erasmus's views concerning confession, published pseudonymously by one Taxander. The response, *Manifest Lies*, remained in the Royal Library in Copenhagen, incorrectly identified as a polemic against Diego López Zúñiga or a reply to Jacques Masson. It is the translation of Erika Rummel, who demonstrated the manuscript's connection with Taxander's work, which appears here as the *pièce de résistance* in the volume.

As always with the Erasmus project, the scholarship and quality of translation are unassailable. Each of the documents is carefully annotated, and introduced by a brief discussion of its history and content. The volume is introduced by an essay on the entire Louvain controversy written by J.K. Sowards. As is customary with this series the volume is rounded out with lists of works frequently cited, short-form titles for Erasmus's works, and an index. With Volume 71 the Erasmus project continues to make primary sources available in translation for the student of Erasmus. The team of scholars leaves nothing to be desired save the next volume.

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Collected Works of Erasmus. Volume 85: Poems. Volume 86: Notes to Poems. Trans. Clarence H. Miller. Ed. Harry Vredeveld. Toronto: University of Toronto Press, 1993. ISBN 0-8020-2867-5. Vol. 85: Pp. lx+394. Vol. 86: Pp. 441.

These final volumes of the *Collected Works of Erasmus* present the 144 poems of Erasmus in their Latin and Greek originals together with an English translation accompanied by an introduction, notes and commentary. The poems are grouped in six categories, according to time and occasion of their publication. Sixty-one poems were first included in a volume of *Epigrammata*, published in Basel in 1518. Thirty-one were published elsewhere, at various times. A third group comprises five examples of *juvenilia*, published during Erasmus's lifetime but without his consent. The fourth is a group of thirty poems published after Erasmus's death. The fifth is a group of seven poems extracted from his prose works, and the sixth, a group of ten poems dubiously ascribed to the scholar.

Introductory comments note the professed love of the Renaissance humanist for literature. In his lifetime Erasmus was as respected for his poetry as he was for his other work of scholarship. Philip Melancthon, for example, regarded Erasmus's "Poem on the troubles of old age" to be worthy of memorization. His literary attempts include religious and secular odes, epitaphs, dramatic dialogues,