

scheme together with a sorceress to hold them captive. The episode's outcome shows us that what seems to be a kingdom of virtue with respect for the law has, in fact, much in common with the Barbaric Isle. The chapter also dedicates attention to the tensions between Church and nobility regarding their different models of matrimony after the Council of Trent. In the realm of the real-world Christian politics, this chapter offers a very perceptive analysis of the *morisco* Jarife's speeches in conjunction with the expulsion of the *moriscos* that is presented prophetically when our pilgrims pass through a village in Valencia, a topic that was very much in the mind of the contemporary readers of Cervantes' work.

The book continues with an epilogue entitled "Cervantes' Human and Divine Comedy" that should not be overlooked as it sketches out broader implications of Armstrong-Roche's analysis dealing with Cervantes as an author, and the historical and cultural reality in which he lived. The book closes with a documented appendix on the composition dates of *Persiles*.

Michael Armstrong-Roche's book is an example of an expertly written, well-documented, and theoretically informed study that is attentive to the cultural context in which the object of his analysis was produced. His monograph is not necessary reading for all *cervantistas*, but it is easy to predict that it will become as essential as the important studies written by Alban Forcione, Diana de Armas Wilson, and Isabel Lozano Renieblas when seeking to understand *The Labors of Persiles and Sigismunda*.

Charles Fantazzi. *A Companion to Juan Luis Vives*. Leiden and Boston: Brill, 2008. viii + 430 pp. \$185.00. Review by ELIZABETH R. WRIGHT, UNIVERSITY OF GEORGIA.

This volume offers detailed analysis and rigorous contextualization of the diverse writings of Juan Luis Vives (Valencia, Spain 1492/93—Bruges, Belgium, 1540). In the course of some sixty different publications, this Valencian humanist considered the education of women, family relations, poor relief, religious conflict, formal rhetoric and royal power. During his five sojourns at the court of Henry VIII

between 1521 and 1528, he befriended and collaborated with key figures, including Thomas More, Richard Pace, and Bishop Tunstall. His extraordinary productivity is attested in the 1555 edition of his *Opera*, which comprises over 1700 pages distributed in two volumes. This tally does not include the vast *Commentary on the City of God* by St. Augustine, which Vives initiated at the behest of Erasmus. Inventories document that his books circulated widely in Europe, the Americas, as well as Jesuit missions in Asia. But from the last third of the sixteenth century, Vives's readership waned to the point that the Enlightenment *Encyclopédistes* had almost no direct knowledge of his works. Today, his reputation rests primarily on his writings about education. Hence the volume's stated goal of drawing new attention to him among a wider English-speaking public. In this respect, the *Companion* complements another project for which Fantazzi is the editor, the *Selected Works of J. L. Vives* (Brill), a series of critical editions of the humanist's most significant works. Eight volumes have appeared to date.

Two essays by Enrique González y González (hereafter González) frame the *Companion* with reference to this goal. The first, "Juan Luis Vives: Works and Days," provides a biographical and bibliographical orientation. The discussion here of Vives's early years in Valencia offers valuable insights about the impact of the Inquisition on Spanish society. Archival records that came to light in the 1960s revealed that both his mother and father were from prominent Jewish merchant families who had converted to Christianity after the devastating pogroms of 1391. Though evidence suggests the family assimilated relatively quickly to Christianity, members retained some Jewish cultural and devotional practices. Even before Vives was born, his mother had been questioned by Inquisitors. He himself left Valencia in 1509 for university studies in Paris, after which he never returned. Back home, Inquisitorial pressure continued, culminating in the 1524 trial and execution of his father, plus the disinterment and burning of his mother's bones. How, González asks, does this tragic family history inform Vives's writing? A paradigm dominant in Hispanic studies during the later twentieth century posited that the Valencian, like other *converso* intellectuals, responded to this scrutiny and persecution with a deeply ingrained pessimism. Though González is sensitive to these tribulations, his analysis of Vives's later works also draws attention to

the humanist's sense of humor and manifestations of the deep pleasure he drew from his work. The nuance González provides to long-standing conceptions of a *converso* sensibility deserves consideration by any scholar who writes on this issue. The second essay González contributes, "Fame and Oblivion," closes the volume. Readers may, however, find it useful as an introduction, given its programmatic presentation of his publication trajectory and detailed discussion of the state-of-the-field.

Charles Fantazzi, in "Vives and the *Emarginati*," pairs treatises on the education of women with those on poor relief, using the Italian term for "marginal groups" as his rubric. The linchpin of his analysis of the first category is the *De institutione feminae Christianae*, prepared at the behest of Queen Catherine of England with an eye toward organizing the education of her daughter Mary. In terms of poor relief, Fantazzi considers the *De subventionem pauperum* against the backdrop of the social problems the era's urban expansion had wrought. He finds Vives's contribution rests on his conception of a lay, centralized administration of poor relief at a time where private charity and the mendicant orders were dominant. Some closing synthesis might have helped cement the connection Fantazzi proposes in brief at the outset, between women's education and poor relief.

The section most directly concentrated on humanist circles in the English court is the chapter by Catherine Curtis, "The Social and Political Thought of Juan Luis Vives: Concord and Counsel in the Christian Commonwealth." In particular, she considers how Vives's relationships to English and Erasmian humanists shaped his critique of the notion of just war, as manifested in the *De Europae dissidiis et bello Turcico* (Bruges, 1526) and the ensemble of letters in the *De Europae dissidiis et re publica*. A brief closing section proposes Vives's direct or indirect influence on later writings by Thomas Elyot, James I, Richard Burton, and Thomas Hobbes.

Valerio del Nero contributes a pair of essays, the first of which, "The *De Disciplinis* as a Model of a Humanist Text," discusses how this encyclopedic educational treatise sets an agenda for all aspects of instruction, from educational facilities, to curricula and textbooks. This chapter is most suitable for seasoned Renaissance scholars, given the dense web of intertextual references, as we can see when he summa-

rizes the treatise's impact: "if one compares Vives with the preceding pedagogic tradition from Vittorino da Feltre and Guarino Veronese, through Battista Guarino, Maffeo Vegio, Leon Battista Alberti, Enea Silvio Piccolomini to the great productions of Erasmus, Budé, and Rabelais, while not forgetting how much the Reformation (Luther, Melanchthon, Sturm) owes to this debate, the Spanish humanist is seen to play the role of the protagonist" (201). This sentence also attests to the fact that the translation of the chapter from Italian to English could have used more editing. The second essay from del Nero, "A Philosophical Treatise on the Soul: *De Anima et vita* in the context of Vives's Opus," is more accessible to non-specialists. Seventeenth-century scholars will find this section particularly helpful for considering how Vives's writing about the soul contributes to emerging notions of subjectivity and anticipates concepts of *ingenium* that would later be associated with the Baroque.

Peter Mack, in "Vives's Contributions to Rhetoric and Dialectic," offers a panoramic view of how Vives engaged this fundamental realm of humanistic inquiry. He notes at the outset that this facet of the Valencian's oeuvre has been particularly neglected, despite the fact that he wrote extensively on both rhetoric and dialectic. Particularly interesting comments follow from his analysis of *De consultatione* (1523), which Vives prepared while lecturing on Rhetoric at Oxford's Corpus Christi College. The lengthy citations with which Mack anchors his analysis also provide the reader a chance to get a sense of Vives's prose style.

Differing attitudes toward non-Christians shape Edward V. George's essay, "Author, Adversary, and Reader: A View of the *De veritate fidei christianae*." This treatise, published posthumously (1543), takes the form of a disputation with a series of non-Christians. Books One and Two dispute "pagan" classical authorities, a tactic that situates the writer in relatively safe terrain. But the following two books dispute Judaism and Islam in turn, entering a territory especially thorny for an intellectual of Jewish descent who came of age in a region known for its sizeable population of Moriscos—the descendants of Spain's Muslims forced to convert to Christianity in the late fifteenth century. George notes the different rhetorical tactics deployed against these two religions. In Book Three, Vives conceives of a hypothetical

Jew who might listen to reason. No such heuristic device grounds the refutation of Islam. From a different angle, George contrasts the textual representation of a Jewish interlocutor as *Judaens*, an ethnic category, with the presentation of the Muslim through a sociological one, as an *Alfaquinus*. The latter implies a jurist or community leader. A more coeval treatment of Muslims and Jews would have involved another term, such as *Mahometan*. Convincingly, George attributes this differing treatment to the fact that conciliation toward Muslims was less risky for the *converso* intellectual.

Overall, the essays in the *Companion* will be particularly valuable for advanced graduate students or seasoned scholars in Renaissance studies. Non-specialists will find many useful insights, but will encounter barriers to entry. For instance, the numerous citations of the *Opera omnia* (Valencia, 1782-90) are referenced in footnotes by the editor's Latinized surname, Majansius. Yet to locate the corresponding bibliographic entry, he or she would need to know this correlates to the surname Mayans. There is no cross reference. Similarly, there is no appendix that lists and dates the many publications discussed. González rigorously documents the complex editorial history of Vives's works in his two essays, but that information is spread throughout his exposition. At times, therefore, a reader needs to search back to find publication dates or other key information about the many texts the contributors discuss. These minor caveats aside, the editor and his colleagues have presented highly compelling essays, which engage one another yet also stand alone.

Timothy Wilks, ed. *Prince Henry Revived. Image and Exemplarity in Early Modern England*. London: Southampton Solent University with Paul Hoberton Publishing, 2007. 312 pp, + 57 illustrations. £40.00. Review by LESLEY B. CORMACK, SIMON FRASER UNIVERSITY.

The death of James I's older son, Henry, at the young age of nineteen, changed the path of English history irrevocably. Henry had been the first heir to the English throne for over 70 years and much had been expected of him. Instead, his more reserved, less militaristic younger brother Charles became king. It is not surprising, then,