

Sentence structure was also modified when he found it difficult to follow. Liberal quantities of footnotes clarify passages, though the majority are historical, geographical, and contextual. An extensive bibliography is divided into primary and secondary sources. Several appendices include passages from the first edition, omitted by Herbert in the last, as well as lists of Persian, Mughal, and Ottoman rulers.

Unfortunately, the text lacks an index and modern maps. It retains only about fifteen of Herbert's engravings, which seem to be derived from Early English Books Online page images rather than scans or photographs of the original pages. The images are legible, but blurry.

Altogether, this edition of Herbert's *Travels* will no doubt be helpful to scholars researching early modern travel writing and accounts of Persia and India. The footnotes will be of particular use. The rest of the ancillary materials and the absence of images and an index, however, cause the book to fall short of being as valuable a contribution to scholarship as it could have been.

Axel Erdmann, Alberto Govi & Fabrizio Govi, eds. *Ars Epistolica: Communication in Sixteenth Century Western Europe: Epistolaries, Letter-writing Manuals and Model Letter Books 1501-1600*. by With an Introduction by Judith Rice Henderson. Lucerne: Gilhofer & Ranschburg; Libreria Alberto Govi, 2014. xxv + 771 pp. with illustrations. 150 €. Review DONALD R. DICKSON, TEXAS A&M UNIVERSITY.

Ars Epistolica is clearly a labor of love for Axel Erdmann, Alberto Govi, and Fabrizio Govi, who are all prominent antiquarian booksellers and bibliophiles. Their meticulous documentation of the art of letter writing will be of interest to students and scholars of the Renaissance, who often seem to undervalue the significance of the familiar letter in *respublica literaria*. Certainly book collectors will also find *Ars Epistolica* an invaluable resource.

The volume is introduced by Prof. Judith Rice Henderson who offers an historical overview of the medieval *ars dictaminis* and the rise of new models for epistolography after Cicero's letters were recovered in the Renaissance. She describes the efforts of Erasmus and those of

Protestant scholars to provide guides that modeled effective letters. While her thirteen large pages paint this picture in broad strokes, giving many names and dates, one wishes more space had been allotted to this task. What principles do the most significant guides establish for the *ars epistolica*; what creedal differences are actually reflected in the various guides; how would an English schoolboy studying Roger Ascham produce a letter that differed from a German schoolboy studying Johann Sturm; etc. In a volume with over eight hundred folio pages, a fulsome introduction to the art of letter writing would not have been amiss.

Ars Epistolica is divided into two parts, the first of which is a descriptive bibliography of 171 works printed between 1501 and 1600, which are subdivided into three sections: a) letter collections by single authors and anthologies; b) letter-writing manuals; and c) various letter collections, fictitious letter collections and some letter collections by fifteenth-century authors (mostly schoolbook editions printed in the sixteenth century). Nearly two-thirds of the whole is devoted to the letter collections in this first section. Each entry has a full bibliographic description (i.e., its format and collation), a facsimile of the title page, a few pages of background on the author and the recipients, lengthy comments made by scholars on the volume, followed by an incredibly valuable table of contents for each collection. That is, the authors and recipients of each letter are specified and indexed, thus enabling access to a century's worth of published letters. The letter-writing manuals and other model letter collections are treated more cursorily (in about eighty pages) with bibliographic description and some background on the collection itself. But the index to this section, which includes over 30,000 letters, listing the authors, editors, senders, recipients, places, and names, is a treasure. This first part of ends with a number of bibliographical aids: a chronological list of all the epistolaries of the sixteenth century; a list of printers; and the index for the 30,000 letters (nearly a hundred pages). With the *Ars Epistolica* it is thus possible to reconstruct a good deal of the correspondence, for example, of Theodore Beza. The table of contents lists his letters to various recipients, and the index records Beza's many letters to Calvin and Ramus. For the many, lesser luminaries listed in the index, this is a boon indeed.

The second part of *Ars Epistolica* contains bibliographical tools useful for those interested in epistolography: a finding list of all the letter collections published in the sixteenth century (with multiple printings and or editions listed) and a similar list of letter-writing manuals, as well as a comprehensive list of 799 secondary sources (with a detailed index of these secondary sources).

To modern scholars and students, the *Ars Epistolica* shows how important letter writing was and how Latin bound together early modern Europe into the network we call the *respublica literaria*. And the index of far flung places and the long lists of recipients are just for the artifacts published in the epistolaries. When one examines the unpublished correspondence of such polymaths as Samuel Hartlib, for example—whose papers (over 25,000 manuscript pages, many of which are letters) are only now available at <http://hridigital.shef.ac.uk/hartlib>—the significance of the familiar letters in the intellectual life of the time becomes apparent.

Jessica Martin and Alec Ryrie, eds. *Private and Domestic Devotion in Early Modern Britain*, Farnham (Surrey): Ashgate, 2012. xii + 285 pp. \$128.20. Review by ROBERT LANDRUM, UNIVERSITY OF SOUTH CAROLINA BEAUFORT.

Private and Domestic Devotion in Early Modern Britain is a collection of twelve essays spanning reformed, Catholic and non-conforming traditions as they evolved in the sixteenth and seventeenth centuries. It appears alongside a companionate volume on worship in the parish church, two of the more than 100 monographs in the celebrated *St Andrews Studies in Reformation History* series.

“This is a book” editors Jessica Martin and Alec Ryrie tell us “about how people in early modern England and Scotland prayed when they weren’t in church” (1). The Reformation demanded that long-established traditions of public worship be cast off, and so it too required new patterns of private worship. In many cases new devotional forms emerged from older practice; in others, and especially when clerical authority was pronounced, the faith that early-modern families practiced at home was strictly prescribed and carefully supervised.