

bewoners; hun kledij wordt beschreven en hun functies aangeduid. De mannen, zowel de priesters-kanunniken als de conversen werden aangesproken met *frater*, alhoewel e.g. ook *patres* genoemd werden. De vrouwen werden algemeen *sorores* geheten, inclusief de leke- of werkzusters; aan de kanunnikessen gaf men eveneens de naam van besloten of gesluerde zusters; daarnaast bestonden de *dames données* (donaten) en de poort- of buitenzusters. Om te besluiten worden in bijlage de mannen- en vrouwenconventen alfabetisch per plaats opgesomd met vermelding van de kloosternaam, de patroon, de stichtings-, erkennings- en afschaffingsdatum.

Een *index nominum* verhoogt vanzelfsprekend de bruikbaarheid van deze studie, waarvan het belang nauwelijks onderstreept dient te worden. Niettemin bevat ze enkele onnauwkeurig- en onduidelijkheden, alsook een goed aantal storende drukfouten, waarover we hier niet uitweiden. Daarenboven missen we een paar kaarten, die de algemene verspreiding van de orde en haar lokalisatie in onze streken hadden moeten illustreren.

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*Itinerarium Italicum. The Profile of the Italian Renaissance in the Mirror of its European Transformations.* Ed. by Heiko A. OBERMAN with Thomas A. BRADY Jr. (Studies in Medieval and Reformation Thought 14). Leiden, Brill, 1975, xxviii-471 pp., Fl. 96.

This *Festschrift*, in contrast to many others, contains a series of articles that has obviously been well planned. The *Festschrift* was prepared in honour of Paul KRISTELLER whose merit it has been to have given clearer dimensions to the sometimes rather vague concept «humanism». Kristeller describes his own attempt to do this in the following way: «We must liberate ourselves from the narrow limitations of a single school, and be ready to learn from all schools and thinkers of the past...».

According to him «renaissance humanism as such was not christian or pagan, catholic or protestant, scientific or antiscientific, civic or despotic, platonist or aristotelian. What they all have in common, is something else: a scholarly, literary, and educational ideal based on the study of classical antiquity».

The title given to this *Festschrift* is a happy combination of an allusion to Kristeller's magnum opus *Iter Italicum* (London/Leiden, 1965/1967) and a reference to that itinerary which in all its windings and complexities ultimately finds its way to Italy. With the words of Pico della Mirandola «quoscunque tulit foecunda vetustas», OBERMAN begins his introduction to the work in which he outlines certain considerations about the articles that follow (IX-XXVIII). The renaissance discovery of stoicism brought about a new relationship to Augustine. BOUWSMA in his article *The Two Faces of Humanism*.



*Stoicism and Augustinianism in Renaissance Thought* (3-60), shows that the more a humanist was inclined to stoicism the less augustinianist he was and the less he was attracted by the Reformation. Bouwsma sees instances of this trend even in the Counter-Reformation, and, as far as stoicism is concerned, in Lipsius, Charron and Grotius. Calvin is taken as the example of Reformation augustinianism. The serious opposition between stoicism and augustinianism is to be found principally in their diverse points of departure. For the stoics cosmology determines the idea of man, while for Augustine the idea of man determines what can be known of the world. Augustinianism is therefore *a priori* humanistic. It is also more socially conscious than stoicism; it denies the privileged position of a philosophically enlightened class. It is love and not obligation that is the mainspring of action. The emphasis that augustinianism places on the absolute dependence of the creature on the creator is important for reformation thought. Stoicism stresses the self-sufficiency of man. M. GILMORE in his *Italian Reactions to Erasmian Humanism* (61-115) sketches the relations between Erasmus and Luther, the Reformation, Alberto Pio, the Counter-Reformation. Then, follow four articles on humanism in France (S. Dresden, *The Profile of the Reception of the Italian Renaissance in France*, 119-189), in the Low Countries (J. IJsewijn, *The Coming of Humanism to the Low Countries*, 193-301, with two bibliographies), in England (D. Hay, *England and the Humanities in the Fifteenth Century*, 305-367) and in Germany (L. Spitz, *The Course of German Humanism*, 372-436). These contributions each present a *status quaestionis* and all four stress the influence of Italian humanism. The work has an index of persons (437-467) and of place-names (468-471). The augustinians are well represented. The following names occur in the text: Bernard André; Robert Barnes; Aurelio Lippo Brandolini; John Capgrave; Giles of Viterbo; Gregory of Rimini; John Lang; Martin Luther; Antonio Columbella de Recaneto; Jerome Seripando; John Staupitz. There are also interesting pages devoted to Augustine himself.

In conclusion we offer two small remarks which naturally take nothing away from the quality of the work's contents. On p. 298 the name «Rovelinck» should be «Rolevinck»; and, despite its being mentioned in the register of names, one looks in vain for *Capgrave* on p. 342.

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