

chapter of this work the conclusions of his own careful detective work in sifting the authentic data from the meager evidence located by earlier scholars. Foremost among these scholars was Georges Lacombe, whose research is carefully noted. Corbett makes a significant contribution in correcting Lacombe's listing of seven works attributed to Praepositinus by showing that three of these: *Quaestiones Praepositini cancellarii Parisiensis*, *Summa de penitentia injungenda*, and *Summa contra haereticos* were not composed by Praepositinus. The careful survey of monograph studies underlying these corrections is one of the strong features of the present work. Indeed, no subsequent study of Praepositinus can safely ignore Corbett's work on the authenticity problem.

The *Tractatus de officiis* is a liturgical treatise describing the order of the liturgical year, and offering an explanation for many details of the Mass and Divine Office; for example, why certain passages from Scripture are included, the significance of various gestures, the rationale for the divisions of the liturgical calendar, and so on. More than any other single work of its kind, the *Tractatus* is responsible for the literary continuation and transmission of the Roman liturgy formulated during the Carolingian renaissance of the late eighth and early ninth centuries.

While much of its liturgical content is now passé, the treatise will remain a mine of information for the medieval social historian who will find in it many of the commonplaces of medieval religious thought and practice.

One of Praepositinus' chief sources was the great Carolingian liturgist, Amalarius. Amalarius supplied both the order of Praepositinus' treatise, as well as many of its ideas. Praepositinus also used extensively Honorius' *Gemma animae*, and John Belet's *Rationale divinatorum officiorum*, and to a lesser extent, writings of Jerome, Augustine, Isidore of Seville, Gregory the Great, and Bede. Corbett points out that as is frequently the case with medieval writers, it is impossible to know the form in which Praepositinus knew the works of earlier writers, because of the popularity of *florilegia*, or source collections.

Of later writers who depended on Praepositinus' work, the foremost was Durandus, Bishop of Mende, whose *Rationale divinatorum officiorum* incorporated large portions of Praepositinus' work, though Durandus never acknowledges his debt. Durandus' own work was the most popular and widely used book on the liturgy for several centuries.

Corbett's edition of the *Tractatus de officiis* is based on five thirteenth-century manuscripts. The critical apparatus is scrupulously exact, including, besides an account of variations, two useful appendices: one, a list of citations from Sacred Scripture, and the other, the first lines of passages in which Praepositinus cites earlier authors. The selective bibliography of secondary works includes the best studies of European scholars.

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MARY EVELYN JEGEN

*Calvinism and the Amyraut Heresy: Protestant Scholasticism and Humanism in Seventeenth-Century France*, by Brian G. Armstrong. Madison: University of Wisconsin Press, 1969. Pp. xx, 330. \$12.50.

Moïse Amyraut (1596-1664) was the most illustrious pupil of John Cameron (c. 1580-1625), the Scottish-born theologian who spent most of his productive years on the Continent and who fashioned the doctrines of the Academy at Saumur. "One of the few original minds in seventeenth-

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century Reformed theology" (p. 264 here), Cameron had encouraged the humanistic trends which set off French Calvinism from the more scholastic varieties at Geneva, Berne, Zurich, and the Netherlands. With patience, understanding and firmness, Amyraut carried forward Cameron's kind of thinking. He grounded his theology strongly in history, discerning there a threefold covenant of God with man: "natural" (in Paradise), "legal" (with Israel), and "gracious" (the Gospel). Amyraut's thought is nicely structured, even when dealing with the dense continuity of history, but it differs from the more elaborately structured thought of Protestant scholastics such as Beza or Keckermann (who is mentioned only once in the present book) in drawing on historical actuality more directly for its formulations and in being willing to risk use of "terminology and concepts which are rather delicately balanced and therefore could easily be misappropriated" (p. 261). In Amyraut's thought faith and reason are not so violently opposed as in much other Reformed thinking, although faith is not reduced to reason but related to a divine, transrational *persuasio*, a term used also by Augustine and Calvin.

In the present volume Professor Armstrong works out with great discernment this and much more from Amyraut's own writings, studied in close comparison with Calvin's. Armstrong finds not only Amyraut but also Calvin himself far more humane and less mechanically severe in theology than were most later Calvinists, who tended to want system at all costs. In its authentication of the human, as Armstrong shows, Amyraut's doctrine—and even Calvin's—was at many points less opposed to Catholic teaching than was that of most Calvinists, although Amyraut did not believe in false irenicism and made clear his specific differences with Catholics, as with other Protestants. Concerning justification Armstrong points out that seventeenth-century Catholics and Protestants appear to have composed most of their difficulties, so that they seldom elaborate on the subject; but Amyraut considered it of prime importance. He narrowly escaped condemnation by the French Reformed Church because of his doctrine on predestination, but successfully defended his teaching as in fact that of Calvin.

Dr. Armstrong is well aware that to do theological history you have to understand theology and he has shown in this book admirable theological expertise such as one would welcome in more historians. He believes that the sources for Calvinist scholasticism lay more in the Italian Aristotelians than in Melancthon and suggests that Peter Ramus—who influenced Cameron clearly enough—may have developed his hostility to Italians in great part because he felt Italian Aristotelianism as a threat. This may well be so and thus warrant revision of some of my observations in *Ramus, Method, and the Decay of Dialogue* concerning Ramus' anti-Italian feeling, especially since it would help account for the antipathy of Ramism and physicians. Many of Ramus' most vigorous opponents were doctors of medicine, and Italian thought was rather largely concerned with natural philosophy ("physics"—whence our term physician) and with medicine proper and less with logic than was the northern academic tradition. To account better for other seventeenth-century intellectual developments, we need study the relationship between Protestant thought and Spanish and Portuguese scholasticism, as Armstrong suggests—the *Salmanticensis*, *Complutenses*, and *Conimbricenses*. However, regarding the humanist tendency to make logic into a kind of rhetoric, a tendency shared by Ramus in

his own way, I believe that my stated positions already agree with Dr. Armstrong more than he would seem to feel (pp. 123-124), as, for example, in my book just cited, pp. 35, 290, etc. In connection or disconnection with Ramus, I am a bit nonplussed (when perhaps I should feel honored) at being taken for "a modern-day Aristotelian." *Amicus Plato, amicus Aristoteles, amicus etiam Ramus, sed magis amicus brachium forte veritatis.*

Dr. Armstrong has given us a valuable volume, not only in its own conclusions but also in the avenues it opens toward an ultimately better understanding of much else, notably British and New England Puritanism and Catholic-Protestant relations.

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WALTER J. ONG

*La Obra Cartográfica de la Provincia Mexicana de la Compañía de Jesús (1567-1967)*, by Ernest J. Burrus. Madrid: Ediciones José Porrúa Turanzas, 1967. 2 vols. Pp. vii, 247.

It is remarkable what results and publications have poured out of the indefatigable Jesuit scholar, Father Burrus. To his long list of scholarly studies and editing of old manuscripts and discoveries in the archives of the world, Father Burrus has added this remarkable synthesis and guide to an as yet unworked field in History, the cartographical work of the Jesuit Mexican Province. Father Burrus has given many years to his searching out of documents, translating, editing, and correcting the history of the work of the Jesuits in Mexico.

As this author tells us, there have been a number of scholars, both lay and Jesuit, who have devoted their research work to the history of the work of the Jesuits in Colonial Mexico, and a number of such outstanding studies have been published. But Father Burrus, himself the greatest modern living historian among the many Jesuit historians, has turned his "eagle eye," penetrating mind, and his magnificent talents for searching out for historical materials relating to the Jesuits, to become a pioneer researcher in one aspect of the work of the Jesuits heretofore completely forgotten by historians except in a few specialized biographical studies, namely, the cartographical work of the Jesuits. Here he presents the public with the first handbook and guide to the cartographical work of the Jesuits in the Province of Mexico.

For the Jesuit cartographer, a map was an instrument to help him in his work. It indicated the trails which linked missions, pointed out water holes, and land of Christian natives. The maps also illustrated the Jesuit's written reports and graphic reports of their work. To make the maps, the Jesuit had to gather geographical data and draw up, engrave and publish maps. Most of the maps are not scientifically prepared, as e.g. to reckon latitude and longitude. Few Jesuits had the training, scientific or otherwise, to be what we would call today professional cartographers. Among the best who came nearest to that qualification were Fathers Kino, Consag, Nentwig and Linck, and of those four only Kino knew how to delineate maps. But Father Consag furnished his fellow Jesuit Pedro María Nascimben with the data to draw the exact maps that we have today; and Baegert and others made use of the observations and reports of Father Linck to compile the several excellent scientific and historical maps that we now have of Lower California.

The maps and sketches drawn by the Jesuits in the Mexican Province

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