William Caxton

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Moll very ably embeds the Ovyde in the complicated history of French verse models and prose commentaries that preceded it. His fine introduction also slyly refocuses our attention on Caxton’s role as a translator who painstakingly grappled with texts before ushering them into print. In doing so Moll has not only expanded the history of the English Ovidian tradition but has also made an important contribution to our understanding of Caxton.”

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One of the basic tasks of boys in grammar schools in England up to the 1530s was to compose and study Latin sentences. Collections of such sentences survive in manuscripts and printed books from the 1410s to the 1520s. They can often be traced to particular schools or teachers, and provide a rich source of evidence about education and society during the period.

This book contains an edition of eleven manuscript collections of exercises and one printed collection. Together with four collections of the early sixteenth century that have already been published, it makes available to readers the vast majority of this genre of evidence. A general introduction explains the nature and contents of the exercises, and there is a detailed introduction to each text. Translations of Latin and Middle English are provided, along with copious notes and an index listing all the topics of the exercises.

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University of Illinois at Urbana-Champaign
A proper understanding of Elizabethan England, scholars now realize, requires careful consideration of the previously maligned and marginalized Catholic perspective. Elizabethan Jesuits, albeit few in number, loom large in this perspective because of their spiritual writings, controversial treatises, devotional poetry, and archival remains, as well as the “moral panic” occasioned by their reputation within the Elizabethan government. England provided the new Society of Jesus with unique opportunities and special challenges. The few Jesuits within the kingdom lived and worked clandestinely, oftentimes in great fear and without the safety of a religious community, an ecclesiastical structure, and government approbation.

The articles collected here, some of which appear in English for the first time, consider different aspects of their ministries as they formulated positions on occasional conformity to the Established Church, martyrologies, succession to the English throne, and religious involvement in political matters, as well as the difficulty of maintaining the support of their often perplexed continental colleagues.

For students and scholars of Reformation, Jesuit, and Elizabethan history, Thomas M. McCoog’s collection of essays encompasses a wide range of individual snapshots that collectively present a rich and nuanced panorama of the daring and often dangerous Jesuit mission in the politically and religiously charged environment of Elizabethan England. ... these essays clarify as well as broaden our knowledge of an often misunderstood but significant chapter in both Catholic and English history.

ROBERT E. SCULLY, SJ
Professor of History and Law
Le Moyne College
Robert Grosseteste and His Intellectual Milieu

Edited by John Flood, James R. Ginther, and Joseph W. Goering

Robert Grosseteste (ca 1170–1253) has many claims on our attention. As a theologian, philosopher, scientist, translator, educator, pastor, and bishop he left an enduring mark on the scholarly, ecclesiastical, and political life of England. This volume focuses on his place in the intellectual life of his time and on his written legacy. It includes scholarly editions and English versions of Grosseteste’s *On Light*, his Latin translation of John of Damascus’s *Dialogue of the Christian and the Saracen*, and his Sermon 86 on the Ten Commandments – three texts which demonstrate the range of their author’s thought and make important contributions to their respective fields.

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CHRISTINA VAN DYKE
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PAUL KNOLL
University of Southern California

Landscapes and Societies in Medieval Europe East of the Elbe presents the results of the fourth international conference of the interdisciplinary project “Gentes trans Albiam – Europe East of the Elbe in the Middle Ages,” held in 2010 at York University, Toronto, in cooperation with the University of Kiel and the German Historical Institute in Warsaw.

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The De diversitate temporum, written in the early eleventh century by Alpert of Metz, is one of the indispensable contemporary accounts for our understanding of the history of the Low Countries at the turn of the first millennium. With a keen eye for detail, Alpert offers insightful anecdotes about people from all walks of life, while at the same time providing a regional perspective on the important political, social, economic, and military affairs of the period.

In addition to its significance for the history of the Low Countries, Alpert’s work provides considerable insight into the organization of the German kingdom at a point of transition that was marked by the end of the Ottonian dynasty with the death of Henry II in 1024.

The Trial of the Talmud that took place in Paris in 1240 has been the subject of a number of trenchant studies over the years. The present volume, with its felicitous, annotated translations of the Hebrew protocol along with a series of crucial papal letters and other church documents, places before an English-language readership for the first time a corpus of the essential primary texts that have framed the earlier scholarly discussions and analyses. The masterful overview by Robert Chazan effectively locates this disputation in its historical and literary contexts through a deft, critical synthesis of the previous studies; it also offers new insights which will undoubtedly serve to shape further discussion of this episode. This volume should be of great interest to scholars and students of Jewish history and thought, Jewish–Christian relations, and polemical literature of the middle ages.

EPHRAIM KANARFOGEL
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William of Auvergne

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*On Morals*, the second part of William’s treatise *On the Virtues and the Vices*, forms one component of his vast *The Teaching on God in the Mode of Wisdom*. In *On Morals* he extols the value of the nine virtues – faith, fear, hope, charity, piety, zeal, poverty, humility, and patience – in a sophisticated narrative where each of the virtues speaks for itself, explaining its importance.

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