

BLACKFRIARS

HIERONYMUS MUNZER UND SEINE BIBLIOTHEK, E. P. Goldschmidt. (Studies of the Warburg Institute, edited by Fritz Saxl. Vol. IV.) (The Warburg Institute, London, 1938, 153 pp., 5 plates; 7s. 6d.)

An account of the library of an early humanist is always interesting and this monograph on the humanist, Hieronymus Münzer, and his library constitutes a useful addition to the bibliography of German humanism at the end of the fifteenth century. Although by the time when Münzer flourished manuscripts were being rapidly displaced by the printing press, the contents of the library of this humanist are none the less of some interest since they not only show the works Münzer had at his disposal, but they also give an example of the typical library of an average German humanist of his time.

As a humanist Münzer belonged to a circle connected with Hartmann Schedel, whom he assisted in the compilation of his famous chronicle, and with whom he shared an active interest in geography and cosmography. It was particularly in the field of geography, a subject which had already engaged the attention of several distinguished humanists, including Petrarch, Boccaccio, Poggio, and Aeneas Sylvius Piccolomini, that Münzer centred his intellectual activities, and it was in order to extend his knowledge of this science that he undertook extensive travels in Spain. If Münzer's achievement as a geographer is not such as to stand comparison with that of other contemporaries of his, it shows him none the less as a gifted amateur, and it proved of real value to his friend, Hartmann Schedel.

Dr. Goldschmidt's monograph begins with a valuable account of Münzer in which full use is made of this scholar's travel-diary and of important annotations contained in books formerly owned by him. The account of Münzer's early studies includes some very useful information about the Florentine humanist, Jacopo Publicio, one of those early scholars who were instrumental in spreading humanism outside Italy, and of whom a full biography is badly needed. Incidentally some valuable material on this humanist is to be found in Roberti Gaguini *Epistolae et Orationes*, ed. L. Thuasne, Paris, 1903, vol. II, pp. 259-61.

The biographical section doubtless constitutes the most interesting portion of the book, especially as it depicts the formation and the studies of what one might style an average though gifted German humanist of the end of the fifteenth century. There follows an interesting appendix including an important letter of Münzer to Hartmann Schedel written in 1493, and a letter of Johann Ketzmann to Michael Behaim written in 1516 and mentioning Erasmus and Willibald Pirckheimer. It was perhaps

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useless to include in this appendix Münzer's letter to Konrad Celtes, since this letter is already well known and is to be found in Rupprich's edition of Celtes' Correspondence.

The list of books once in Münzer's library shows plainly the nature of the intellectual interests of their owner. Theology, Medicine, Science and the works of classical and humanistic authors appear to have crowded the bookshelves of Münzer and testify to the catholicism of his tastes. Dr. Goldschmidt's arrangement of these books according to their subject was certainly sensible, but this division could have been done with more accuracy. Thus, to give a few instances, one is apt to wonder why he placed Orosius among the classical authors and Eusebius among the theologians, and why some humanistic versions from the Greek are classed among the classics and some among the works of humanists. But these are mere trifles in comparison with the solid learning behind this work which makes it such a useful contribution to the history of German humanism at the eve of the Reformation.

R. WEISS.

T. E. HULME. By Michael Roberts. (Faber & Faber; ros. 6d.)

As a symptom, this book, like the recent orientation of the *Adelphi*, has a significance it is only too easy to undervalue. It is true that Hulme raised questions which he did not definitively solve; it is true too that his thinking is too disorderly to be called a metaphysic; it is even true that as a literary critic he seems to have lacked finesse. But he did at least think to live, working against the stream of academic irrelevance with something analogous to an existence-philosophy, and working for the continuity of a vital tradition by probing more deeply into the meaning of history than literary humanism was prepared to probe. In transcribing P. Lasserre and E. Seillère, Hulme inhaled not a little of that widely advertised and allegedly latin scepticism which is essentially anarchical (Wyndham Lewis seems to be his disciple in this); Mr. Roberts is able to correct this trend in Hulme and convincingly to demonstrate that, in the modern world, in proportion as thought lends to be less unreal, it inevitably tends to be more Christian. So that the end of humanism in one sense becomes the beginning of humanism in another, and much profounder, sense.

Neither Hulme nor Mr. Roberts seem, however, to penetrate to the vital issues in the nominalist dispute. This is perhaps what leads Mr. Roberts to declare that Hulme's "resembles the