

more fully with this. Second, with respect to the polarization Davidson has noted, I wonder whether he has adequately demonstrated that that polarization was *caused* by the rhetoric and millennial logic of the Great Awakening? Did he perhaps, in reading that rhetoric, feel that it was strong enough to have caused a polarization, and then, also finding evidence of a polarization, could he simply have assumed a causative link between the two? Might it not be just as likely that this polarization had indeed *already* existed in the Arminian-Calvinistic "split," merely to be made more evident through the arguments precipitated in conjunction with the events of that latter time? In any case, some further direct evidence from the primary sources on this matter would have been helpful. Despite questions such as these, however, I would reiterate my overall evaluation of this book as both readable and informative.

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DeMolen, Richard L., ed., *Essays on the Works of Erasmus*. New Haven, Conn.: Yale University Press, 1978. vii + 282 pp. \$18.50.

Richard L. DeMolen of the Folger Shakespeare Library is to be congratulated on putting together another excellent volume on Erasmus, consisting of fourteen chapters by outstanding experts. His own compendious Introduction, "*Opera Omnia Desiderii Erasmi: Rungs on the Ladder to the Philosophia Christi*" (pp. 1-50), provides background and context for the studies that follow. Unfortunately, the very scope of this excellent production precludes the possibility of little more than a listing of the chapters, with their authors and titles: chap. 1, "Ways with Adages" by Margaret Mann Phillips (pp. 51-60); chap. 2, "The Principal Theological Thoughts in the *Enchiridion Militis Christiani*," by Ernst-W. Kohls (pp. 61-82); chap. 3, "The Logic and Rhetoric of Proverbs in Erasmus's *Praise of Folly*," by Clarence H. Miller (pp. 83-98); chap. 4, "The *De Copia: The Bounteous Horn*," by Virginia W. Callahan (pp. 99-109); chap. 5, "*Apologiae: Erasmus's Defenses of Folly*," by Myron P. Gilmore (pp. 111-123); chap. 6, "Erasmus's Annotations and Colet's Commentaries on Paul: A Comparison of Some Theological Themes," by Catherine A. L. Jarrott (pp. 125-144); chap. 7, "Erasmus's *Paraphrases of the New Testament*," by Albert Rabil, Jr. (pp. 145-161); chap. 8, "As Bones to the Body: The Scope of *Inventio* in the *Colloquies* of Erasmus," by M. Geraldine Thompson, C.S.J. (pp. 163-178); chap. 9, "The *Ratio Verae Theologiae* (1518)," by Georges G. Chantraine, S.J. (pp. 179-185); chap. 10, "*De Libero Arbitrio* (1524): Erasmus on Piety, Theology, and the Lutheran Dogma," by B. A. Gerrish (pp. 187-209); chap. 11, "Erasmus's *Ciceronianus: A Comical Col-*

loquy," by Emile V. Telle (pp. 211-220); chap. 12, "The Method of 'Words and Things' in Erasmus's *De Pueris Instituendis* (1529) and Comenius's *Orbis Sensualium Pictus* (1658)," by Jean-Claude Margolin (pp. 221-238); chap. 13, "Erasmus at School: The *De Civilitate Morum Puerilium Libellus*," by Franz Bierlaire (pp. 239-251); and chap. 14, "*Ecclesiastes sive de Ratione Concionandi*," by Robert G. Kleinhans (pp. 253-266).

The volume is a *Festschrift* in honor of Craig R. Thompson (the title-page gives no indication of this, but the fact is given due attention in the Preface [p. vii]). Accordingly, a useful listing of "Publications of Craig R. Thompson on Sixteenth-Century Subjects" is provided (pp. 267-269). Brief sketches about the contributors (pp. 271-273) and an index (pp. 275-282) conclude the volume.

The studies in this volume are both scholarly and readable. There is abundant documentation, with "endnotes" appearing at the close of the chapters rather than at the end of the work.

A corrective regarding the date of Erasmus's birth should be mentioned in closing. In harmony with recent trends in Erasmus scholarship, DeMolen has opted for 1469 as the birth year (see p. 1), a view which had also been my own until two years ago. John B. Gleason, in a brilliant short article entitled "The Birth Dates of John Colet and Erasmus of Rotterdam: Fresh Documentary Evidence," *RQ* 32 (1979): 73-76, has provided data that, in my opinion, conclusively establishes the birth year of Erasmus as 1466, the alternative date frequently appearing in the literature. (Obviously, this article was not available to DeMolen at the time the volume here under review was in preparation.)

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Dooyeweerd, Herman. *Roots of Western Culture: Pagan, Secular, and Christian Options*. Translated by John Kraay. Toronto: Wedge Publishing Foundation, 1979. xii + 228 pp. \$12.95.

Immediately after the close of World War II the Dutch National Movement emerged, calling for the rejection of traditional ideological divisions in favor of national unity. Believing that such a position was incompatible with Christianity, the Calvinist philosopher Herman Dooyeweerd published weekly columns in *Nieuw Nederland*, of which he was editor, that called upon Christians to examine the roots of their culture and thereby determine the direction that postwar renewal should take. This volume collects these fifty-eight articles, which began appearing in 1945; Dooyeweerd's argument is incomplete, however, because in 1948 he unexpectedly left the editorship of the journal.