

be commended for tackling the problem. If his arguments regarding the "short term" are not entirely successful, his discussion of the "long term" is valuable and impressive. He has produced an exceptionally well-written, thoughtful, and important book. It is a substantial contribution to the study of what Herbert Spencer called "the earliest kind of government, the most general kind of government, and the government which is ever spontaneously recommencing . . . the government of ceremonial observance."

UNIVERSITY OF ILLINOIS,
URBANA-CHAMPAIGN

Robert Finlay

Marjorie O'Rourke Boyle. *Christening Pagan Mysteries: Erasmus in Pursuit of Wisdom*. (Erasmus Studies, 5.) Toronto-Buffalo-London: University of Toronto Press, 1981. 3 pls. + xiii + 175 pp. \$15.

This book is "devoted to investigating the scholarly commonplace that Erasmus' revival of classical learning defines his evangelical humanism" and to the further assertion that he made a genuinely conceptual contribution to "the integration of pagan wisdom with the Christian economy" (p. xi). The author's argument proceeds from three of Erasmus' works—*Antibarbari*, *The Praise of Folly*, and "Epicureus," the final colloquy in the *Colloquia* of 1533, the last edition prepared by Erasmus himself. Though these works mark clear stages in the life of Erasmus their interest for Boyle is not so much biographical, even historical, as it is theological. For she contends that "Erasmus was a theologian even in philology. By its engagement, its service, and its purpose, his grammatical chore in editing, translating, and commenting on classical texts was a theological task for the orientation of wisdom to its source in Christ, and so for the gathering of men" (pp. 58–59).

The book is divided into three chapters, each devoted to one of the texts. The first, on *Antibarbari*, is titled "Under the Pear tree," the title suggested by the comparison between St. Augustine and Erasmus on the question of the Christian's proper reaction to pagan books. Boyle argues that Erasmus goes well beyond Augustine in one important respect: he not only allows Christians to study pagan authors, he insists on it. It is in this respect that "Erasmus made his own work . . . the christening of pagan mysteries" (p. 10). And it is in this respect that Boyle sees *Antibarbari* as a revolutionary book, a

Christening Pagan Mysteries Erasmus Studies

Lei Huang



Christening Pagan Mysteries Erasmus Studies:

Embracing the Beat of Phrase: An Emotional Symphony within **Christening Pagan Mysteries Erasmus Studies**

In a global consumed by displays and the ceaseless chatter of fast conversation, the melodic splendor and emotional symphony created by the published term often disappear in to the background, eclipsed by the persistent sound and disruptions that permeate our lives. But, set within the pages of **Christening Pagan Mysteries Erasmus Studies** a wonderful fictional prize filled with organic thoughts, lies an immersive symphony waiting to be embraced. Constructed by an outstanding musician of language, that interesting masterpiece conducts viewers on a mental trip, skillfully unraveling the hidden melodies and profound influence resonating within each carefully crafted phrase. Within the depths of this touching analysis, we can discover the book is central harmonies, analyze its enthralling writing type, and submit ourselves to the profound resonance that echoes in the depths of readers souls.

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