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## ABSTRACTS

### **Uroscopy in Middle English: A Guide to Texts and Manuscripts**

*M. Teresa Tavormina*

DESPITE THE IMPORTANCE of uroscopic diagnosis and prognosis in medieval medicine, the wide array of Middle English treatises on the subject remains an exceptionally challenging genre to navigate. To ameliorate some of those challenges, this article provides a comprehensive survey of Middle English uroscopic writings, organized in an analytical taxonomy of approximately 130 distinct works. The taxonomy describes these works and their principal variant forms, lists their witnesses, and comments briefly on selected individual witnesses. Six appendices complement the taxonomy:

1. a list of selected non-uroscopic texts regularly associated with specific uroscopies;
2. an index of manuscripts containing Middle English uroscopy texts;
3. a list of Middle English uroscopies with more than five witnesses;
4. defining uroscopic signs in major uroscopic token lists;
5. a list of the Latin texts cited in the taxonomy;
6. linguistic perspectives on Middle English uroscopy texts.

## **Paris to Rome and Back Again: The Nuns of Longchamp and Leo X's 1521 Bull *Piis omnium***

*Sean L. Field*

AROUND 1517 THE Franciscan nuns of Longchamp launched an effort to secure papal permission for the celebration of a newly-composed office in honor of their founder, Isabelle of France (1225–1270). The request was approved by Pope Leo X and promulgated by his legate, Cardinal Adrien de Boisý, by the end of 1521. The present article first unpacks the networks of influence involved in the effort to obtain recognition for Isabelle's cult, and edits the Latin texts of the pope's response and the cardinal's promulgation. But under the leadership of Abbess Catherine Le Picart the nuns also quickly recorded their own triumphant narrative of their success and produced their own French translations of the two Latin texts. This article edits these French texts as well, and highlights the rhetorical moves involved in their creation.

## **Between Aristotle and Augustine: Peter Martyr Vermigli and the Development of Protestant Ethics**

*Simon J. G. Burton*

PETER MARTYR VERMIGLI (1499–1562), the Italian Reformer, is now widely acknowledged as one of the pioneering figures in the development of Protestant ethics. This article examines the scholastic contours of his unfinished Commentary on Aristotle's Nicomachean Ethics and its relation to his Protestant convictions. In doing so it demonstrates the innovative way in which Vermigli reconfigured, and even transfigured, Aristotelian notions of virtue in light of his distinctive Thomist and late medieval Augustinian synthesis, and in opposition to what he saw as a dangerous Neo-Pelagianism, as epitomised by his Catholic opponent Albert Pighius (c. 1490–1542). In this way Vermigli's ethics emerge as profoundly shaped not only by the Reformation *sola scriptura*, but also by the renewed Augustinian scholasticism of the late Middle Ages.

**“And openly I profes myself/ of the Arminian sect”:  
Arminianism in *Sir John van Oldenbarnavelt* (1619) and Two  
Seventeenth Century English Political Prints, ca. 1628–41**  
*Christina M. Carlson*

THIS ESSAY USES Nicholas Tyacke’s historical argument about the rise of Arminianism in England, as well as the anti-Tyacke camp, to present a new reading of John Fletcher and Philip Massinger’s topical political drama, *Sir John Van Oldenbarnavelt*. It compares the play’s emphasis on political and polemic appropriations of Arminianism, with two visual satires from the late 1620s, “Arminius Between Truth and Heresie” (1628) and the fold-out engraving that accompanies John Russell’s *The Spy* (1628). This essay argues that, while theological concerns are certainly described in these more “popular” materials, more often such issues are translated into such “political” issues, including debates over censorship, the international situation in the United Provinces, and an anti-Arminian bias (in England) that connects the “religious” question (of Arminian vs. Calvinist) to a more generalized anti-Catholicism.

**“It’s good to talk: conversations between gods, men and  
beasts in Early Modern English versions of Lucian’s  
‘Dialogues’”**  
*Paul Hartle*

THIS ESSAY TRACES the reception and transmission of Lucian’s works to English readers in the sixteenth and seventeenth centuries. It assesses the Humanist response to Lucian and his influence on the work of More and Erasmus, before examining his literary and moral reputation in Elizabethan and Stuart writing. It focusses on the texts in which Lucian is introduced to English readers without either Greek or Latin, especially the versions of Francis Hickes (1634), Thomas Heywood (1637), Jasper Mayne (1663), and Ferrand Spence (1684–85). It analyzes the ways in which those versions engage with the social, religious and political contexts into which they were published, and draws attention to other texts which claim paternity from Lucian (and sometimes parody the arch-parodist). Finally, it speculates on the contributory impact of Lucian to the

topsy-turvy experience of civil war and interregnum and subsequently to the growing intellectual climate of rationalism and atheism after the Restoration.

## **Peter Heylyn's Seventeenth-Century English Worldview**

*Peter Craft*

PETER HEYLYN'S *COSMOGRAPHIE* (1652) summarizes the collective observations of dozens of European voyagers over a century and averaged more than one new edition per decade between 1652 and 1700. As such it reflects English readers' "common sense" or general knowledge about the world until at least the publication of John Dryden's *Aureng-Zebe* in 1676. Heylyn's work therefore forms a general template of a historically specific worldview in which India's economic prosperity and immense armies make England appear insignificant by comparison. At the same time, Heylyn's work, like other contemporary voyage collections, downplays the role of disease in the European conquest of the New World during the fifteenth and sixteenth centuries. This perspective in turn led to an inflated sense of English power in relation to West "Indians." Heylyn invokes religion and ethics both to excuse England's economic frailty in relation to India and to justify the exploitation of Amerindian peoples. This essay aims to pave the way for studies of popular and canonical works of English fiction during the mid-seventeenth century to suggest how voyage collection editors influenced the bestselling literature of the ensuing decades.

## **Diamond Jubilee: A History of the New England Renaissance Conference, 1939–2014**

*Christopher Carlsmith*

FOUNDED IN THE SPRING of 1939, the New England Renaissance Conference (NERC) was the first scholarly association in the United States dedicated to study of the Renaissance. The purpose of NERC, then and now, was to promote and disseminate Renaissance Studies in the northeast through an annual meeting. Initially an enclave of senior scholars from prestigious universities, with a narrow focus on high culture, NERC

has evolved during the past seventy-five years to include broader membership and more diverse fields of study. Unlike its sister organizations in other regions of the country, and unlike the national Renaissance Society of America (RSA), NERC has deliberately avoided any kind of permanent structure—it has no constitution, no minutes, no membership fees, no publications, and no fixed office. Drawing from conference programs, professional correspondence, oral interviews, and personal papers, this essay traces the development of NERC from 1939 to 2014.