Book Reviews

Anja-Silvia Goenig, Glyn Parry, and Mordechai Feingold, eds.

Early Modern Universities: Networks of Learning. Scientific and Learned Cultures and Their Institutions, 31. Leiden: Brill, 2021. Pp. xviii + 401. Hb, € 144.00/ \$173.00.

This is an eclectic collection of studies that ranges across Europe, topics, and centuries. The awkward primary and secondary titles attempt to describe the contents, although only five of the twenty studies deal directly with universities, and networks of learning should be understood very broadly. As usual, “early modern” is chronologically meaningless, because the articles range from 1250 to 1800. A brief summary of each article will be presented so that readers can determine for themselves which articles merit further attention. There are some excellent studies and some highly specialized studies.

Andreas Sohn presents a short summary of the structure of the University of Paris from about 1250 to 1450 along with his own photographs of some buildings and artwork. David A. Lines offers a brief preview of his forthcoming monograph on arts and medicine at the University of Bologna from 1480 to 1750. It will study the impact of humanism, Counter-Reformation initiatives, attempts to reorganize the curriculum and timetable, and the scientific revolution. Anja-Silva Goenig studies the Zurich *lectorium* (school) in the sixteenth century. Founded by Zwingli et al., it taught theology primarily, plus biblical studies, Latin and Greek, and natural philosophy. A chart indicating the number of teachers and their subjects would have been useful. Not a university and lacking the authority to award degrees, it trained clergymen and teachers. Ian Maclean studies the German Academia Naturae Curiosorum (later called the Leopoldina) whose members studied natural history, between 1652 and 1687. He concludes that what individual scholars did was more important in advancing experimental science than institutional settings.

Glyn Parry studies the English mathematician and astrologer Thomas Digges (1546–95), who also believed in alchemy. He made extravagant claims

for mathematics and became involved in disputes over mathematics and other learning that had moral and religious consequences. The article assumes knowledge of Elizabethan-era politics. Jane Stevenson demonstrates that women played significant roles in printing, alchemy, practical science, medicine, and astronomy that is not often recognized, because they worked at home. They performed much intellectual activity now considered professional, academically rigorous, and/or taught in universities, in an artisan environment at home. Yari Pérez Marín argues that educational institutions in New Spain, especially Mexico, were open to a certain amount of experimentation in the sixteenth century, which benefitted Indigenous people and women. Wilhelm Frijhoff provides an excellent summary of the founding of the five universities plus “illustrious schools,” which provided some higher education but lacked the authority to confer degrees, in the Dutch Republic between 1575 and 1656. He also comments on relations with civil authorities. The article summarizes much scholarship written in Dutch. Karin Crousaz surveys how and why Swiss Protestant cities (Zurich, Bern, Lausanne, Geneva, and Basel to a limited extent) subsidized students to study in Reformed universities elsewhere. They did not do so in order to obtain degrees, but to obtain a broader academic experience. And Swiss schools did not have to hire expensive foreign professors. Thomas O'Connor describes the formation of Catholic grammar (Latin) schools in Ireland 1560–1620. They prepared Catholic students for study in Irish colleges (residences housing a dozen or fewer Irish Catholic students) located in university towns in continental Europe from Portugal to Prague.

Laurence Brockliss points out that an eighteenth-century visitor seeking to meet with distinguished professors at Oxford and Cambridge would have been frustrated, because there were few of them, and they often lived in London. Elisabeth Sandis studies theater and ritual in Oxford, Cambridge, and the Inns of Court in the seventeenth century. Benjamin Wardhaugh discusses the history of the text of the *Elements of Geometry* of Euclid in the British Isles and how the text was taught. Michael Hunter writes about Archibald Pitcairne in an article intended for readers already well-acquainted with Pitcairne. The first page with its fourteen uses of I, me, and my, is irritating. Peter Davidson and Jane Stevenson discuss the collections that comprised the library of the University of Aberdeen from 1495 to 1807. The books in the initial collections showed the strong influence of the Italian Renaissance. This is practically the only reference in the volume to a historical era that many academics today pretend never existed. Martina Hacke describes the career of Johannes Wattenchnee, who was a commercial messenger for nations at the University of Paris. A messenger transported goods for student nations in one university to nations in other universities. In addition, Wattenchnee published

sixty-eight editions between 1482 and 1524, plus five subsequent reprints. Urs B. Leu discusses cooperation between professors and printers in Basel and Zurich in the sixteenth century. Basel printers concentrated on Latin works in theology, literature, and language, while Zurich printers produced German bibles and theology for Reformed Protestantism. Both presses declined precipitously after 1600. Iolanda Ventura charts the printing history from 1471 to 1561 of the corpus of pharmacological and pharmaceutical works of Pseudo-Mesue, probably written between 1000 and 1200. Arlette Fleischer discusses the different careers and publications of two accomplished botanists, Paolo Boccone (1633–1709) of Sicily, and Jacob Breyne (1637–97), a merchant from Danzig (Gdańsk). Boccone was an impecunious scholar always seeking funds to publish his works, while Breyne was a wealthy merchant who self-published. Laim Chambers discusses the book collections of the Irish colleges in Paris between 1676 and 1794.

For readers of this journal interested in Jesuit material, there are a handful of references to the Jesuits, which can be traced through the index. The Jesuits operated many of the Irish colleges in continental Europe (220–23), and Antonio Possevino founded several pontifical seminaries in northeastern Europe (395).

The volume concentrates on Protestant northwestern Europe, especially the British Isles. There is one article on an Italian university and part of another article on a Sicilian botanist; Spain is not discussed. Some articles summarize larger topics, which is useful. Others are written by younger scholars about their research in progress. Each article is well documented with footnotes whose citations and references are competently presented. The editors are to be congratulated for adding a bibliography listing all of the secondary literature cited in the book. The name index is good, and no typos were noted. There is considerable learning on many topics in this volume.

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Ana Sáez-Hidalgo and Berta Cano-Echevarría, eds.

Exile, Diplomacy and Texts: Exchanges between Iberia and the British Isles, 1500–1767.

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