Although Vives today enjoys fame mainly as an educational and social theorist, for his work in psychology and his commentary on St Augustine’s *City of God*, he published eleven works concerned with rhetoric and dialectic, amounting to perhaps a sixth of his total oeuvre.\(^2\) But most of these works were scarcely reprinted and he is rarely mentioned by later writers in these fields.\(^3\) The aim of this paper is to survey his publications in rhetoric and dialectic in order to determine Vives’s original contribution and to discuss whether or not his subsequent neglect was justified.\(^4\) I shall begin with a chronological survey of the works in question and a consideration of how they might be thought to fit together as a unified treatment of the two subjects. Then I shall analyse some detailed examples of Vives’s significant contributions. Finally I

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\(^1\) I am very grateful to Kees Meerhoff and Marc van der Poel for their comments on an earlier version of part of this chapter, and especially to Charles Fantazzi for his many suggestions and improvements.

\(^2\) Since I refer to so many different works my main reference is always to Gregorio Mayans y Siscar’s edition, J.L. Vives, *Opera omnia*, 8 vols (Valencia, 1782–90), supplemented by references to modern editions where these are to hand. In the cases in which I have made comparisons Mayans y Siscar’s edition is generally reliable except in punctuation. Hereafter Majansius.


shall consider the factors in the texts and the context of their reception which may explain their lack of success in the sixteenth century.

Vives’s publications in rhetoric and dialectic fall into two main periods of his career. In 1519, while he was living in Louvain, teaching at the University and supervising his pupil William de Croy, Archbishop designate of Toledo, he wrote *Adversus Pseudodialecticos*, framed as a letter to John Fortis, warning him against the scholastic logic taught at Paris, where Vives had studied between 1509 and 1514. He attacks the scholastic manner of analysing the implications of words as well as specific doctrines and technical terms. He argues that sentences in Latin should be understood according to the customary usage of the learned rather than subjected to incomprehensible technical analysis. The treatise owes clear debts to Lorenzo Valla’s *Repastinatio dialecticae et philosophiae* and Thomas More’s *Letter to Martin Dorp*. While it no doubt represents a sincere embrace of humanist ideas about Latin and protest against his Parisian logical training, this treatise may also have formed part of his plan of publically identifying himself with the Trilingual College at Louvain and with Erasmus. It was first published by Dirk Martens (Antwerp, 1519) and republished, with some changes, probably authorial, by Lazare Schürer (Séléstat, 1520).

After the death of Croy in 1521 and the dedication of his commentary on Augustine’s *City of God* to Henry VIII in 1522, Vives spent parts of the following six years in England. His *De consultatione*, a treatise on deliberative oratory and the giving of advice, is dated from Oxford in 1523, where he was appointed University Lecturer in Rhetoric at Corpus Christi College. This is dedicated to Louis de Präet, Charles V’s ambassador, who was at Oxford at the time. In contrast to some of his later works Vives here gives most attention to invention, saying relatively little about either disposition or style. For Vives the person preparing a deliberative speech must concentrate above all on the people

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