

**BENITO ARIAS MONTANO, *THE PRACTICAL RULE OF CHRISTIAN PIETY*. ARCHIBALD LOVELL (TRANS.), CINTA ZUNINO-GARRIDO (ED.). BIBLIOTHECA MONTANIANA. SERVICIO DE PUBLICACIONES DE LA UNIVERSIDAD DE HUELVA, 2017**

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*The Practical Rule of Christian Piety*, Archibald Lovell's 1685 English translation of Arias Montano's *Dictatum Christianum* (1575), is what scholars would, in all likelihood, define as a rare text. Unknown to researchers for more than three centuries, this version has finally been presented to modern readers thanks to the edition by Cinta Zunino-Garrido (University of Jaén). The rareness of the translation is what Zunino-Garrido attempts to explain in the comprehensive and splendid introduction to the text, in which she examines in detail the ideological, philosophical and religious context that most possibly fuelled Archibald Lovell's interest in the *Dictatum*.

Montano's works and, more particularly the *Dictatum*, have been the concern of scholars for years. Proof of this is the substantial number of seminal works devoted to the oeuvre of the Spanish humanist. Among others, one should recall, for example, those by Marcel Bataillon, Ben Rekers, Daniele Domenichini, Gaspar Morocho Gayo, Jesús Luis Paradinas Fuentes, Melquíades Andrés Marín, Juan Luis Suárez, Luis Gómez Canseco, or Ángel Alcalá. These works examine Montano's leading position as one of the most notorious scholars in Spain and Europe during the reign of Philip II, as well as they explore the religious and ideological bases of, among others, the *Dictatum Christianum*. Although these studies work as unquestionable foundations to this edition of *The Practical Rule of Christian Piety*, Zunino-Garrido takes a different path. She tries to explore the peculiarities of the translation and the ideological backdrop against which Lovell Englished Montano's *Dictatum Christianum* almost a century after the death of the Spanish Biblicist, and in a country where Anglicanism had become the established official creed in stern opposition to Catholicism (12).

Zunino-Garrido therefore takes the reader to a domain where the influence of Arias Montano is still to be reconsidered, offering an exhaustive analysis of the philosophical and cultural setting that might have encouraged the interest in his works in Restoration England. In this sense, this edition brings fresh insight into

the impact of Montano in Early Modern Europe, particularly in a country distanced geographically and in time from the intellectual influx of Antwerp and the powerful Plantin press. In this regard, this edition of *The Practical Rule* constitutes a significant contribution to the study of Montano and his influence beyond the borders of the Spanish dominions. Although Montano was not actually unknown to seventeenth-century English scholars, how the *Dictatum* reached England still remains a mystery. Certain works by Montano had enjoyed a good reputation in England. *Elucidationes in quatuor Evangelia et in Acta Apostolarum* (1575), *Monumenta humanae salutis* (1571), *De optimo imperio sive in Librum Iosue commentarium* (1583), *Commentaria in dudodecim prophetas* (1571), or his renowned polyglot Bible were on the shelves of sixteenth- and seventeenth-century university and private libraries. It is a fact that distinguished theologians, physicians, or university professors such as Andrew Willet (1562-1621), Richard Kilby (1560-1620) and the illustrious Isaac Newton (1642-1527) owned copies of some of Montano's works. Yet, no explicit reference to the *Dictatum*—prior to or after the publication of the English translation—has been detected in early modern English texts. This explains the exceptionality of the translation that Zunino-Garrido presents to readers.

The book opens with a very informative introduction, in which Zunino-Garrido highlights the peculiarities of the text and advances the structure of her study. As her main goal is to establish the cultural and ideological bases for this extempore English translation of the *Dictatum*, Zunino-Garrido very coherently devotes the first chapter of the book to the exploration of Archibald Lovell's professional career as a translator. With the little information that could be gathered from his other translations, from the registers of the Charterhouse and the illustrative *Athenae Oxonienses* (1692) by Anthony à Wood, the author offers a highly comprehensive biographical account of Lovell's life as a translator and intellectual. With the exception of Gerald M. MacLean's study of Lovell in the modern edition of the English translation of Poullain de la Barre's *The Woman as Good as the Man, or, The Equality of the Sexes* (1677), the figure of this English translator has not been approached before as thoroughly as Zunino-Garrido does in this chapter. Especially commendable is the reading that she does of the prologues, which—prefixed to Lovell's other works—provide interesting information about the translator's academic profile. Adding to the nature of the translations, all this is certainly useful to ascertain Lovell's interest in Montano. I believe that this is one of the strengths of the edition, as it renders a picture of Lovell as a “moderate person open to dialogue and tolerance” (Zunino-Garrido 38), a picture that, in fact, connects to the common view of *The Practical Rule* as a work especially aimed at promoting religious tolerance.

Religious lenience is indeed the topic that delineates the structure of the next chapter, in which Zunino-Garrido analyses the ideological setting for the English *Dictatum*. As she very convincingly argues, this background could have been that of the Cambridge Platonists and latitudinarians and of the intellectuals of the Royal Society. Montano's apparent heterodox attitude towards the theological issues discussed in the *Dictatum* (see especially Rekers and Bataillon) brings his manual closer to the environment of religious toleration and rationalism that determined the evolution of science and spirituality in Restoration England. Founded by Benjamin Whitchcote (1609–1683) during the Interregnum, the group of the Cambridge Platonists proposed the exercise of a tolerant theology characterised by the “compatibility of philosophy and faith” (Hutton 163). Their ideological position midway between the atheist philosophers and radical Puritanism earned them the name of *latitudinarians*, which insinuates their lax and moderate conduct towards dogmatism. Similarly, most of the members of the Royal Society (founded in 1660) disavowed inflexible forms of religious power, applauding instead the belief that toleration was the sole instrument to prevent religious and political intrigues. The reliance on tolerance and non-judgmental attitudes made latitudinarians and the fellows of the Royal Society embrace an ethical pluralism that sustained a form of religious heterodoxy based “on mutual respect and a general practice of piety and practical morality” (Zunino-Garrido 56). This religious toleration, rooted in the exercise of piety and the Christian *caritas*, visibly connects with the reading of *The Practical Rule* as a treatise especially focused on the promotion of tolerance among the various Christian schisms, which justifies, as Zunino-Garrido argues, the assumption that Montano's tract “was in all likelihood welcomed in an Anglican—rather than Puritan—context in which moral and ethical piety was envisaged as the means to ensuring the reconciliation of the different Christian factions” (61-62). The reception of the *Dictatum* in this Anglican context perhaps explains the modification of some key terms in the English translation. Chapter three of the book is devoted to the exploration of these adjustments, which are most possibly justified by Lovell's probable adherence to the Church of England and the ideological background of both the Royal Society and Cambridge Platonism. In the words of Zunino-Garrido, “Lovell's, if certainly minor yet significant, alterations were in all likelihood prompted by the intention of making an apparently Catholic text admitted in, or even adapted to, a—noticeably tolerant—Anglican setting” (65). Particularly revealing in the English text is the rather flexible use of the references to the Catholic Church or the total omission of terms that might have suggested Catholic inclinations on the part of the translator. Therefore, it is not surprising, as Zunino-Garrido explains, that, in line with

William Tyndale's edition of the *New Testament*, Lovell decided to substitute such a controversial term like *penance* for the Protestant concept of repentance. This systematic elimination of the term most probably implies the rejection of a sacrament loathed by the Protestant reformers, who sustained that salvation could by no means be guaranteed through confession of mouth and contrition of the heart. Similar discussions on Lovell's particular handling of other thorny terms and concepts endorse the assumption that *The Practical Rule*, as Zunino-Garrido ascertains in this chapter, was slightly altered by the translator with the intention of finding its place in the context of Anglican theology.

Zunino-Garrido's preliminary study on the Englished *Dictatum* concludes with a section aimed at tracing the possible connections between its printer, Joseph Hindmarsh, and Antwerp and the Plantin press. These networks are reinforced by the former's relation to the Flemish engraver Peter Paul Bouche and, more particularly, by his evident interest in printing books with no special attraction to the Catholic doctrine; he encouraged the publication of Anglican and Protestant manuscripts instead. Additionally, the exchanges between English and French Protestants are likewise examined in the attempt to understand the context that encouraged the embracing—one hundred years after its publication—of a Catholic Spanish tract in the Anglican environment of Restoration England.

As for the edition of the text, despite having introduced certain changes in its spelling and punctuation in order to make the text clearer to modern readers, Zunino-Garrido tries to keep the text as close as possible to the original. Her edition comes complete with comprehensive footnotes that clarify vocabulary, citations, and concepts necessary to understand the particularities of Lovell's translation, and with an informative appendix of Lovell's translations, which ensure the coherence and rigour of the volume. She compares the English version to the Latin text and its modern editions, which enables her to underscore the peculiarities of Lovell's translation and justify its possible ideological and cultural context. All in all, it can be argued with total conviction that Zunino-Garrido's ground-breaking and meticulous edition has already become the necessary point of departure for all the researchers interested in Montano's *Dictatum* and its reception in seventeenth-century England.

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