

was reflective of many underlying social changes, including subtle shifts in hierarchy which in turn brought about alterations in language and forms of address. Thomas is too subtle a scholar to regard this process as simplistically linear, and indeed some of the most fascinating passages in the book concern anomalies—relics of past forms of behavior that lingered on, or examples of surprisingly bad behavior at a time when social hierarchy was more highly rigid than it later became—for instance the sundry episodes of lords and ladies being jeered at or mocked by their inferiors in the streets of London. Thomas organizes his materials topically rather than chronologically, with chapters respectively discussing the changing relations of manners and the social order; the evolving signs and marks of the “civilized condition”; how civilization progresses; and how civility became a commodity to be exported to, and enforced upon, the eventual British Empire, starting close to home with the Irish and highland Scots but eventually spreading overseas to the transoceanic empire. Along the way, countercurrents and challenges to prevailing mores are discussed: the Quaker objection to marks of inequality in contemporary dress and address, for instance; or critiques of the effeminacy of certain foreign practices and of the more pretentious habits of the nouveau-riche or the sometimes financially challenged gentry and aristocracy—the real-life antecedents of Sir Walter Elliot, Bart. These countervailing examples strengthen rather than undercut the impression of the English having become both polite and commercial by 1800.

In a work covering as much ground as this, some subjects are necessarily neglected or given short shrift. Secondary source coverage is less comprehensive in some places than others, and some readers will doubtless find the book rather Eurocentric in its frame of reference. But one must be grateful for the highly enjoyable, largely persuasive, and immensely recondite work on offer. To do otherwise would simply be bad manners.

Daniel Woolf, *Queen's University at Kingston*  
doi:10.1017/rqx.2019.435

*Scholastica colonialis: Reception and Development of Baroque Scholasticism in Latin America, 16th–18th Centuries.* Roberto Hofmeister Pich and Alfredo Santiago Culleton, eds.

Textes et Études du Moyen Âge 72. Barcelona: Fédération Internationale des Instituts d'Études Médiévales, 2016. viii + 338 pp. €49.

---

The aim of *Scholastica colonialis* is not only to present the proceedings of the fourth International Conference of Medieval Philosophy, held in Porto Alegre (Brazil) on 12–14 November 2012, at the Pontificia Universidade Católica do Rio Grande do Sul. It is also the first outcome of an ambitious and long-term research project bearing the full title “*Scholastica colonialis: Reception and Development of Baroque Scholasticism in Latin America in the Sixteenth to Eighteenth Centuries.*” This twofold

purpose explains why the introduction, signed by both the editors of the volume, is a reproduction of two texts already printed in the *Bulletin de philosophie médiévale* 52 (2010): 25–42 and 54 (2012): 21–42. Here, the concept of *colonialis* is explained in detail: Latin America stretches from the “Mexican frontier with the United States to the southernmost regions of the continent, including Spanish-speaking Caribbean countries” (2) and Portuguese-speaking Brazil. Curiously enough, questions of historical geography are not mentioned. Why regions such as California, Florida, or New Mexico first colonized by the Spanish have been omitted in this project remains undiscussed. Even more baffling is the lack of clarification of the term *scholastica* and the uncommented use of the antique terms “Baroque Scholasticism” as well as “Second Scholasticism.” The editors necessarily quote Thomas Aquinas and the philosophical thought associated with Coimbra, Évora, Salamanca, and Alcalá de Henares as the unique links to the “ideal of a reformation internal to the Catholic church and in opposition to the Protestant movements” (3). They acknowledge that new answers were needed in anthropology and law to address, found, and anchor the Spanish *conquista*. They strongly build their research on W. B. Redmond’s *Bibliography of the Philosophy in the Iberian Colonies of America* (1972), but prefer to extend it to juridical, political, and linguistic studies, in order to come closer to Redmond’s dream of a “Gutenberg Project” (11) of Latin American philosophical source texts. This widening of the realm is certainly necessary and commendable to the project but requires more differentiation and systematization within the different areas of thought. The proceedings of this conference thus mirror the incongruity of the project at this early stage.

The essays are not systematically ordered and some cover a patchwork of problems with no direct link to Latin American philosophy, as could be verified from the editors’ page. Moreover, they indifferently treat topics such as metaphysics, cosmography, theology, economics, law, politics, and rhetoric. On the other hand, they also discuss the formation of the Jesuit order in Europe and Latin America. For reasons of space, I can only deal with a few contributions.

The first contribution, by J. Ramiro Podetti on Alonso Veracruz’s *De Dominio Infidelio et Iusto Bello*, shows that Veracruz thought the natives to be able to live politically and discusses the implications this view had on the possibility for them to form republics. Alfredo Santiago Culleton discusses the notion of just price in Tomás de Mercado and Juan de Lugo and comes to the conclusion that this notion is the result of a balance between economic reality and political morality. L. E. Bacigalupo analyzes the fundamental role of Ciceronian rhetoric in the educational program of the Jesuits and casuistry, founding his analysis on the notion of probability. L. E. Hinrichsen focuses on Viera’s *Sexagesima sermon* as his contribution to homiletics itself, asserting that the acceptance of the Gospel on the side of the listener finally remains an act of grace. É. V. B. Reis gives us the historical context and background of Viera’s education, the importance of the Jesuit *ratio studiorum*, and its condensation in his *Sermon on Ash Wednesday* and *Sermon of Saint Augustine*. L. F. M. Rodrigues’s article illustrates how

the imprisoned Jesuits of São Julião da Barra continued their education as a “Resistance process” by “founding” a “subterranean university” and how they used their traditional comments from Coimbra as inspiration. The contribution by R. J. Katayama Omura shows how the need of navigation techniques forced the viceroyalty of Peru to create the position of Chief Cosmographer of the Kingdom in the seventeenth century and describes the relation to the same position in Sevilla.

I regret the editors’ choice to present the contributions without a systematic order, although I do understand that this is the first outcome of a new project that should be greatly encouraged.

Cristóvão S. Marinheiro, *Bibliothèque nationale de Luxembourg*  
doi:10.1017/rqx.2019.436

*The Religious Polemics of the Muslims of Late Medieval Christian Iberia: Identity and Religious Authority in Mudejar Islam.* Mònica Colominas Aparicio. The Medieval and Early Modern Iberian World 64. Leiden: Brill, 2018. xiv + 398 pp. \$152.

---

Polemics between Jews and Christians in medieval Iberia were quite frequent and are generally well known, in particular the celebrated Disputation of Tortosa, held in that Catalan town in 1413–14, under the papacy of the schismatic Pope Benedict XIII. The outcome of such disputations was never in doubt, in lands where Christianity held the upper hand, but they did allow for a certain amount of interfaith debate and no doubt helped to reduce religious tensions between the two groups. Less well known are the polemical writings of Spain’s Muslims against both Christians and Jews, the subject of Mònica Colominas Aparicio’s *The Religious Polemics of the Muslims of Late Medieval Christian Iberia: Identity and Religious Authority in Mudejar Islam*. This is an interesting and generally well-written study on, principally, an Arabic manuscript held in the National Library of Austria, Vienna (MS ÖNB AF 58), which contains two important polemical works: *Ta’yid al-Milla* (Against the Jews), and *Kitāb al-Mujādala ma ‘a-l-Yahūd wa-n-Naṣārā* (Against the Christians).

The study of this manuscript and its two polemical works takes up chapters 5 and 6; before that there are four chapters that set the works in historical and religious contexts, look at the tradition of Muslim polemical writing and discuss their probable sources, and, perhaps most interesting for this reader at least, examine “The Connection between Religious Polemics and Notions of Identity and Religious Authority among the Mudejars” (chapter 1). The author has much to say here of value to students and scholars of Spain’s Muslim population in the late Middle Ages, when they were all Mudejars (essentially, Muslims living under Christian rule), except for those living in the Islamic Kingdom of Granada. She notes a number of important features of the life of