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**Gaposchkin, M. Cecilia (ed.). Blessed Louis the Most Glorious of Kings: Texts Relating to the Cult of Saint Louis of France**

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*Punishment and Penance* is written in a clear and precise way. Even now, the trials of the ecclesiastical courts are a neglected archival source—seldom used to reveal a social reality that is more nuanced than other, more limited institutional sources suggest. For an Italian scholar, this book is a pleasant discovery. We tend to consider only the larger regions, such as Rome or Milan, which have created, through their religious history, a path that we imagine to be similar everywhere. It is extremely interesting and useful to discover that minor realities had their own autonomy and a specific development of their own peculiarities, adapted to real life.

ELENA BRIZIO

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**Gaposchkin, M. Cecilia (ed.).**

*Blessed Louis the Most Glorious of Kings: Texts Relating to the Cult of Saint Louis of France.* Trans. M. Cecilia Gaposchkin and Phyllis B. Katz.

Notre Dame, IN: University of Notre Dame Press, 2012. Pp. xi, 307. ISBN 978-0-268-02984-5 (paperback) \$39.

This collection of primary texts offers readers a vivid sense of the various hagiographic and liturgical materials that might have formed part of the devotional tradition surrounding a saint in the later Middle Ages. In a paperback book that fits comfortably into the hands, Cecilia Gaposchkin presents editions of various Latin texts related to the cult of Saint Louis (b. 1214, r. 1226, d. 1270) accompanied by facing page English translations by Gaposchkin and Phyllis Katz. As Gaposchkin notes in her introduction, scholars most commonly know Saint Louis from Jean of Joinville's *Vie nostre saint roy Loöys*, which was completed by 1308 and is available in many translations today. Gaposchkin argues, however, that "this reliance on Joinville misrepresents the Saint Louis of the later Middle Ages, since Joinville's text was virtually unknown beyond the royal court before it was first printed in the sixteenth century" (1). Her collection, in contrast, presents a selection of hagiographic and liturgical texts that, she contends, were directly involved in the construction of the medieval cult of Saint Louis.

Specifically, her collection includes editions and translations of two previously unpublished Latin *vitae*, the *Gloriosissimi Regis* and the *Beatus Ludovicus*,

an edition and translation of the liturgical office *Ludovicus decus regnantium*, an edition and translation of a Mass in honour of Saint Louis (*Gaudeamus omnes*), and editions and translations of two sermons (*Rex sapiens* and *Videte regem Salomonem*) written by Jacob of Lausanne, a Dominican preacher in Paris in the 1300s. Jacob's sermons on Louis survive in multiple copies, a fact which suggests that they may have been fairly widely used as Latin models rendered into vernacular versions for delivery on Louis's feast day, August 25 (224). Gaposchkin argues that her selection represents "more traditional hagiographic and liturgical texts" than Joinville's, and provides for modern readers a better picture of "what medieval people knew of Louis" and a clearer sense of "how the medieval devout made sense of his sanctity and interacted with him as a saint and intercessor" (1). Her collection gives readers a sense of the various texts through which medieval audiences, be they clerical, courtly, or more general lay audiences, might have come to know the story and sanctity of Saint Louis. In doing so, the collection also bears witness to the "fervent creative activity in the years following Louis' canonization" (3).

Gaposchkin provides a helpful general introduction that communicates the details of Louis's life and canonization, the ideas of sanctity circulating in the late thirteenth and early fourteenth centuries, and the larger textual tradition surrounding this saint. She also provides more specific introductions immediately before the texts of each *vita*, the office and Mass texts, and the sermons by Jacob of Lausanne. These introductions provide manuscript information, editing principles, and a sense of the significance of each text in the construction of the cult of Saint Louis. Each introduction also includes a manuscript image for the text presented, a detail which reflects the editor's careful attention to her material sources. The Latin editions provide a list of manuscript variants in textual footnotes, and Gaposchkin includes some later manuscript appendices (e.g., pp. 82–103 present fifteenth-century additions to the text of *Gloriosissimi Regis*). Footnotes to the English translations provide comparative details about the text presented in relation to other texts in the Louis tradition as well as historical details to illuminate specific references in the text. The bibliography provides readers with a list of primary and secondary sources, although these are intermingled rather than separated out into distinct categories.

The translations are generally rendered with an eye to readability in English as well as accurate communication of the Latin. In the case of the office and Mass texts, however, the translators have opted for "looser" and "interpretive"

translations (156, 3), using their own metre and rhyme scheme to communicate a sense of the poetry and rhythm of the original Latin, particularly in *Ludovicus decus regnantium*, which is a rhymed office. The metrical translations do not attempt to reproduce the Latin metre or rhyme scheme, only draw attention to their existence by presenting an English version that also possesses metre and rhyme. For example, the third stanza of the *First Vespers* in *Ludovicus decus regnantium* is presented thus in Latin:

Te deum ipse viveret  
 ac coronam regeret,  
 tamquam rex deffendit,  
 nunc particeps glorie  
 factus tue venie  
 diligens intendit. (160)

This six-line stanza rhyming aabccb is then translated freely as a five-line stanza rhyming aabcc:

While he lived with earthly men,  
 Louis wore the diadem  
 And kept you safe as king.  
 Now he shares in heaven's glow,  
 And works to pardon you below. (161)

This translation decision works well to alert readers new to rhymed offices and Latin poetry to the existence of metre and rhyme schemes, but scholars basing a claim on a specific detail of the Latin text might wish to refer to the Latin edition and provide their own translation.

Gaposchkin's collection provides readers with access to previously unpublished texts about Saint Louis, and translates others for the first time. It also serves the needs of two distinct scholarly groups. Its Latin editions and careful presentation of manuscript information serve the needs of scholars familiar with Latin and hagiographical or historical medieval documents. Simultaneously, through its translations and introductions, the collection meets the needs of scholars encountering such material for the first time or without significant background in late medieval saints' cults and their texts. As

such, this collection makes accessible to a wide range of people a vibrant and rich portrait of medieval devotion to Saint Louis.

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**Gilmont, Jean-François.**

***Insupportable mais fascinant: Jean Calvin. Ses amis, ses ennemis et les autres.*** *Nugae humanisticae* 13. Brepols: Musée de la maison d'Érasme, 2012. Pp. viii + 292. ISBN 978-2-503-54513-4 (broché) 50 €.

In this, the latest of several books Gilmont has published since the completion of the three-volume *Bibliotheca calviniana* (with Rodolphe Peter) in 2000, we have brief sketches of 52 “friends, enemies, and others” that complement, and expand, the narrative account in his 1997 *Calvin et le livre imprimé* (re-issued in English in a translation by Karin Maag in 2005). His purpose here is, as the title suggests, to examine Calvin’s relations with an assortment of women and men that cast a sharper light on Calvin the man than the more traditional accounts—which Gilmont sees as examples of *calvinolâtrie*, a tradition that goes back to Beza’s biography, published soon after Calvin’s death—have made available. We will have a glance at Gilmont’s roster in a moment. It may be useful to point out first that the *amis* listed here are not the sort of “friends” one encounters in the *alba amicorum* that were so popular in Calvin’s time. Here we have instead those who went to work on Calvin’s behalf or who, at one time or another, provided support when Calvin needed it. Similarly, the *ennemis* are not the Catholic Pighius or the anti-Trinitarian Biandrata, but a number of individuals who began by being attracted to Calvin and his version of the Reformation and ended up bitterly opposed to and (just as bitterly) by Calvin. What is more, “friends” and “enemies” are in this case not exclusive categories, as we shall see.

Gilmont lays out ten short chapters tracing a progression from “friends” to “enemies,” with representatives of the intermediate states (and at different times during Calvin’s career) treated in between. These chapters are framed by a brief introduction and a short conclusion. Consequently, Gilmont provides sketches of Guillaume Farel and Pierre Viret in the first chapter, “La très sainte