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Abraham Fraunce. *The Shepherds' Logic and Other Dialectical Writings*. Ed. Zenón Luis-Martínez. Critical Texts, 46. Cambridge: Modern Humanities Research Association, 2016. Pp. xii, 216. €13.99. ISBN: 9781781881248.

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Zenón Luis-Martínez presents the first edited version of Abraham Fraunce's manuscript Ramist discourse manual, *The Shepherds' Logic* (*c.* 1580s), for modern readers, and in so doing makes a bold and compelling case for the role of early modern logic in literary criticism. To teach logic, or 'the art of arts,' Fraunce's textbook relies almost exclusively upon English vernacular poetic *exempla* drawn from Edmund Spenser's *The Shepherds' Calendar*, in contrast to his predecessors and contemporaries who, if they called upon the literary, tended to rely upon the classics. Luis-Martínez argues that Fraunce's use of vernacular poetic examples has an elevating effect, in part by implicitly putting Spenser's pastoral on a level with the works of Virgil and Cicero more commonly used as pedagogical illustrations, and also in according poetry itself a primary role in embodying and communicating the precepts of logic, the subject at the core of the early modern humanistic curriculum. In using poetic examples, Fraunce follows in the footsteps of reforming logician and pedagogue Petrus Ramus, but in this very welcome edition Luis-Martínez gives *gravitas* to the idea that, for early modern readers and writers, not only could poetry illuminate the principles of logic, but vice versa, logic could illuminate the meaning of poetry. It is in foregrounding this dialogue between the logical and the poetic that Luis-Martínez's edition is particularly valuable, and all the more so in making the case on the basis of new contextual evidence regarding Fraunce's intellectual and literary circles, and the texts which he drew upon in creating a pastoral logic.

In the mid-sixteenth century, Petrus Ramus shocked the academy by challenging the scholastic methods used to teach logic, publishing his own dialectic manual as an alternative to traditional Aristotelian volumes. His approach was revered and reviled, inspiring many imitators and followers, but also many detractors. Ramus's key innovations included the prioritizing of the 'moving parts' of logic, cause, matter, form, and end, over and above more descriptive functions such as Aristotle's categories, although it must be said that his textbooks and those produced by his followers were a

rearrangement and refocusing of Aristotelian ideas rather than an abandonment of the same. He also pioneered the inclusion of poetic examples to illustrate logical precepts, and created some of the very first logic manuals to be published in the vernacular. These are the cues inspiring *The Shepherds' Logic*, the first of two logic manuals written by English translator, poet, and lawyer, Abraham Fraunce (?1559–?1593). Luis-Martínez observes that most scholars have focused on the second of these two manuals, *The Lawyers' Logic*, which was published in 1588, treating *The Shepherds' Logic* as a manuscript draft of the printed text. However, in this edition Luis-Martínez modestly but firmly carves out a rationale for seeing these two texts as separate, independent works, expanding on the work of Ralph S. Pomeroy (1987). The two manuals are linked, and the edition helpfully provides footnotes and Appendix entries indicating areas of specific overlap and repetition between them, showing how Fraunce replaced a number of poetic examples with jurisprudential equivalents in his legal logic. Equally, the same apparatus that illustrates similarities between the texts goes a long way to supporting and facilitating an appreciation of *The Shepherds' Logic* in its own right, in particular with the aid of Luis-Martínez's lucid and convincing explications of Fraunce's larger-scale claims for the relationship between logic and poetry. By probing Fraunce's choice of poetic example, and contextualizing this choice in his wider intellectual and publishing circles, Luis-Martínez's edition implicitly makes the case for the manuscript *Shepherds' Logic* holding greater significance for scholars of literary studies than Fraunce's better-known printed manual.

A major argument is that Fraunce leverages poetry to explain logic, and logic to explain the finer points of poetry. In other words, Fraunce is seen to treat logic as a form of literary criticism, and by choosing Spenser's pastoral as the source of his examples rather than works by classical poets, he implicitly argues for the canonization of Spenser by logic. It would be going too far to say that Fraunce provides elaborate new readings of Spenser's poetry in his manual, but Luis-Martínez points out his repeated use of the Ramist functions of analysis and genesis, arguing that these speak to the functions of criticism and composition. Further work is to be done to scrutinize Fraunce's engagement with Spenser, but this edition enables just such scholarship, and encourages it in making the provocative and intriguing suggestion that Fraunce displays a particular investment not only in logical explication but also in the specific relationship between logic and English poetics. In this way, the edition issues a siren call to literary scholars, in particular those working on historical formalism, and literature and

education, to probe afresh for potential reciprocity between poetry and logic in England in this period.

A consistent theme within Luis-Martínez's edition is the relationship between Fraunce's logic and his social network, and the most exciting evidence concerning those intellectual spheres emerges from careful intertextual editing and tracing. It is on the Ramist variations in arranging causal components (cause, matter, form, and end) that Luis-Martínez's meticulous research into Fraunce's sources for *The Shepherds' Logic* comes to the fore. Fraunce groups his chapters on logical causation by pairing cause with end, and matter with form. Luis-Martínez demonstrates that in so doing, Fraunce follows one of Ramus' key continental adapters, Johannes Piscator, whose work provided the foundation for the curriculum of the Herborn Academy. Piscator's adaptation of Ramus incorporated elements from Philipp Melancthon's dialectical theory, and this edition points out that Fraunce makes twelve direct references to Piscator, in addition to other silent borrowings, with the result that he produces a logic that embraces a more moderate version of Ramism than that espoused by some of his contemporaries at the University of Cambridge. One such contemporary was Fraunce's implicit rival, logician William Temple, who would go on to be appointed as Philip Sidney's personal secretary, a position that Luis-Martínez contends that Fraunce himself may well have been aiming for in writing his logic text in the first instance. In this way, the tracing of Fraunce's choice of sources provides insight not only into his logical theory, but also into the dynamics of the Sidney circle of which he was a persistent if not central member.

In the case of Fraunce's interactions with the Sidney circle, the edition draws on the relatively sparse surviving biographical evidence to document a lifelong patronage, though one that would ultimately not result in the exalted position attained by fellow Ramist Temple. Alongside the logic textbook, Luis-Martínez publishes two of Fraunce's early essays, "Of the Nature and Use of Logic," and "A Brief and General Comparison of Ramus his Logic with That of Aristotle." In the latter text, Fraunce animates the Ramist-Aristotelian debate by way of a dialogue between dueling logicians, presided over by Philip Sidney. In addition to shedding light on the dynamics of Sidney's intellectual circle, the short treatise is a good introduction to the polemic on both sides, albeit naturally from a Ramist perspective which gives the Aristotelian short shrift, and it offers a helpful pathway into the debate for new scholars.

Tracing Fraunce's sources for his chapters on cause, end, matter, and form reveal his involvement in another, very different intellectual sphere in England: that occupied by Puritan and fellow writer of a vernacular English logic text, Dudley Fenner, whose *The Artes of Logike and Rethorike* was first published in Middelburg in 1584. Luis-Martínez proves that Fraunce's manuscript echoes Fenner's definitions of these key logical components almost verbatim, thereby alerting readers to a level of intellectual interaction between these key vernacular logics of the 1580s which has not previously been discussed. Fraunce's and Fenner's printed vernacular texts are aligned frequently due to their temporal and geographic proximity, but evidence of direct intertextual borrowing between the two has not been a focal point. In drawing attention to this relationship, the edition opens up the potential for a new kind of conversation about the intellectual network linking these two English vernacular logicians, and asks interesting questions about the circulation of logic texts in manuscript in this period.

Luis-Martínez's edition makes Fraunce's manuscript logic text and its two accompanying essays widely available in an edition explicitly intended for both established scholars and those new to the field. Prior to this publication, readers could only consult the manuscript in its original form in the British Library (MS Add 34361), via facsimile, or in the unpublished 1968 doctoral thesis of Sister Mary M. McCormick, none of which offer any interpretive apparatus. The current text considerably expands access to the text, and does so in line with editorial principles guiding parallel projects such as Gavin Alexander's 2013 edition of William Scott's *The Model of Poesy*. Luis-Martínez modernizes Fraunce's spelling in the text except in circumstances with etymological or sonic implications. Fraunce's quotations from Spenser are likewise modernized, which may not appeal to all readers, but Luis-Martínez makes a cogent case in favour of consistency across the text as a whole. In tandem with a large format, and a faithful and clear reproduction of the bracketed diagrams used by Fraunce (and many other Ramists and reforming logicians) to set forth logical structures in the text, the resulting edition is both attractive and very usable for all of its intended readers.

This edition is important in bridging gaps between the different circles in which Fraunce moved, and in which his text was forged. Luis-Martínez dexterously creates a Venn diagram in which *The Shepherds' Logic* is the centre point connecting the logical interactions of Fraunce and the Sidney circle; Fraunce's intellectual circle at Cambridge, including Gabriel Harvey and William Chaderton; Fraunce the Latin poet and translator; Fraunce's

vocational logic manual, *The Lawyers' Logic*; and perhaps most unusually, Fraunce's manuscript manual and the English vernacular textbook of Dudley Fenner. By making a rationale for reading *The Shepherds' Logic* not as a poor cousin of Fraunce's later, more famous textbook, but in its own right with its own arguments to make about poetry and logic, and the vernacular, Luis-Martínez elevates this text to essential reading for those working on English humanism and early modern education and literature more broadly.

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