

Basil the Great and THOMAS MORE



This survey is offered in gratitude to the *Congregatio Sancti Basilii*, the Basilians who have often welcomed scholars and students of More. They entertained More events in August 1988 at St Michael's College, Toronto, for an *amici Thomae Mori* gathering in the context of the Neo-Latin Congress, and in May 1989 at Thomas More College, Saskatoon, for the International Symposium on More. Our host in Toronto was James McConica, C.S.B., whose 1977 *Thomas More* continues its career--Rosemary Rendel keeps a supply of copies for newcomers to the subject. The President of STM, as they call

the college, was James Hanrahan, C.S.B., author of *St. Basil the Great (329-379), A Life with Excerpts from His Works*.

Nor is their interest in More limited to his personality. It embraces his universe. St John Fisher as the patron of the Basilian college in Rochester is no mere label: the saint was honored through several lectures and an exhibition during the jubilee year of his canonisation (1985). The Basilian John Cavanaugh's decades of teaching in the English Department have insured More's presence: John spent the academic year 1960-61 at the More Project, Yale, to advance his doctoral dissertation on proverbs in More's works, and his 1991-92 sabbatical at the Angers Moreanum to put the finishing touch to it, and gear its references to the *Complete Works (CW)* in readiness for publication. At the Toronto PIMS (Pontifical Institute of Medieval Studies), James Farge, C.S.B., sees the middle ages as a *terminus a quo* for his study of that scholastic bastion, the Theological Faculty of Paris, a hotbed of anti-Erasmism in the fifteen twenties and thirties. Erasmus' foes have prepared Jim to join the Toronto-based team of translators of his *Collected Works*¹.

Poets, orators and historians

Father Hanrahan, at page 55 of his biography, reaches the year 364, when Basil, now an ordained priest, "wrote his little treatise, *For the Young on How They Might Derive Profit from Hellenic Literature*. This work has a special historical interest for Basilians. It was one of the Greek texts studied in the College in Annonay and in 1822 probably played a part in leading the first Basilians to choose its author as their patron"². He provides both the gist and the historic significance of that *opusculum*:

The Emperor Julian had forbidden Christians to study pagan authors, hoping thereby to limit their educational opportunities. Christians had responded in various ways. Some had thought to rewrite the Scriptures in a more classical language and style. Others tended to think that Julian had done them a favour, that there really could be nothing to gain from pagans, no commerce between Athens and Jerusalem. So when the schools were reopened after Julian's death there was a special need for some reflection on the approach that Christians should take toward pagan literature. Probably, too, Basil had nephews just getting into their studies at this time. At the age of thirty-five he could adopt a sort of elderly-uncle attitude (55-56).

This prompts us to begin our study of More's debt to Basil with an educational statement found in both his Latin and his English works.

Writing on 29 March 1518 to the governing body of Oxford University, where a party of "Trojans" had been formed to check the advancing tide of Greek literature, More stressed the universal claims of a liberal education. Even future theologians and preachers must have "a knowledge of human realities"³ if they wish to bring God's Word effectually to human beings. Now, this awareness, "this experience (and expertise) of the human heart cannot, as far as I know, be drawn from any source more abundantly than from poets, orators and historians"⁴. The path-*via, iter*--to a full grasp of the Revelation lies through "a knowledge of things natural" which is the fruit of "philosophy and the liberal arts."⁵

More was here addressing "the Reverend Fathers" of the University, mostly theologians, who reckoned a competence in Latin sufficient for members of the clergy, since it gave them access to the Bible (in the Vulgate translation) and to the Church Fathers, too often read by way of "golden chains" of key-texts, or as glosses to Gratian's

Decretum, or in Peter Lombard's *Sentences*.

Ten years later, a young man fresh from the University is More's interlocutor in *A Dialogue concerning Heresies*⁶. He tutors the sons of a country squire who has sent him to Chelsea for consultation. Though exposed to the challenges of the New Learning, especially the dogma of Holy Scripture's all-sufficiency, this "messenger" shares some of the prejudices and prepossessions of the conservative dons. He is eager, however, to jettison the traditional culture vehicled through the trivium. Logic and grammar he sees as enemies of God's Word. Man's reason, says More in arguing with this scion of a new breed of Trojans, is "an instrument" which is meant to be used, a capacity which needs exploiting. It is "made wieldy," that is supple and nimble, by "exercise," quickened and strengthened by "logic, philosophy and other liberal arts" (CW6, 132/1-8). More moves on to that subtlest, most complex expression of reason--"judgment". His metaphor is no longer that of a skill developed through practice, but of a fruit "ripening" with time and proper exposure. Judgment mellows into maturity under the rays of the liberal arts taught at college. It is "also in orators, laws and stories much riped" (CW6, 132/9-10). The adding of law in a noble place between rhetoric and history may reflect the experience of More as Chancellor of the Duchy of Lancaster, in duty bound already to apply the humanizing categories of equity, of *juris-prudence*, to the letter of the statute. He has omitted "poets" from his enumeration only in order to single them out for a fuller treatment. "The author" speaks:

"And albeit poets been with many men taken but for painted words, yet do they much help the judgment, and make a man among other things well furnished of one special thing, without which all learning is half lame."

— "What is that?" quod he.

— "Mary", quod I, "a good mother wit" (CW6, 132/11-16).

As the discussion continues, More insists twice (132/20 and 25) that his concern, like that of his interlocutor, is "the service of divinity." Secular culture he views primarily as a handmaid of the sacred sciences⁷. The emphasis on the poets was needed because the very word was becoming pejorative; Tyndale and other English Reformers were shortly to try to discredit the author of *Utopia* by dubbing him a 'poet', one so addicted to fiction, that is, to lying, that he had no taste left for the truth.⁸ The reversal of the order can then be seen as another way of re-

asserting that order, and thus endorsing the tradition.

In Baldesar Castiglione's dialogue, *Il Libro del Cortegiano*, published in 1528 while More's first English dialogue was on the loom, the Count offers his would-be courtier the very same menu, in the same order, which More demands for the would-be clerk in his Letter to Oxford University: "Let him be versed in the poets, as well as in the orators and historians."⁹

Tacitly, perhaps unconsciously, the program here delineated in both Urbino and Chelsea corresponds to the directives which Basil sent to young men¹⁰, perhaps his nephews, who experienced some qualms about this commerce of the Greek classics. Basil's three categories of authors are *poëtai*, *logopoiis* and *rhêtors*, to retain the dative plural in his text.¹¹ His most extended metaphor is to athletic drilling and More's use of it in his 1518 Letter to Oxford may be born of this precedent. Basil plays on the phonetic nearness of *poïeteon* and *ponëteon* to stress the 'labor' involved in 'poetic' writing, in 'making'. Philosophers,

it appears, were not felt to be a mighty threat to the Christian faith; they were not spell-binders. They clearly belong to a higher species than poets and orators and historians; More's recommending them in his 1529 *Dialogue* may owe something to Basil's essay. Remember that major poets like Homer and Chaucer were apt to be called philosophers.¹² And philosophers, with a conjunction *ac* which suggests a self-conscious "and also" or "as well", are added to the list in the 1515 Leipzig edition represented here by its title page: *de Poetarum Oratorum Historicorumque ac philosophorum legēdis libris*.

Magn' Basilius de Poetarum Oratorum Historicorumque ac phi- losophorum legē dis libris.



Basil's plea for a bold, if discriminating and vigilant, frequentation of the classics was corroborated by the authority of Augustine and Jerome. These Latin doctors were directly accessible to the Western Church. Their formula, namely the spoiling of the Egyptians (Exodus 11:2) by the true Hebrews to adorn the temple of the true God, appealed so much to More that he shared it even with the less sophisticated public of his *Dialogue*. It applies, he says, whenever "Christ's learned men take out of the pagan writers the riches and learning and wisdom that God gave unto them" (*CW*6, 132/21; cf his Letter to Oxford, *CW*15, 138/25).

Yet there always was some reluctance in the Church from this inclusive attitude, a timid recoiling from the lures of heathen beauty. People alleged Jerome's dream that he was being flogged for his cult of Cicero, and Augustine's recollections of the moral harm he suffered as a schoolchild when "the wine of error was poured to him by drunken teachers (*ab ebriis doctoribus*) from the choice and precious vessels of poetry" (*Confessions* I, XVII, 26). More devotes a whole page to refuting this objection in his letter to Dorp (*CW*15, 114/12-23). Pagan philosophers could provide, not only art, but also wisdom and virtue: the best among of them had, before Christian educators even existed, warned the young against emulating the lecherous or treacherous gods painted by the poets.

Best seller for all the seasons of Christendom.

In his beautiful *L'amour des lettres et le désir de Dieu*¹³, Dom Jean Leclercq deals essentially with the monastic authors of the Middle Ages. In doing so, he also encounters the Latin masters of these Latin-speaking monks. Via Marius Victorinus the Christian grammarian, he quotes the pagan Roman Varro's definition of *litteratura* as "knowledge of the things said by poets, orators and historians" (24). Isn't our triad impressive as we find it exactly identical in Rome and Caesarea of Capadocia, in the Latin of the first century B.C. and the Greek of the fourth Christian century? No wonder, then, if neither More nor Castiglione indicates a source for the program.

Whoever drew the list first, the schools themselves reflected it, and in Western Christendom, it was an Eastern doctor, Basil the Great, whose spiritual ascendancy raised the liberal program above suspicion. The part played by his booklet as a ferment of Christian humanism is the matter of a hefty monograph by Luzi Schucan, *Das Nachleben von Basilius Magnus "ad adolescentes"*, Geneva: Droz, 1973, 255 pages

octavo size. Even the Greek original circulated extensively: Frémion in 1819 collated 20 Paris manuscript copies of it, and in 1963 Morelli found 30 manuscripts of it in the Vatican Library. The frontispiece of Schucan's



book, much reduced in our reproduction, comes from a codex now in Florence: with his episcopal mitre at his side, Basil looks the monk which he managed to remain. The two adolescents in the lower part of the E symbolize the many myriads of young Christians saved by Basil's broad-minded optimistic guidance from living their faith in a cultural ghetto. They are the *ô paides* addressed by his pedagogical letter.

The pregnancy of Basil's brief text is illustrated by the various readings which the titles of its translations reflect. *De legendis gentiliū libris* would seem to be the obvious one; since *Hellenes* in Basil's day meant pre-Christian Greeks (35), *Gentiles* renders it well, as does *Greek* in the English edition: *Address to young men on reading Greek literature*. Schucan samples the wealth of renderings to be found in the Latin titles above (36):

- *De liberalibus studiis*
- *de artibus capessendis*
- *de litteris secularibus*
- *de legendis antiquorum libris*
- *quibus studiis opera danda sit*
- *quo pacto gentiliū libros legere Christiannos oportet*
- *de studio poetarum et oratorum, quo pacto qualiterve legi debeant.*

A Burgos edition of 1490 has *De moribus institutiones ad dulcissimos nepotes quatenus humanitatis studiis imbuantur* (205). A record of length is beaten by this French title: "*Harangue de Sainct Basile le grand à ses jeunes disciples et neveux, quel proffit ils pourront recueillir de la lecture des livres Grecs des auteurs profanes, Ethniques et Payens. Traduite de Grec en nostre Langue par Claude de Pontoux, de Chalon sur Sène*".

All of these stay with studies, but some other titles stress *ad virtutes*, or combine the moral with the intellectual aim: *de modo studendi atque recte beateque vivendi*. Others yet use an embracing term such as *De institutione puerorum*. Here is one German title: *an die Jungen, wie sie aus den Schriftwerken der Heiden Nutzen ziehen können* (35).

In his summary of Basil's booklet, Schucan quotes some key-sentences, and one is the appeal to be conversant 'mit Dichtern, Geschichtsschreibern und Rednern,' our three classes of literature (31). He mentions two doctoral dissertations devoted to the book: one to its theme, one to its source (33).

With the rediscovery of the Greek-speaking Oriental heritage, Basil made his way into the West. In 1397, Florence welcomed Manuel Chrysoloras, whose pupil Leonardo Bruni of Arezzo (*Aretinus*, 1374-1444) produced a Latin version of *ad adolescentes* so good that it went unrivalled for over a hundred years. Its title is *Oratio ad nepotes de utilitate studii in libros gentiliū*. Bruni counts on the authority of so great a man (*tanti viri*), great in sanctity no less than in learning, to vindicate the cause of the humanities (66). The translation was much used as a schooltext, even by a Guarino da Verona. Gianfrancesco Pico della Mirandola (1469-1533), whose *Vita Ioannis Pici* More freely rendered into English, praises it more than once, and recommends it in 1507 to his own son Thomas (96). It was printed at Venice as early as 1470, and in at least ten Italian cities by 1516. The *editio princeps* of the Greek original was done by Alopa, Florence, in 1495. As included in the translation of Basil's *Opera* by Raffaele Maffei da Volterra (?1455-1522), the booklet had no independent career. Bruni's superior version spread to all Western Europe; references to it by early German humanists echo Bruni's preface in stressing how truly *magnus* this Basilus is (132, 134, 140). At Leipzig in 1462, Petrus Luder, who teaches poetry, offers a public lecture "to show that studying the humanities, namely historians, orators and poets is something for all the people to seek and undertake: *ostendet studia humanitatis, hystorographos oratores scilicet et poetas omnibus fore capessenda*" (140).

In his survey, Schucan encounters several humanists familiar to those who haunt Erasmus' world: Hermann von dem Busche, Richard Croke (also More's friend, and the translator of two brief Basilianas), Jakob Wimpfeling (who edited *ad adolescentes* for his own charges), Jakob Spiegel, Beatus Rhenanus, Conrad Peutinger, Johannes Reuchlin (who possessed the Greek original). Leo X's bull *Apostolici Regiminis*, issued to close the eighth session of the Fifth Lateran Council (19 Decern-

ber 1513) inspired the Cologne printing of Basil's tract by Heinrich of Neuss, 24 February 1514 (160). Pages 176-180 are devoted to Erasmus, who edited all of Basil in Greek (Froben, 1532). Our tract occupies its usual place, among the homilies. It was not new to Erasmus, who had drawn on it thirty years before in his *Enchiridion*, echoing Bruni's version, and again in his educational treatises. More's friend Cranevelt, discovering the tract in May 1532, was overwhelmed by its quality and began immediately--*repentino quodam impetu arrepto calamo* (190)--to translate it: the result was printed in May 1534. Alcalá went one step further in 1519 with a bilingual edition: *Divus Basileus Graece et Latine* (206-07), the translator being Fernando Núñez de Guzman Pincianus. In France, Budé calls the tract *Paraeneticus* (211), and cites it in his *Annotations on the Pandects*. Calvin too recommends it. England has many manuscript copies of Bruni's version to show, one made in 1459 by Henry Cranebroke, a monk of Christ Church Canterbury (215). The only known English version found its way into print in 1557. Its title is memorably explicit: *An exhortation of holye Basilius Magnus, to hys younge kynsemen, styrrynge theym to the studie of humaine lernynge, that they might thereby be the more apt to attayne to the knowledge of divine literature. Translated oute of Greke into Englyshe, by Wyllyam Berker. Anno MDLVII.* (216).

Barker had travelled to Italy; in 1557 he was member of Parliament and in 1571 (the year before his death) he tasted of the Tower as secretary to the Duke of Norfolk.

The continued appeal of the tract down the centuries is due to the breadth of its scope and concern. Thus, via "Historicity and Feminist Criticism", à propos of John Skelton's *Phyllyp Sparrow*, Mary Jane Doherty has this to say in a letter to the Editor of *PMLA*:

The broader intentionality of Skelton's argument for the activity of reading derives from Basil's letter "on the usefulness of secular letters," popularly known as *Ad adolescentes* and embraced by Renaissance humanists and educators as the art of reading par excellence. Behind it lies Plutarch's view of reading. We "hear" a poem better, Plutarch says, if we work to exercise our own wit, "to invent something of our owne, as well as to comprehend that whiche we heare of others," to search into the discourse "even to Morall Philosophie, and the gentle framing of the mind unto the love of vertue" (*Philosophie*, Holland trans. [1603], 63, 17-18). It is this exercise of invention that Skelton and his persona Jane alternately perform by rereading and rewriting--educative tasks undertaken for the sake of the soul, according to Basil (October 1987, 833).

The Latin versions of Basil's works from 1439 to 1618 are the subject of Iréna Backus, *Lectures Humanistes de Basile de Césarée*, Paris: Etudes Augustiniennes, 1990. Her study of 180 years in 308 pages leaves out the *ad adolescentes* precisely because Luzi Schucan has done full justice to it. While not tackling this tract *ex professo*, Dr. Backus encounters it among Basil's *Opera Omnia*. Noting that the Cologne editor of 1523 placed it in the "ascetic florilegium", she surmises that he wanted secular classics to be viewed "comme partie intégrante de toute formation spirituelle" (26). Read discriminatingly, as Basil urges, these authors help you grow along the lines of your best nature. They make you aware of the complexity of all that is human: what is irrational and illogical is nonetheless to be taken into account when you handle fellow-men whether as educator, parent, pastor, magistrate or otherwise persuader.

Leafing through the volumes of More's *CW*

More's Letter to Oxford mentions Basil in the ranks of the *doctissimorum ac sanctissimorum Patrum* (*CW*15, 140/13) who advocated a sound literary education as propaedeutics to a fully-fledged Christian culture. In the 1529 *Dialogue*, he tells his young Bible fan that judgment, without which God's word cannot be read fruitfully, is "in orators, laws and stories much riped" (*CW*6, 132/9-10). The lawyer More has substituted *laws* for poetry, but he proceeds at once to add the poets, and the philosophers, whom we have seen promoted into the title itself (as Basil presumably would have liked it) by Valentin Schuman in the Leipzig edition of 1515. Philosophers, being moralists in the first place, will prompt a reader to absorb only what is wholesome and to avoid error with the spirit of St George slaying the dragon on the woodcut.

The indexes of More's *Complete Works* make it easy to assess More's sources, but some remain to be detected. As we translated his *De Tristitia Christi* for the bilingual (Latin and French) edition of 1989, one of our readers found, at *CW*14, 63/3-6, a parallel to Basil's *Règles Morales* as she was reading them in Léon Lèbe's translation (Maredsous Abbey, 1968) 625/2, 3. Clarence Miller refers to Basil for the *ardores tenebrosos* of *CW*14, 555/2. The longest stretch of Basil in More (*CW*13, 166/15-28) derives--from "his book of short questions": *Regulae brevius tractatae* in the version printed by Migne, but More's translation is different, and may be his own. It attests to Basil's belief in the real presence. For his overall presence, I refer you to my ten page survey of "Fathers and Doctors of the Church" in More's works, *CW*6, 526-35.

Basil is either second, after Chrysostom, or first of the Greeks in the lists More draws with increasing frequency to prove the fidelity of the Church to the earliest interpreters of the Christian revelation. Godliness is a condition for their credibility, and More repeats the qualifier *saint* before each name, sometimes even *holy saint*. Nowhere does More use or translate *Magnus*, the *ho megas* which expressed Basil's ascendancy from quite early in his life. Nor does he apply that epithet to the other "old holy doctors" who are traditionally intitled to it: Leo and Gregory; for the latter, More adds "Pope" or even "Pope of Rome", when needed to distinguish him from "the Gregories of Greece", saints all three. As a source in More's writings, Basil cannot compare to Augustine, whose influence on him was the subject of a doctoral dissertation (see *CW6*, 527, n. 6), or Jerome (*Moreana* 101-102/93-124), or even Gregory I. It seems that Erasmus' edition (1532)¹⁴ came too late for More to discover the great Cappadocian, a master of balance in life as well as in doctrine, brought up by a father, St Basil the Elder, who, as both rhetor and saint, was the embodiment of the harmonious fusion advocated in *Pros tous neous*.

NOTES

1. Toronto: The Basilian Press, 1979, Pp (4)-379. The chronological account of Basil the Great (329-79) includes long excerpts from his writings, especially letters to Gregory of Nazianzus, his fellow student in Athens, his friend as monk and bishop, and his panegyrist.

2. This quotation gives us the birthdate of the community: at Annonay in Auvergne, France, ten diocesan priests, already engaged in teaching, decided to constitute a religious society. The three monastic vows were adopted in 1852, the year also when a graduate of their school, Charbonnel (1802-91) was appointed bishop of Toronto, and founded St Michael's as the North American headquarters. The Cappadocian father is not the legislator of the CSB; they do not follow his Rule, as do several Basilian orders in the Greek, Melkite and Latin churches. They are not his spiritual offspring the way Augustinians, Benedictines, Franciscans *et al* relate to the saints after whom they are named.

3. "Noscenda est et rerum humanarum prudentia," E.F. Rogers, *The Correspondence of Sir Thomas More* (Princeton UP, 1947), 116/132; *CW15*, 138/17, where Daniel Kinney's rendering is: "They must also learn prudence in human affairs" (139).

4. "Quae peritia haud scio an alicunde uberius quam e poetis, oratoribus atque historicis hauriatur" (Rogers, ep 60/135, *CW15*, 138/20).

5. "cognitionem rerum naturalium... per philosophiam, et liberales artes" (Rogers, ep 60/136-9; *CW15*, 138/22-24).

6. Edited by Thomas Lawler, Germain Marc'hadour and Richard Marius as vol. 6 of the *Complete Works of St. Thomas More*, Yale UP, 1981. Hereafter quoted as *CW6*, with page and lines.

7. *Philosophia ancilla theologiae* was already a maxim of medieval scholasticism. In 1515, More reminded the theologian Dorp that the petty problems discussed in the universities were like kitchenmaids, not the equals of that queen, the Bible: *Bibliae sacrosanctae literarum omnium reginae* (*CW15*, 62/7-9).

8. Erasmus, and even John Colet, were exposed to similar taunts, see *Opus epistolarum Des. Erasmi*, ed. P.S. Allen *et al*, (Oxford UP, 1906-52), ep. 1196/188 and André Godin, *Erasmus: Vies de Jean Vitrier et de John Colet* (Angers: Moreanum, 1982), 78/542. More responded with composure: "For though Tyndale and Frith in their writing call me a poet, it is but of their own courtesy, undeserved on my part. For I can neither so much poetry nor so much rhetoric neither, as to find good names for evil things" (*CW9*, 42/29-33). The commentary adds Joy to the accusers, and quotes *CW8*, 176-77.

9. *The Book of the Courtier*, translated by Charles Singleton (Anchor Books, 1959), 70. "Sia versato nei poeti, e non meno negli oratori ed istorici," quoted by Vittorio Gabrieli, "The Merry Tales of Sir Thomas More", *La Cultura* XII, I (1974), 35. It occurs in the beginning of Book I, ch. 44; see the edition *a cura di Ettore Bonora* (Milan: Mursia, 1976) 87.

10. The address *pro tous neous* in the title indicates one fact--they are young men. *Homilia* was never part of the title, nor does it mean a homily in today's sense of the term, but any non-oratorical address. Basil himself, within the work, calls it *hormè*, an 'essay'. The bilingual editions I have used are *Homélie sur la lecture des auteurs profanes* (Paris: Hachette, 1861), "traduite en français et annotée par E. Sommer", and *Aux jeunes gens sur la manière de tirer profit des lettres helléniques* (Paris: Belles Lettres, 1935), "texte établi et traduit par l'abbé Fernand Boulenger". The Spanish edition published by Rialp, Madrid, "traducción de Angel García", uses the title *Como leer la literatura pagana*, and expands it to "Sobre el modo de sacar provecho de la literatura pagana" (37). In *Hornélie, discours et lettres choisis de S. Basile-le-Grand* "traduits par M. l'Abbé Auger, nouvelle édition" (Lyon: Guyot, 1827), the "Discours adressé aux jeunes gens sur l'utilité qu'ils peuvent retirer de la lecture des livres profanes" occupies pp. 17-38.

11. P. 17 of 1861 edition. The *logopoioi* used for historians implies the creative, *poietic* element in historiography. Basil also uses *syngrapheis* for historians.

12. *Philosophia* was a broad term encompassing culture, wisdom, and way of life, as in Erasmus' *philosophia Christi*, or our Ph.D. Chaucer himself dedicated the *Troilus* to his friend *philosophical Strobe*, by no means a professional philosopher.

13. The French edition (Paris: Le Cerf, 1957) was translated by Catharine Misrahi into *The Love of Learning and the Desire of God* (Fordham UP, 1961), which was also published in England (1978) by the SPCK (Society for Promoting Christian Knowledge). The subtitle is *initiation aux auteurs monastiques du moyen âge*, in English a *study of monastic culture*. The Rule of St Benedict invites every monk to "read the Scripture, Cassian and St. Basil" (17 in Fordham edition). Through Cassian, his mediator to the Latin West, Basil speaks "of monks or to monks" (115).

14. Erasmus' edition of *Basilii Opera*, prepared in Freiburg and printed in Basel, was dedicated to Cardinal Sodeleto through a letter of 22 February 1532 (Allen, ep 2611). It is the *editio princeps* of Basil's works in the original Greek. Erasmus sees Basil as not only *Magnus* but *Maximus*--our Christian Demosthenes (lines 5-9). He praises his command of all the liberal disciplines, to be used as ancillary to Christian piety (lines 70f.). And his life was as perfect as his gift of expression: *Qualis erat oratio, talis erat vita* (line 92).



This icon of More as catechist, by the Canadian artist William Kurelek, is part of a mural in the chapel of St. Thomas More College, Saskatoon. More's hands point to the central scene, the multiplication of the loaves. On the other side, also pointing to the Gospel scene, stands John Henry Newman. Photo by Dorothy Boventer, used as frontispiece to *Thomas-Morus-Jahrbuch* 1989.