

JUAN LUIS VIVES

JUAN LUIS VIVES

Directors: P. Dibon (Paris) and R. Popkin (Univ. of California, La Jolla)
Editorial Board: J. Aubin (Paris); J. Collins (St. Louis Univ.); P. Costabel (Paris);
A. Crombie (Oxford); I. Dambaska (Cracow); H. de la Fontaine-Verwey (Amster-
dam); H. Gadamer (Heidelberg); H. Gouhier (Paris); T. Gregory (Rome); T. E.
Jessop (Hull); A. Koyré† (Paris); P. O. Kristeller (Columbia Univ.); Elisabeth
Labrousse (Paris); S. Lindroth (Upsala); A. Lossky (Los Angeles); P. Mesnard
(Tours); J. Orcibal (Paris); I. S. Révah (Paris); G. Sebba (Emory Univ., Atlanta);
R. Shackleton (Oxford); J. Tans (Groningen); G. Tonelli (Pise).

CARLOS G. NOREÑA

JUAN LUIS VIVES



MARTINUS NIJHOFF / THE HAGUE / 1970

© 1970 by *Martinus Nijhoff, The Hague, Netherlands*
Softcover reprint of the hardcover 1st edition 1970
All rights reserved, including the right to translate or to
reproduce this book or parts thereof in any form

ISBN-13: 978-94-010-3222-3

e-ISBN-13: 978-94-010-3220-9

DOI: 10.1007/978-94-010-3220-9

To Maria, my Wife

CONTENTS

ABBREVIATIONS AND ACKNOWLEDGMENTS	IX
INTRODUCTION	XI

PART ONE

THE LIFE OF JUAN LUIS VIVES

1. The Vicissitudes of Vives' Fame	1
2. The Legacy of Valencia (1492–1509)	15
3. The Student of Montaigu (1509–1512)	29
4. From Bruges to Louvain (1512–1523)	49
5. Vives in England (1523–1528)	76
6. Isolation, Maturity, and Death (1528–1540)	105

PART TWO

VIVES' THOUGHT

7. In the Steps of Erasmus and Beyond	231
8. The Eclectic Criticism of Vives	148
a. Philosophy of History	149
b. Principles of Critical Evaluation	154
c. Concrete Historical Interpretations	161
9. Vives on Education	176
a. General Principles of Vives' Pedagogy	177
b. Educational Policy	186
c. Special Students: Princes, Women, the Poor	193
d. The Curriculum	197
10. Individual and Social Ethics	200
a. The Naturalistic Emphasis	200
b. Virtue and Domestic Society	208
c. The Body Politic	212

d. The International Community	222
11. Range and Purpose of Human Knowledge	228
a. Faith and Reason	228
b. Knowing as a Reliable Instrument of Action	238
c. The "Notiones Communes"	249
12. The Process of Knowledge	254
a. Vegetative and Sense Operations	256
b. Intellectual Process	262
c. The Passional Interference	269
13. The Significance of Vives' Thought	275
a. Rhetoric and the Logic of Persuasion	277
b. Medicine and "Art"	283
c. Jurisprudence and Moral Wisdom	287
d. Vives' Position in the History of Education	293
e. A Final Word	296
APPENDIX I. Editions of Vives' Main Works from 1520 to 1650	300
APPENDIX II. Chronological List of Vives' Books	307
BIBLIOGRAPHY	309
INDEX OF NAMES	322

ABBREVIATIONS

Adv. Ps-D.	<i>Adversus pseudo-dialecticos</i>
DD.	<i>De disciplinis</i> (Part, Book, Chapter)
De IFC.	<i>De Institutione feminae Christianae</i> (Book, Chapter)
De OM.	<i>De officio mariti</i> (Chapter)
De pac.	<i>De Pacificatione</i>
De RD.	<i>De ratione dicendi</i>
De RSP.	<i>De ratione studii puerilis</i>
De SP.	<i>De subventione pauperum</i> (Book, Chapter)
De VFC.	<i>De veritate fidei Christianae</i> (Book, Chapter)
EE.	<i>Erasmi Epistolae</i> , eds. P. S. and H. M. Allen
ELL.	<i>Exercitatio linguae Latinae</i> (Number of dialogue)
LC.	<i>Litterae ad Franciscum Craneveldium</i> , ed. Henry de Vocht
M	<i>Vivis Opera Omnia</i> , ed. Gregorio Mayans y Siscar
R	<i>Vives. Obras Completas</i> , trans. Lorenzo Riber

ACKNOWLEDGMENTS

I want to express my sincere gratitude to the following publishers for granting me permission to quote from books covered by their copy-rights: Clarendon Press (*Opus Epistularum Des. Erasmi Roterodami*, P.S. and H.M. Allen editors), Gregg Press (*J. L. Vivis Opera Omnia*), and Librairie Universitaire of Louvain (*Litterae ad F. Craneveldium*, ed. Henry de Vocht).

INTRODUCTION

Humanism has constantly proclaimed the belief that the only way to improve man's life on earth is to make man himself wiser and better. Unfortunately, the voice of the humanists has always been challenged by the loud and cheap promises of scientists, by the inflammatory tirades of politicians, and by the apocalyptic visions of false prophets. Material greed, nonsensical chauvinism, racial prejudice, and religious antagonism have progressively defiled the inner beauty of man. Today's bankruptcy of man's dignity in the midst of an unparalleled material abundance calls for an urgent revival of humanistic ideals and values. This book was planned from its very start as a modest step in that direction.

It is not my intention, however, to attempt, once again, a global interpretation of Humanism in general, or of Renaissance Humanism in particular. I have been dissuaded from such a purpose by the failure of contemporary scholars to agree on such basic issues as whether the Renaissance was a total break with or a continuation of medieval culture, whether it was basically a Christian or a pagan movement, whether it was the effect or the cause of the classical revival. Instead, then, of discussing the significance of sixteenth century humanism, this book concentrates upon the life and the thought of a single humanist. The choice of Juan Luis Vives was the result of several circumstances, some of them rather personal in character. As a Spaniard living in a self-imposed exile, I have always felt a profound admiration for this lonely countryman of mine who had the temper to entertain noble and serene visions of man's future in spite of torturing doubts, constant betrayals, tempting radicalism, personal failures, and international chaos. Vives' books, on the other hand, convinced me that his thought had been grossly misrepresented by a large section of Spanish scholarship and unduly neglected by foreign, especially English, writers. As a

rule Vives has been depicted by his own countrymen as a man of the counter-Reformation. In the decades which followed the Spanish Civil War this trend reached almost ridiculous proportions: Vives' name was associated with those of Ignatius of Loyola, the American Conquistadores, Trent, and Lepanto, as a symbol of the religious and political role which Spain was supposed to play in world history. My interpretation of Vives as a cosmopolitan European, indifferent to religious sectarianism, vulnerable to doubt, of secular and worldly ideas, is a radical departure from those provincial misconceptions. The primary purpose of this book is to support with solid evidence this novel characterization of Vives' thought. Furthermore, I decided to write in English to make up for the surprising shortage of English studies on the subject.

The understanding of Vives' intellectual performance demands a complete familiarity with the cultural reality of Spain, France, the Low Countries, and England in the first half of the sixteenth century. Although I do not claim to be a specialist in each one of those extremely complex and rich fields of historical research, the first part of this book attempts to relate Vives' mental development to its historical and cultural environment. More than a history of Vives' life, Chapters Two through Seven intend to be an intellectual *curriculum vitae*. As far as I know this is the first biography of Vives which makes full use of the rich correspondence of Vives from and to Erasmus, Cranevelt, Thomas More, and Budé. There is a certain parallelism between the two parts of the book. Chapters Seven through Twelve are disposed in such a way as to correspond roughly to the stages of Vives' life. Vives' critical ideas are the reaction to his own experience of medieval education in Paris; Vives' Erasmianism covers the early years of Bruges and Louvain; English Humanism helped Vives to develop his political and educational theories; finally, the last years of poverty and loneliness in Flanders brought to its full maturity the philosophical thought of our Humanist. In this second part I have tried as much as possible to give a fresh impression of Vives' own style by inserting frequent and long quotations from his books. I have, nevertheless, translated the original Latin text to make this book more acceptable to a larger number of readers. The Renaissance specialist will find the original Latin text in the footnotes. Besides quoting the classical Latin edition of Mayans y Síscar, I have added in the footnotes a reference to the Spanish translation of Lorenzo Riber, whose exuberant and classical elegance might be more accessible

to some students of Spanish culture than the beautiful but prohibitive Latin original.

I am strictly obliged to express my thanks, first of all, to my wife who made this effort not only possible, but meaningful and enjoyable. I am particularly in debt to Professors Jason Saunders, Richard Popkin, Américo Castro, Herbert Marcuse, Carlos Blanco, and Claudio Guillén – all of them members of the faculty at the University of California at San Diego – for their encouragement and suggestions. I also feel very grateful to all the employees of the Interlibrary Loan at the San Diego and Santa Cruz campuses of the University of California whose patient work made it possible for me to reach the large number of bibliographical apparatus which a book of this kind necessitates. Finally, I want to thank all those who helped me to cleanse the impurities of my English diction: Dorothy Wells, Bonnie Zimmerman, Victoria Kroyer, Audrey Schlegel, Paul Manners, Eleanor Hall, and last but not least, my own daughter Victoria.

Santa Cruz, December 1968