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the novelty of some of the theories, highlighted with an enthusiasm that borders on the excessive, might tire or irritate some readers. It is also regrettable that the editors did not take more care correcting misspellings, and the incorrect splitting of syllables in Spanish and Italian words. These minor flaws do not prevent Nepaulsingh's work from making a valuable contribution to Hispanic medievalism by taking a new approach, and giving new solutions, to some of the major questions in the literary history of medieval Spain.

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**Penn R. Szittya.** *The Antifraternal Tradition in Medieval Literature.* Princeton: Princeton University Press, 1986. Pp. xvi + 316.

After receiving the gift of not a "farthyng" but a fart, Chaucer's Friar John storms into the manor house of the village lord. He sits down, almost speechless with rage. He cuts off the lord's puzzled inquiry with a sudden claim: do not call me "maister," but rather a "servitour." Although he has been honored "in scole" with such a title, he now avers that "God liketh it nat that 'Raby' men us calle, / Neither in market nor in youre large halle." For many readers of the *Summoner's Tale*, this may seem simply another realistic detail. Any preaching friar, however hypocritical, knows his Scripture, and like the proverbial devil, may quote it for his own ends (and as a sign of the End).

In his panoramic survey of such "limitours," as seen through the scowls and squints of their historical and literary detractors, Penn Szittya reveals how Chaucer's fictional friar exemplifies a significant thematic pattern found throughout later medieval literature. The friars were excoriated not only as hypocrites but as sons of Cain, not only as seducers but as allies of the Antichrist (220). Tensions raised by the secular-mendicant conflicts at the University of Paris in the 1250s soon converged with those over nothing less than the Signs of the Last Times. Many prophecies (falsely attributed to Joachim of Fiore) predicted that in 1260 the Antichrist would be born. Threatening both Church and university with radical change, the friars were seen as fulfillments of biblical warnings about the End. Almost from their beginnings, then, the friars were more than competitors with the secular clergy for academic and ecclesiastical privilege: they were believed to be the advance guard for the Antichrist.

Biblical exegesis could warn the faithful about the impending danger brought about by these "false apostles." Beginning with William of St. Amour, members of the secular clergy identified the friars with biblical malefactors. Through a recurring set of scriptural images—the Antichrist, the false apostles of the New Law, and the Pharisees of the Old Law—the efforts of William employed biblical language which would infuse not only the long history of antifraternality but the literary traditions of two centuries hence, when few Ricardian poets, say, would have known of William's polemics firsthand.

Richard Fitzralph augmented and adapted William's work, while John Wycliff and his followers would enthusiastically further the English version of the antifraternality cause. By the second half of the fourteenth century, Szittyá argues, this tradition could also be found disconnected from theology, ecclesiology, or biblical exegesis *per se*. The English poets, the author stresses, took up the fraternal controversies not out of any vested interest, but because such struggles "accorded with their own imaginative and symbolic perspective on English society and the decline of the world" (184). Chaucer's *Summoner's Tale*, Gower's voluminous work in three languages, and Langland's *Piers Plowman* are all informed with this eschatological sense.

Even though William's exegesis—in its original rationale and typological coherence—was largely forgotten in England, the biblical figuræ and the scriptural charges against religious hypocrites continued to provide a vocabulary and an anthology of quotations which poets and reformers could bring to bear against Friar John's confreres. Like Chaucer's character, the friars were *penetrantes domos* who barged into the houses of the faithful and into the temples of their souls. Wheedling both wives and wine, boasting of while hiding behind their habits, they seemed to many to be the "false apostles" warned of by Christ, those "who come to you in sheep's clothing, but inwardly are ravenous wolves" (Matt. 7:15). Like the Pharisees, the friars feign modesty while "in scole" at Oxford or Paris acquire a title belonging by right not to *magistri mendaces* but only to the Master Himself. Rather than following the evangelical precepts set forth in Luke 10 which inspired St. Francis's *Rule*, the friars were seen to flaunt specious learning and to gloss over the Word with *postilla* that choked it with hundreds of words.

It is to Szittyá's credit that his work retains throughout both clarity and a command of such *postilla* as he bases his arguments upon. It is no insult to label this book magisterial. With a steady style and a solid, sensible use of hundreds of primary sources, Szittyá's explanations are much more

honest than those of Friar John as to why he and his *fratres* received the names they deserved.

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**Carla Rahn Phillips**, *Six Galleons for the King of Spain: Imperial Defense in the Early Seventeenth Century*. Baltimore: The Johns Hopkins University Press, 1986. Pp. xiv + 318.

On March 14, 1625, in the capital city of Madrid, Martín de Arana signed a contract whereby he agreed to build six galleons for the Spanish crown. In this industrious and impressive study, Carla Rahn Phillips follows the careers of these six galleons built for Philip IV from their construction to the survival of the *San Felipe* following the disastrous Battle of the Downs in 1640. The decline of Spain in the seventeenth century is a subject which continues, in spite of its enormous bibliography, to fascinate historians of the early modern period. Professor Phillips' book examines this subject, but in a novel way. By focusing on Arana's six galleons and tracing their years of service within the context of Spain's imperial policies in both the New World and on the continent, the author presents us with an extremely interesting study on the decline of Spain.

Professor Phillips begins her study by examining the devastating loss the New World Spanish fleet suffered in 1628 when the Dutch admiral Piet Heyn captured the entire treasure fleet at Matanzas Bay in Cuba. The Spanish captain-general Juan de Benavides was tried, found to be responsible for the loss of the fleet, and was publicly executed six years later. The crown then ordered that preparations be undertaken for the safe escort of the next treasure fleet to Spain. Martín de Arana's six galleons played a vital role in the crown's attempts to defend her colonies as well as her commitments to the Mediterranean, the Spanish coast, and in the efforts to suppress the revolt in the Netherlands. Professor Phillips shows how the construction of these galleons reflected the historical evolution of the galleon, addressed the requirements of the transatlantic trade, demonstrated the struggle between the merchants' demands for cargo shipping and the crown's military needs, and illustrated the tradition of Basque shipbuilding.

The book also looks at other factors vital to imperial defense. The loyalty and the concerted efforts of the nobility, for example, were truly