

and for the humanistic learning of the Renaissance, and it can now be studied both as a work in its own right and as part of the cultural life of its time.

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*Les Angoisses douloureuses qui procèdent d'amour*. By HÉLISENNE DE CRENNE. Ed. by JEAN-PHILIPPE BEAULIEU. (La Cité des Dames) Saint-Étienne: Publications de l'Université de Saint-Étienne. 2005. 381 pp. €10. ISBN 2-86272-368-1.

The first work of Marguerite Briet, known as Hélienne de Crenne, was the moralizing prose narrative *Les Angoisses douloureuses qui procèdent d'amour*, and it is, with good reason, recognized as one of the most significant texts of the early French Renaissance. Published first in 1538 (Paris: Denis Janot) and frequently re-edited up to 1560, it is a work on which critical attention has, quite rightly, focused over the last few decades as it is highly significant to an understanding of the narrative genre's development.

The present edition appears in a recently established (and highly promising) collection directed by Éliane Viennot with the aim of facilitating access to important texts by women of the *ancien régime*. It complements very well the highly scholarly one by Christine de Buzon (Paris: Champion, 1997), which reproduces the first edition of 1538. This latest edition provides us with the 1543 version (Paris: C. Langelier), which purports to have been revised by the author. The complementarity between the two modern editions, the one for the specialist and the one for the non-specialist, is usefully pointed up by Beaulieu in his introduction, where he directs us to the Buzon edition for more ample notes and discussion of the text.

Gratifyingly, the modest price of the book and the fact that it is clearly aimed at non-specialists do not reflect a compromise on academic standards by Beaulieu, a noted scholar of de Crenne: he edited *Epistres Familieres et invectives de ma dame Helisenne* (Montréal: Presses de l'Université de Montréal, 1995), and the first collective volume of articles on her, *Hélienne de Crenne: l'écriture et ses doubles* (Paris: Champion, 2004). The detailed notes, critical apparatus, and modern punctuation and orthography make it an ideal edition for non-specialists, particularly undergraduates. In this latter respect particularly, this edition will usefully serve to redress a frequent imbalance ensuing from the absence hitherto of such an edition: undergraduates of French Renaissance programmes are usually acquainted with Marguerite de Navarre but not with de Crenne.

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*Dialogues sacrés/Dialogi sacri (premier livre)*. By SÉBASTIEN CASTELLION. Ed. by DAVID AMHERDT and YVES GIRAUD. (Textes Littéraires Français, 571) Geneva: Droz. 2004. 264 pp. SwF 42. ISBN 2-600-00930-2.

Castellion (1515-63, also Castalio and Châteillon) is best known as an early advocate of religious toleration and freedom of conscience (*De haereticis an sint persequendi*, 1554, and *Conseil à la France désolée*, 1562). A Reformer, but opponent of Calvin, and Professor of Greek at Basel, he also aroused controversy with his translations of the Bible into Latin and French. The *Dialogues sacrés* represent a less polemical aspect of his career and a familiar genre of humanist pedagogy. Although the second edition of 1545, four books in Latin, became the standard text republished well into the eighteenth century, the editors have opted to reproduce the first book