Alexander Dalzell, Charles Fantazzi, Richard J. Schoeck, eds. *Acta Conventus Neo-Latini Torontonensis. Proceedings of the Seventh International Congress of Neo-Latin Studies. Toronto, 8 August to 13 August 1988*. Binghamton, NY: Medieval & Renaissance Texts and Studies, 1991. Pp. x, 884.

In view of its price (\$60. US), this substantial volume, published by the Center for Medieval and Early Renaissance Studies at the State University of New York/Binghamton, is unlikely to grace the bookshelves of many scholars, but it should be made available at least by librarians as a portrait of late Latin studies at the present time. And the price is offset by the quality of the book, surprisingly light and beautifully balanced, with clearly printed pages of generous margins that nestle easily in the hand. The paper and the binding are substantial and will certainly bear repeated use; the publishers need not apologize.

While it is perhaps predictable that the majority of scholars represented are from the Americas, the very substantial presence of Europeans among them is a tribute to the initiative of the organizers, as it enriches the offerings. The first quarter of the volume includes four plenary papers: Maurice Lebel (Laval) on the concept of the encyclopaedia in the work of Guillaume Budé, Paul Gerhard Schmidt (Freiburg) on the diary in the Middle Ages and Renaissance, Minna Skafté Jensen (Copenhagen) on the role of Latin ("the language of eternity") in sixteenth-century Danish culture, and Francesco Tateo (Bari) on "arms and letters," the history of a humanistic *topos*. All four of these deserve attention, and apart from their intrinsic interest announce the range of scholarship brought together between the covers.

The plenary papers are followed by papers given to four "seminars," on Thomas More and Biography (Marc'hadour, McCutcheon, Schoeck), Erasmus and Literary Criticism (Carrington, Rummel, Sider), Epistolography (Polak—an abstract only—, Fantazzi, Henderson) and as a deft allusion to the host country, Bilingualism: Latin and the Vernacular at the End of the Middle Ages. This last seminar, organized and conducted by Gilbert Ouy and Serge Lusignan, dealt specifically with Latin-French bilingualism.

The communications, 65 in all, occupy most of the rest of the volume, with the exception of the final 40 or so pages, which are given over to a special session organized by the Centro de Estudios Classicos of the Universidad Autonoma de Mexico. This session provides four papers of rather unusual interest, since they deal with the advent of European Latin culture, literary and philosophical, in the New World.

The question arises inevitably in a brief review of how best to do justice to the communications without providing a further catalogue of ships, or resorting to selectivity which could only in the end be prejudicial to the authors passed over. Suffice then to say that the communications take the theme of early modern Latinity into the eighteenth century, that they touch on art theory and iconography as well as philosophy, literature, historiography, science, education and (of course) religion, and

range geographically from Britain, France, Italy and Germany to Scandinavia, the Low Countries, Poland, Spain and the Americas. Happily, the volume is concluded by two indexes of Names and Things, to allow the reader to search out cross-references as well as particular topics. This is a collection which testifies to the vitality, richness and authority of contemporary scholarship in the field.

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Jennifer Brady and Wyman H. Herendeen, eds. *Jonson's 1616 Folio*. Dover: University of Delaware Press, 1991. Pp. 221.

J.R. Mulryne and Margaret Shewring, eds. *Theatre and Government under the Early Stuarts*. Cambridge: Cambridge University Press, 1993. Pp. xiii, 271.

Both books consist of invited essays by differing contributors; at least one in each seems peripheral to the topic announced by the collection's title. In *Jonson's 1616 Folio*, Katherine Eisaman Maus's "Facts of the Matter: Satiric and Ideal Economies in the Jonsonian Imagination" does not relate Jonson's satire (mainly in the comedies) to its place in the 1616 Folio, so the editors would have been justified in replacing it, especially as in 1989 the paper had appeared in *English Literary Renaissance*. Joseph Loewenstein's "Printing and 'The Multitudinous Presse': The Contentious Texts of Jonson's Masques" has more to say about Jonson's differences with Samuel Daniel and his and Dekker's script for James I's 1604 entry into London than about his court masques from *Blackness* to *The Golden Age Restored*. The space the *Folio* gives the masques shows their importance to Jonson; they merit another essay to complement Loewenstein's.

To a non-expert on bibliography, Kevin J. Donovan's study of the 1616 Folio *qua* book is admirably clear. Wyman Herendeen's "A New Way to Pay Old Debts: Pretexts to the 1616 Folio" shows the significance of Jonson's separate dedications to each division of his book. A modern reader is likely to skip dedications and so overlook their importance not only in Jonson's Folio but in other Renaissance books. William Blissett's "Roman Ben Jonson" looks beyond the tragedies *Sejanus* and *Cataline* and their failure when first played to their link with the comical satire *Poetaster*, showing how Jonson's "Romanitas," informed by his reading of classical literature and history, deffered in different genres. Sara van den Berg's "Ben Jonson and the Ideology of Authorship" illustrates how, in the *Epigrams* and *The Forrest*, "Jonson consistently chooses as the occasion for poetry those moments that clarify the double location of authorship in the golden world of art and the brazen world of circumstance," to defend Jonson's habit of showing universals through the immediately contemporary. Stella P. Revard's "Classicism and Neo-Classicism" on the same poems re-examines Jonson's "overwhelming Roman debt" to Martial and Horace, then shows his less