lives and the logical necessity to defend and advance that truth no matter what the costs. Revolutionaries fail to grasp the empirical logic of, and historical need for, skepticism, personally discovered solutions, and toleration. Such is the dialectic of European history since Erasmus. This book should force some professors and students to encounter their heritage.

GUY FITCH LYTLE, *The Catholic University of America*

Tudor Translations of the Colloquies of Erasmus (1536-1584), ed. Dickie A. Spurgeon. New York: Scholars' Facsimiles and Reprints, 1972. Pp. x, 366. \$17.50

This is a difficult book to evaluate fairly. One point in its favour is that it makes available sixteenth-century English translations of nine of Erasmus' *Colloquies* (*The Pilgrimage of Pure Devotion*; *The Epicure*; *Polyphemus, or the Gospeller ... and Things and Names*; *A Merry Dialogue Declaring the Properties of Shrowde Shrewes and Honest Wives*; *Inns*; *A Modest Mean to Marriage*; *Of the Yong Man and the Evill Disposed Woman*; *A Notable Storie ... of Two Alcumysts*). Anything which helps us move a step away from the microfilm reader and a step closer to the printed book is a blessing in itself. This is the book's one large contribution to Erasmian studies. Despite this the book is anomalous for a number of reasons. The costly business of facsimile reproduction has shot the price of this volume sky high, probably well beyond the scholar's financial means and certainly beyond the student's. Further, the book lacks important bibliographical detail which could well have replaced the skimpy and generally uninformative introduction. Are we to conclude that this work contains all Tudor translations of the *Colloquies* or only selected ones? The title does not make this very clear (despite the 1536 date) nor does the introduction. A glance at E. J. Devereux's *A Checklist of English Translations of Erasmus to 1700* (Oxford, 1968) shows that the editor of this collection has not made clear the differences between selected colloquies and single colloquies published in the sixteenth century and has failed to include (because of the arbitrary 1536 cut-off date) the very important and influential *Funus* colloquy (Devereux, C 19.1). In short, if facsimile reproduction of early English translations is supposed to add an aura of scholarship to a book, proper and precise bibliographical detail must also be supplied. Clearly, this volume cannot be meaningfully read without Devereux's *Checklist* close at hand.

It is difficult to decide on this volume's *raison d'être*. If it is meant for students why should it be a facsimile reproduction? If it is meant for scholars why does it contain no meaningful or detailed bibliographical material? Despite Mr. Spurgeon's statement that "the variants which exist between the copies reproduced here and other extant copies are minor," any editor worth the name would certainly want to check the reliability of such statements for himself.

One helpful item is the list of blurred readings throughout the text given at the beginning of the volume. Yet even these are somewhat incomplete; the last three lines of page 195, for instance, are in need of clarification and title-page borders are often so blurred that they are indecipherable.

Despite the increasing popularity of facsimile reprints, it seems that nothing short of the

original work itself, supplemented by microfilm reproduction, can satisfy the demands of the serious scholar.

DOUGLAS H. PARKER, *Laurentian University*

Viator: Medieval and Renaissance Studies, Volume 2. Ed. Lynn White, Jr. Los Angeles: University of California Press, 1971. Pp. vi, 397. \$12.00.

Volume 2 of *Viator* has a strong medieval bias: out of twenty-two articles, only three touch on the Renaissance. Henry Ansgar Kelly's "The Metamorphoses of the Eden Serpent during the Middle Ages and Renaissance" focuses on the lady-faced Eden serpent of medieval literature, drama, and art and does not brood over the gradual masculinization of this human-headed tempter in the sixteenth century. In "Mehmed II the Conqueror and his Presumed Knowledge of Greek and Latin," Christos G. Patrinelis uses contemporary Greek sources to prove that the Italian humanists who portrayed the fifteenth-century sultan as a philosopher-king fluent in Latin and Greek were wrong: he knew neither. Charles B. Schmitt writes on "Theophrastus in the Middle Ages," confirming that direct knowledge of Theophrastus' works was very limited indeed in the medieval period, and that it was not until the fifteenth century that some of his more important writings were discovered. All three articles have useful bibliographical footnotes. Yet if *Viator: Medieval and Renaissance Studies* is to live up to its name, succeeding volumes will have to give the later period fuller – and more adventurous – representation.

ROBERTA FRANK, *University of Toronto*

G. R. Elton. *Policy And Police: The Enforcement of the Reformation in the Age of Thomas Cromwell*. Cambridge University Press, 1972. Pp. xi, 445.

This book is the latest contribution to Dr. Elton's chronicling of the revolutionary doings of Thomas Cromwell. It is in fact a series of extremely detailed accounts of cases which illustrate the government's method of securing national obedience to Henry VIII's assumption of the headship of the church, an act involving unprecedented claims on the part of the government and consequently unprecedented problems in enforcement.

Dr. Elton challenges the widespread opinion that the Henrician Reformation was readily accepted by the people as a whole and tyrannically enforced where it was not so accepted. On the contrary, he contends there was widespread opposition, and the government's treatment of it was careful, often lenient, and strictly legal. Open defiance could be put down draconically, but a surprising amount of opposition was allowed to pass with mild rebukes. And Cromwell did not use spies; he did not need to. There were plenty of loyal subjects willing to denounce each other spontaneously. The author traces numberless cases from the first delation to the final disposition where that can be known, and records how gingerly the government had to deal with some cases. The result is a triumphant demonstration of his interpretation. Indeed, the only real fault in the book is the length – there are