J. G. Rowe and W. H. Stockdale, editors. *FLORILEGIUM HISTORIALE: Essays Presented to Wallace K. Ferguson*. Toronto: University of Toronto Press (in association with the University of Western Ontario), 1971. Pp. xiv, 402. \$16.50.

Despite the florid title for a *festschrift* honouring a man as learned in his way and as chaste in his tastes as the Erasmus he so much studied and admired, this volume turns out to be a veritable rose-garden. It is, indeed, a gathering, not only of essays by a very distinguished company of contemporary Renaissance scholars, but of essays that represent their individual authors at their most profound or cogent. Following the order, or shall we say, "flower arrangement" of the editors (which is neither chronological, nor geographical, nor thematic, but not entirely), we begin with Denis Hay's discussion of Italians' knowledge, or lack of knowledge, of their own country in the Renaissance, namely Dante's, Flavio Biondo's, and Leandro Alberti's. I have the impression that individual Italians knew their land better than the weakness or paucity of these more systematic attempts suggests. There follows a mellow piece by Hans Baron who finds Petrarch's inner crisis not as sharp as he began by supposing, and who even suggests that Petrarch was something of a "civic-humanist". Paul Oskar Kristeller contributes a little-known letter of Erasmus not in Allen. Myron Gilmore reviews Erasmus' apologetic works to explore his behaviour as a controversialist. Eugene F. Rice, Jr. illuminates the profundity of Lefèvre d'Étaple's Christian humanism through his publications of and remarks upon medieval mystics. Arthur B. Ferguson explores early English humanists' theories of the origins of human society in an important look at the anthropological ideas of humanism. And Millard Meiss shows the impact of the classical Atropos figure as a death symbol in the midst of an age that generally preferred the grinning skeleton. So far a certain consistency of focus on the study of man or the qualities of the man studied is evident. There follows, almost as a musical *intermezzo* in the celebration of a triumph, a delightful study by Edward E. Lowinsky of the romance concealed behind the composition of a music book, presumably for Anne Boleyn, and presumably assembled by her presumed lover, Mark Smeton. Suddenly becoming political, the editors next present Frederick C. Lane's study of the enlargement of the Great Council of Venice in 1297, which shows its motivation to have been the avoidance of faction rather than class warfare. Felix Gilbert proves that Andrea Navagero, and not Flavio Biondo nor Sabellico, was the first official Venetian historiographer, and incidentally relates this fact to a basic change in the character of early sixteenth-century humanism. Marvin Becker's stimulating essay on "The Quest for Identity in the Early Renaissance" has more in common with Baron's, Rice's, or Ferguson's essays earlier on in the volume. Despite its "over-relevant"? title, he raises some fundamental questions. Nicolai Rubinstein takes us back to political consciousness with his essay on the use of the term *stato* before Machiavelli. And J. R. Lander follows in proper order with his study of Henry VII's methods of holding his nobility in "bond", but once again it is "Tudor". Finally J. R. Hale shocks us, as he seems to intend, with the fulsomeness of late Tudor and Puritan praise of war in their sermons. In this *potpourri* of shifting metaphors, we may conclude that Wallace K. Ferguson has been richly feasted and has received his just deserts.

CHARLES TRINKAUS, *The University of Michigan*.