

case. But do we think there can be anything which both is true or the case and is said or thought by us'? If we did, then in some language there *would* be words translatable 'somewhether' and 'thether'; if there is no such language, we should look for a different analysis of the concept of truth.

For the rest, I agree with Williams that there is no such activity or state as existing, that truth and falsity are not properties of statements or beliefs and that there is no relation of being identical in which a person present at one place and time can stand to a person present at another. These negative theses may sound threatening to the metaphysician suckled on Aquinas or Heidegger. But at most they warn us against trying to defend the discipline by modelling its subject-matter on that of the sciences. We must learn to see how existence and truth are important without falsifying their character. In this we could not have a better teacher than Williams. Occasionally petulant with the word 'ontology' he has produced four hefty volumes of the thing, and this last one contains a synthesis fully as complete as any that descends from antiquity or the middle ages, and happily free of that romanticism about being which has tainted the work of so many philosophers and theologians since the Reformation.

WILLIAM CHARLTON

INTELLECTUAL LIFE IN THE MIDDLE AGES: ESSAYS PRESENTED TO MARGARET GIBSON, edited by Lesley Smith and Benedicta Ward. *The Hambledon Press*, London, 1992, pp. xv + 322, £37.50.

Margaret Gibson represents the best of recent medieval research. She has combined an attention to detail with a breadth of vision as well as giving much help to other scholars. We think immediately of her work on Lanfranc, but also of a host of other books and articles, including a number of collaborative ventures which she has helped to edit. All these works are listed in the bibliography of her writings at the beginning of this book.

Here twenty-one of her friends and colleagues provide contributions within the broad range of the honorand's own interests. They represent a distinguished gathering, with the subjects passing in time from the Carolingian era to Christopher Columbus.

Janet Nelson looks at the attempt to apply Christian learning to the problems of secular political life in the capitulary of Coulaines in 843. Rosamond McKitterick, 'Continuity and Innovation in Tenth-Century Ottonian Culture', sees this culture as much more than a pale imitation of that of the Carolingian period. David Ganz, "'Pando quod Ignoro": In Search of Carolingian Artistic Experience', reflects on the uses and limitations of religious images in the West. Henry Mayr-Harting, 'Ruotger, the Life of Bruno and Cologne Cathedral Library', underlines points made for the earlier period by Janet Nelson: Ruotger exalted the mixture of secular and religious and ecclesiastical functions, though admitting thereby that some were hostile to it, and stressed the vital connection

between education and the capacity to rule, at least in the case of Bruno, archbishop of Cologne and duke of Lotharingia. Colette Jeudy, 'A Glossed Manuscript of Priscian's *Institutio*, Vatican, MS Reg. Lat. 1578', examines the teaching of grammar in the eleventh century.

Two essays bring us into the changed world of the Gregorian Reform. D.L. d'Avray, 'Peter Damian, Consanguinity and Church Property', defends his subject against some charges of hostility to marriage. Alexander Murray, 'The Temptation of St Hugh of Grenoble', reveals that medieval people were aware of religious doubt and some, including perhaps Gregory VII, may have seen a good side to it, a sign of God's favour out of which good could come.

If R.W. Southern is right in arguing for 'The Necessity for Two Peters of Blois', our views of the cultural activities—specifically poetry—of the court of Henry II must be revised. Donald Matthew, 'Maio of Bari's Commentary on the Lord's Prayer', takes us to another twelfth-century royal court, that of Sicily, and to another example of a scholar-politician. Marjorie Reeves, 'The *Vaticinia de Summis Pontificibus*' investigates the provenance of this influential collection of prophecies written around 1300. Martin Brett provides further evidence of the activity of English canonists before the reign of Henry II, 'The *Collectio Lanfranci* and its Competitors'. Benedicta Ward draws a distinction between the private veneration of relics and their public authentication, 'Two Letters Relating to Relics of St Thomas of Canterbury'. Christopher de Hamel, 'A Contemporary Miniature of Thomas Becket', has identified the earliest and only known contemporary portrait of the archbishop. Christopher Brooke, 'Aspects of John of Salisbury's *Historial Pontificalis*', reveals the gulf between medieval interests and our own, the book being perhaps the most popular of John's works today and yet apparently of little interest to contemporaries.

Moving mainly into the later Middle Ages, Richard Pfaff looks at the use of service books in English parish churches and argues for considerable variation within the Use of Sarum. R.H. and M.A. Rouse help us to see how a well-off student might live, 'Expenses of a Mid Thirteenth-Century Paris Scholar: Gerard of Abbeville'. Alan Cobban shows how old are many of the questions asked today about the purposes of universities, 'Reflections on the Role of Medieval Universities in Contemporary Society'. John Van Engen shows that 'God is no Respector of Persons' was a principle involving both divine impartiality and God's approval of the social order. Leslie Smith investigates another problem still with us today, 'Lending Books: The Growth of a Medieval Question', beginning with the radically communitarian views of Stephen Langton. Margaret Harvey, 'The Diffusion of the Doctrinale of Thomas Netter in the Fifteenth and Sixteenth Centuries', outlines the remarkable influence of this work in England and especially on the Continent. Finally, Valerie Flint substantiates Christopher Columbus's well-known affection for the friars by showing that he read and quoted the *Chronicle of the Franciscan John of Marignolli*.

Medieval studies are today a cult subject with a huge amount of research being done. English scholars have made a special contribution in combining attention to detail with an ability to break through accepted categories of thought. This book, like the honorand's own writings, fit well, in the opinion of this reviewer, into this tradition.

NORMAN TANNER

PROBLEMS OF AUTHORITY IN THE REFORMATION DEBATES, by G.R. Evans, *Cambridge University Press*, 1992 pp. xv + 328. £35.

In the debates of 1546 at the Council of Trent Cardinal Michael Sylva considered the desirability of free consultation between those of opposing views. But Campeggio countered this by arguing that experience had shown that no good comes of allowing heretics to put their case before councils. In a sense Campeggio won the day not only at the Council but in the final analysis in the charged atmosphere of the sixteenth century in which positions became entrenched, mutual suspicion became a characteristic, and polarization became the reality. There were many reasons for this but certainly the increasing inability and reluctance of opposing parties to meet together was one of the more significant.

This very important, highly stimulating and closely argued book suggests and describes another area of confused assumptions that lead to conflict and hostility. The author suggests that much of the basis for debate, dispute and eventual schism lies in the monumental misunderstanding and confusion over authority questions throughout the sixteenth century. At one level this is not surprising. The role of the papacy and the exercise of its particular authority in christendom had been a question of increasing concern ever since the enthusiastic Gregory VII had initiated his pontificate in the eleventh century. The reformers, protestant and catholic, were taking to their logical conclusion a number of intellectual ideas that were present and influential in the late medieval church. Other authority roles were also debated and reflected upon in the pre reformation church. Indeed, the conciliar phenomenon of the fifteenth century opened up a wide range of ecclesiological issues that were to resound again in the sixteenth century: the authority of councils, of bishops, the significance of the *congregatio fidelium*, the power of the college of cardinals.

While the present book devotes a section to these issues its particular strength lies in its perception that the question of authority was far wider and more complex than the more obvious ecclesiological questions of church structure and order. It reached into virtually every contentious issue that separated the protestant from the catholic reformers. To take but one example. The author argues that even the cry of adhering to scripture alone was beset by the problem of deciding what actually was the text to be followed. Was it the Vulgate? Was it the Vulgate revised by the humanists? Upon what authority could textual changes be made? This led necessarily to concerns of textual