

und in einer größeren Gemeinschaft zu bewähren . . . zur reichen Erfüllung ihres Frauentums (vgl. Einleitung S.V.).

Mit dem aufrichtigen Wunsch, die Neuauflage möge viele Leserinnen finden, zumal unter der studierenden weiblichen Jugend wie unter den Theologiestudentinnen (und ihren Lehrern!) verbinden wir zwei besondere Wünsche: Man möge uns endlich die (leicht jetzt zu erarbeitende) Edition dieses *speculum virginum* schenken. Zweitens möchten wir anregen, die jeweils 11 Titel umfassenden Miniaturzyklen farbig zu edieren. B. hatte sich damals sehr um 8 Vierfarbendrucke bemüht, die in der Neuauflage zu farblosen, grauen Abzügen wurden. Mußte jetzt hier gespart werden, wo anscheinend der heutige Preis inflationsgerecht von DM 18,- auf DM 68,- klettern durfte?

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J. Robert Wright, *The Church and the English Crown 1305–1334*. Toronto, Pontifical Institute of Mediaeval Studies, *Studies and Texts* 48 (1980), pp. XIX + 472.

The history of the English Church in the fourteenth century has been significantly coloured by protests and legislation in English parliaments and by the highly emotive language employed by English kings in their diplomatic exchanges with the papacy, which language was echoed in the statutes of Provisors (1351, 1393) and Praemunire (1353, 1365, 1393). Under the impact of studies by specialists seeking to test the reliability of these extreme expressions of criticism, an older image of a national monarch valiantly defending his kingdom against the onslaughts of an aggressive papacy has gradually given way to a more balanced assessment. In reality, the Church was losing ground before the inexorable advance of royal influence, and the papacy had to accommodate its financial and administrative actions to the realities of the secular monarch's control. In an important essay published in 1956, J. R. L. Highfield concluded that the reign of Edward III (1327–77) marked a significant stage in the establishment of political or state control over the Church in England. More recently, many studies on various aspects of ecclesiastical life in the fourteenth century have refined that opinion, and tended indeed to push back the period of transition into the reign of Edward II (1307–27) and the archiepiscopate of Walter Reynolds at Canterbury (1314–34). The recurring themes of these works have been the very high degree of cooperation between kings and popes, the expanding area of royal influence and control over the English Church, and the increasingly successful taxation of ecclesiastical institutions. Professor Wright's study on relations between the English crown and the Church now makes a significant contribution to this line of enquiry. His very detailed analysis of Archbishop Reynolds's register, together with papal records and the register of Andreas Sapiti, the king's proctor, provides a revealing record of the interrelationship of royal, papal and archiepiscopal jurisdiction in the running of the English Church in the early decades of the fourteenth century. Not surprisingly, in view of the nature of the sources used, Professor Wright directs attention principally to papal provisions and appointments, the exercise of ecclesiastical jurisdiction, and the impact of the papal constitutions *Ex debito* (1316 or 1320–21 or 1325) and *Execrabilis* (1317). His conclusions reinforce for the most part, with only minor modifications, those reached by earlier scholars in the field. The value of his study lies not in its discovery of new material of revisionary significance, nor in the proposal of novel interpretations, but in the careful presentation of the diverse and detailed evidence by which existing conclusions can be clarified and refined. For example, on the subject of papal provisions, he shows that roughly 75 % of the provisions issued by Clement V were effective, in contrast with about 50 % of those of John XXII; that about one quarter of the clerks appointed in this way were members of the royal administration; and that the king in fact supported many of the alien appointments that were made. Both king and archbishop secured more than they lost through the operation of this system; parish churches were in the main unaffected, lay patronage was undisturbed, and royal rights were protected by an insistence that the se-

cular endowment of bishoprics was within the grant of the king and not of the pope. In the context of abuse, the author clearly shows how the king's protection of royal clerks was a hindrance both to the elimination of non-residence and pluralism and to the implementation of *Execrabilis*.

The work ends with a carefully stated plea for a more favourable assessment of Archbishop Reynolds's primacy. Professor Wright justly claims that Reynolds was the victim of prejudiced accounts by fourteenth-century chroniclers, and argues that he could not have been as incompetent as Robert of Reading alleged. His thesis is that this cautious administrator has been undervalued in comparison with his predecessor, Robert Winchelsey, and that the uneventful record of peaceful cooperation with the king, which is the chief feature of his period as archbishop, suffers by contrast with the excitement of a pontificate of confrontation. This may indeed be so, but something more than a modest personal library and evidence of support for university clerks is necessary to improve his reputation. It is all the more significant that May McKisack placed Reynolds among the small number of 'real scandals', since her own sympathetic and perceptive account of the fourteenth-century episcopate did much to redress the balance of scholarly opinion in favour of the prelates condemned by Wycliffe as 'Caesarian'. Much will therefore depend on our interpretation of the profound transformation that occurred in the personnel of the English episcopate during Reynolds's primacy, and on our assessment of the part he played in bringing it about. From 1316 onwards, Edward II. secured virtual control of episcopal appointments, and, by the end of his reign, twelve English bishops were royal servants, elevated through royal influence. This politicization of the episcopate, which was also reflected through the whole spectrum of dignities in the leading English cathedrals, had a profound effect on the nature of the English ecclesiastical establishment and on its relationship both with the crown and with the papacy. If grosser scandals were on the whole absent, and standards of education higher than ever before for the generality of the beneficed clergy, the increasingly political aspect presented by the bishops undermined their claim to an independent position in the state, and laid them open not only to the intemperate attacks of Wycliffe and the Lollards but also to the measured criticisms of moderate reformers. It explains, in part at least, the unpopularity of ecclesiastical administrators which manifested itself in popular protest and parliamentary statute. The political bishops who, in Langland's memorable phrase, 'lodged in London in Lent and the long year after', were the product of an accommodation between crown and Church which worked to the benefit of the former and to the discredit of the latter. This was no new development in English ecclesiastical life. The use of episcopal and clerical appointments to support public political administration was established practice from the time of the Norman settlement; but, from the reign of Stephen (1135-54), some kind of balance was usually maintained between administrative/political and spiritual promotions; and through the whole of the thirteenth century, except perhaps for the election of Boniface of Savoy, the primacy was protected from royal exploitation by the vigilance of the Canterbury electors, with papal support.

The translation of Walter Reynolds from Worcester to Canterbury in 1314 marked a decisive break with thirteenth-century traditions, in the promotion of an avowed curialist to the principal English see, and intensified a trend in episcopal appointments which culminated by 1325 in the creation of the most flagrantly political bench of bishops since the days of the Norman kings - a trend which continued for the rest of the century. How far responsibility for this dramatic change should be attributed to the pliant attitude of Reynolds himself is an open question - but it is a crucial consideration in attempting a re-evaluation of his career as primate of the English Church. By concentrating on points of administrative contact between the Church and the English crown, Professor Wright has denied himself discussion of the broader questions of influence and responsibility upon which a true assessment of the primacy of Walter Reynolds must depend. However important his establishment of harmonious relations between Church and crown may have been, this archbishop was not the one to oppose or even discourage the promotion of royal clerks, the protection of pluralists, and the 92 % sha-

re in papally-imposed clerical taxation which Edward II. secured; nor would he disapprove of the appointment of bishops of like character with himself. In commending the practical compromises on questions of provision and jurisdiction, Professor Wright does not perhaps ponder sufficiently the deeper consequences for the English Church of the primacy of a political place-man who acquiesced in all that the monarchy wanted.

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Anders Piltz: *The World of Medieval Learning*. Translated into English by David Jones. Oxford (Basil Blackwell Publisher) 1981. 299 S., geb., £ 15.00.

Das zuerst 1978 in Stockholm erschienene, 1981 in revidierter Fassung ins Englische übersetzte Buch von A. Piltz ist in die Reihe der immer zahlreicher werdenden Werke einzureihen, die den philosophisch-, erziehungs-, sozial- oder kirchengeschichtlich Interessierten mit Hintergrundinformationen und -materialien versorgen, die zu einem vertiefteren und (noch) besseren Verständnis der bekannten Hauptströmungen und Prinzipien des mittelalterlichen Denkens beitragen. Piltz konzentriert sich in seinen Ausführungen vor allem auf die Scholastik und versucht mit einer Fülle anschaulicher Details dem heutigen Leser die damalige Welt mit einer für alle gleichen inneren Landschaft näherzubringen, ihn mit ihren wichtigsten Bildungszielen und vor allem mit der für alle Gebildeten gleichermaßen gültigen und akzeptierten Terminologie für wissenschaftliche Analysen und Kommunikation vertraut zu machen (vgl. IX, X).

Mit raschen Zügen werden im 1. Kapitel (*The Background*, S. 1–51) die innovativen und zugleich strukturierenden Einflüsse der Kirche auf die Entwicklung der europäischen Kultur seit dem Zusammenbruch des römischen Reiches bis zur Frühscholastik skizziert. Die Grundgedanken einzelner Kirchenväter werden dabei ebenso herausgestellt und gewürdigt wie die Bedeutung des Mönchstums und der kirchlichen Institutionen im Hinblick auf ihren Einfluß auf Form und Inhalt des innerkirchlichen Denkens oder des Aufbaus des karolingischen Schulsystems. Erläuterungen zur Funktion der ‚septem artes liberales‘, zur Interpretation des ‚vierfachen Schriftsinns‘, zur literarischen Produktion in den Klöstern oder zur beginnenden systematischen medizinischen Ausbildung bereiten die folgende intensivere Behandlung der neueren Denkweisen innerhalb der scholastischen Philosophie vor. – Die Aristoteles-Rezeption im 12. Jahrhundert steht im Mittelpunkt des 2. Kapitels (*The New Learning*, S. 53–123). Der Leser wird mit Terminologie und Struktur der aristotelischen Logik und Weltanschauung vertraut gemacht und kann anhand ausgewählter Abschnitte aus den Werken der großen Theologen (etwa von Abaelard, Anselm von Canterbury, Lombardus u.a.) den Erkenntnisfortschritt nachvollziehen, den der durch neue Übersetzungen ermöglichte direkte Zugang zum Gesamtwerk Aristoteles eröffnete – im Vergleich zur bis dahin bekannten ‚logica vetus‘, der über Porphyrios und Boethius vermittelten fragmentarisch gebliebenen Rezeption. – Den die Wiederentdeckung der aristotelischen Philosophie begleitende Aufbau der Universitäten behandelt gesondert das 3. Kapitel (*The University: Form and Contents*, S. 125–158). Die strukturelle Gliederung des Lehrkörpers oder Grundmuster akademischer Lehre werden exemplarisch durch die Beschreibung der Universitäten von Paris und Bologna erläutert und es wird aufgezeigt, daß neben die philosophischen und theologischen Lehrinhalte verstärkt eine theoretische und praktische medizinische Ausbildung tritt. – Das umfangreiche letzte Kapitel (*Scholasticism: the Masters and their Schools*, S. 159–260) hat zwei Schwerpunkte: Der erste Teil steht im Sinne Augustinus noch ganz unter dem Aspekt der Einheit und gegenseitigen Förderung von Wissen und Glauben; als Grundlage dienen kurze Verweise auf Bonaventura und Albertus Magnus sowie eine ausführliche Präsentation des Werkes von Thomas von Aquin und seiner aristotelischen Basis (S. 178–218). Der zweite Teil verdeutlicht die zunehmenden, durch die erkenntnistheoretischen Studien Duns Scotus und Ockhams geförderten emanzipatorischen Tendenzen in der Philosophie, die im 14. Jahrhundert in den Grundlagendisputationen der verschiedenen Schulen (vgl. Realisten vs. Nominalisten) immer offensichtlicher wurden.