

style, and the frequent occurrence of un-English turns of phrase, the book is both interesting and stimulating. The formidable apparatus of footnotes is justified by the convenience of reference to the original Latin, where so much depends upon precision in interpretation.

Dr Ullman has been criticized for harnessing the development of papal hierocratic doctrine so closely to the struggle of *regnum* versus *sacerdotium* as to make it appear a mere by-product of the conflict. This stricture hardly appears to be justified. True, the arguments by which the hierocratic theories were supported might and did vary, and their modification or elaboration is often traceable to the need to provide a more adequate defence against the challenge of the temporal power, whether represented by the Byzantine *basileus* or the Western emperor; but Dr Ullmann insists upon the striking unity of theme and consistency of principle apparent in the papal pronouncements even from a time 'before the term pope or the term papacy were coined'. Thus, while he sees in Gregory VII the culmination and personification of the hierocratic idea, he deprecates the tendency to ascribe to any one pope—be he Gregory the Great or Nicholas I—the 'foundation' of the medieval papacy. 'The edifice', he writes, 'was built of many stones by many architects.' It is, in fact, all one story.

To the time-honoured charge that the claims of the medieval popes were inspired primarily by the lust for power, he retorts that the system can fairly be judged only in the light of its underlying purpose—its *telos*. 'The papal hierocratic scheme', he reminds us, 'is a gigantic attempt to translate scriptural, and quite especially Pauline, doctrine into terms of government', and a system of law. The popes claimed, in virtue of the Petrine commission, the *cura et sollicitudo* of the whole of Christendom; and it was for them, who alone were 'functionally qualified' for the task, to lead the *universitas Christianorum* to its predestined goal of eternal life. In such a scheme the only role that remained for the temporal ruler was that of *advocatus Ecclesiae*, the patron and protector of the Church. This limitation of the function of royalty bred resistance, which found its centre at first in the Empire, and later in France, and its first effective weapon in the revived Aristotelianism of the later thirteenth century. 'Aristotle supplied the roof under which anti-hierocratic thought found a shelter.'

HELENA M. CHEW

HANDWRITING IN ENGLAND AND WALES. By N. Denholme-Young. (Cardiff, University of Wales Press; 30s.)

This work should be known by everyone concerned, from any point of view, with medieval texts; and students of medieval art and archaeology will find much in it of relevance to their studies. It had its origins,

the author tells us, in many years of teaching; and it is not so much a mine as a well-ordered store of information for those of us who are not professional palaeographers, and who need help in using their technical descriptions of manuscripts. The history of the principal types of handwriting which were used in western Europe is set out with great clarity and immense erudition; and one of the most rewarding sections is the introduction, a brief historical sketch of the scientific study of palaeography. Those who profess such studies have a notoriously difficult part to play in scholarship, since their work is ancillary to so many other disciplines; and this book might have been more free of errors if the author had asked for a *quid pro quo* from some of the linguists who will find his work so informative. A student of English is bound to find his account of the letter *ȝ* both confused and confusing: it is indeed strange to find an expert in this field of study telling us that 'the Middle English name for this character was *yoz, sok, zoz, &c.*' (p. 18), since all three 'names' derive from different misreadings of the letter itself; and it is sad to find the continuation of this discussion, on page 37, marred by so many wrong transcriptions. In the less restricted field of historical studies, one notes a few notable omissions from the accounts given of the work of contemporary scholars: thus in one paragraph, on pages 57-8, we have a statement, a masterpiece of compression and lucidity, of the present state of opinion with regard to multiple copying of manuscripts, where full tribute is paid to Destrez's work on the *pecia* but where no mention is made of Chaytor's *From Script to Print*. But on the other hand, honesty compels the present writer to record that many gaps in his knowledge have been filled even by a first reading of a work which is delightful because it reflects so well the author's delight in his own subject.

ERIC COLLEDGE

THE SACRIFICE OF THE MYSTICAL BODY. By Eugene Masure. (Burns and Oates; 12s. 6d.)

THE GREAT PRAYER. By Hugh Ross Williamson. (Collins; 12s. 6d.)

Canon Masure has re-presented in *The Sacrifice of the Mystical Body* his theology of the Mass with the greater confidence which *Mediator Dei* has given him, and also with some adjustments which the appearance of the encyclical after the publication of his *Le Sacrifice du Chef* has made appropriate. *The Sacrifice of the Mystical Body* is a firmer, more concentrated work, but oddly enough it makes less impact than the earlier book did: it is less exciting, perhaps because the author is now speaking to the converted. His chief concern is the problem of what is the sign of the sacramental immolation of the Mass, though the matter has ceased to be problematical with the Pope's pronouncement that 'it