Guy F. Lytle, ed., *Reform and Authority in the Medieval and Reformation Church*. Washington: Catholic University of America Press, 1981. Pp. xiii, 337. \$29.95.

This book is a collection of eight essays that originated in the Medieval Seminar of the Catholic University of America in the mid-1970's. The justification for collecting these essays in a book, according to the editor, is their common theme: the interrelations of reform and authority from the 11th to the 16th centuries. The essays focus on relatively isolated instances of reform and its relation to authority in this period, and thereby seek to shed light on the complex ways in which these two vitally important forces are related in history. Shying away from the dramatic encounters between articulate reformers and repressive authorities, these essays purport to show a much more complex relationship, especially the way in which reformers and authorities at times function as allies. The period covered by these essays dictates, of course, that the papacy, theologians, and canon lawyers should be their central concern. Lest the title of the book mislead, it should be pointed out that all the essays deal with these themes in the Catholic context; no Protestant reformer is dealt with at any length.

As in any such collection, the nature and quality of the contributions is diverse. The first essay by Uta-Renate Blumenthal is a highly technical presentation of new manuscript evidence pertaining to the beginnings of the Gregorian Reform – a sound piece of research, but one which is only marginally related to the theme of the book. A second essay by Elizabeth Kennan attempts to refute the traditional view that the 13th century Popes, Innocent III and Gregory IX, diverted the crusades “into the narrow channels of European political warfare,” i.e. that crusading under these Popes became a tool for political aggrandizement. The third essay by Thomas Morrissey deals with Franciscus Zabarella, a 15th-century canonist who wrote on the limits of papal authority; in discussing the respective roles of the episcopacy, papacy, cardinalate and council, Zabarella denies absolute authority to any one of them. Hermann Schuessler contributes an interesting essay pointing out that Luther's opposition to papal infallibility was nothing unusual by contemporary canonistic and theological standards. And, Schuessler concludes, Luther's appeal to all canonists to support the supremacy of Scripture over the pope is much better grounded than has often been supposed. Guy Lytle, in a significant study on the medieval university as religious authority, argues that the medieval university's function to proclaim orthodox belief and proscribe heterodox opinion heightened its authority and led eventually to Luther's judgement that “the universities are indeed the ultimate in the synagogues of Satan.” Two essays on the 5th Lateran Council vary greatly in their assessments of its achievement. The first, by Richard Schoeck, is an admirable summary of the work of the Council and a balanced estimate of its failure at reform. Nelson Minnich, on the other hand, is more positive: “The Lateran's reforms, especially those touching clerical garb, tonsure and livery . . . helped in a limited way to bring about a reform in the head, in the House of the Lord, which would eventually effect the members, and spread to the world.” Inadvertent though it may be, the word “Iudicium” in the title of this essay appears in all subsequent references as “Ludicium,” and some would see this as a more appropriate comment on Lateran V's achievement in the area of reform. (This is only one of many typographical errors in the book.)

The final contribution, and one that by itself would justify the price of the book, is a fascinating essay by Robert Trisco on Emperor Ferdinand I's attempts to bring about curial reform at the final sessions of the Council of Trent. Trisco describes in detail the complicated manouvering Ferdinand's advisors went through, and the determined resistance of Paul IV and the Curia who feared a re-opening of the discussions of the Councils of Constance and Basle on the relation of pope and council. Trisco documents the prevailing lack of confidence, among the Council fathers, in the Curia's promises to reform itself, especially when immediately following the Council's first reform decree on the Curia, Paul IV appointed an eleven year old and an eighteen year old as cardinals. And Trisco also describes how the final reform decrees of the Council came about. There is no doubt that this essay will be a permanent contribution to our understanding of Trent's reform of the Roman Curia.

Trisco's essay is 200 pages long and makes up over half the book. The imbalance here is obvious, but in this case it is a fortunate one. Any serious library should have Trisco's essay, and the other essays in this collection, especially those of Schuessler, Lytle, and Schoeck, enrich the volume, making it a worthwhile acquisition.

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Richard P. Wheeler. *Shakespeare's Development and the Problem Comedies: Turn and Counter-Turn*. Berkeley and Los Angeles: University of California Press, 1981. Pp. xi, 243. \$20.00.

Perhaps the nature and quality of Mr. Wheeler's discussion of Shakespeare's problem comedies can best be illustrated through a typical sentence. In dealing with *Measure for Measure*, Mr. Wheeler comments that "Angelo's ideal of feminine purity and his equation of sexuality with evil originate together; they are polarized derivatives of the preoedipal union of infantile sexual desire and tender regard." The first half of this sentence demonstrates the strengths of Mr. Wheeler's discussion, the aptness of many of his observations and the general readability of his prose. The second half demonstrates the weaknesses of his discussion, its over-reliance on infantile development for first causes and its concomitant intrusive psychoanalytic jargon.

The book comprises an examination of *All's Well That Ends Well* and *Measure for Measure* in an effort to find "the context of patterns running through Shakespeare's works." These larger patterns are identified partly in terms of dramatic form, partly in terms of – presumably – the author's psychological development, and the approach to the plays is psychoanalytic, with frequent cross references to other plays and to the sonnets. Over-all, the best part of the book is that which contains direct discussion of the problem plays themselves, beginning on the first page with a perfectly adequate introduction to the concept of "problem plays":

These plays, written between the festive comedies and the late romances, share attributes with both groups without quite belonging to either. Their dramatic worlds seem alternately more realistic and more fantastic than those of earlier comedies. Characters who on some occasions are secondary functions of the action are on other occasions centers of powerfully individualized feeling pressing the action in unexpected directions.