

"removed him from the mainstream of scholastic development" (p. 112). This charge, which is difficult to reconcile with the real influence of Abelard and his school on subsequent theological discourse, is seriously qualified (if not contradicted) several pages later. If Abelard was neglected, we are told, it was because "what was most valuable in his work — in the materials he had collected and the arguments he had initiated — simply became merged in the general stream of scholastic thought and method" (p. 123).

These few reservations notwithstanding, the book is a major achievement, and should be considered required reading for anyone with a serious interest in medieval intellectual history. Given Southern's ability to address a larger audience, it can be recommended to specialist and non-specialist alike. Occasionally one encounters a sentence that does not display the grace that one has come to expect of Southern, and there is one confused and confusing passage (on p. 217) that is entirely uncharacteristic. However, these are relatively minor blemishes — the result, perhaps, of there being several hands at work. The elegance and lucidity that characterize Southern's prose at its best are much in evidence, as is his gift for the aptly chosen and striking anecdote that illuminates his subject. This book is the product of a master of the historian's craft. It is to be accorded a valued place alongside his other volumes in the scholarship on medieval thought and learning.

Queen's University

Wm. D. McCready

The Register of Walter Bronescombe, Bishop of Exeter 1258-1280: Volume I, edited by O.F. Robinson. Canterbury and York Society series, volume 82. Rochester, New York, University of Rochester Press, 1995. xiv, 161 pp. \$78.00 U.S. (cloth).

The Register of Walter Bronescombe, Bishop of Exeter, 1258-1280: Volume II, edited by O.F. Robinson. Canterbury and York Society series, volume 87. Rochester, New York, University of Rochester Press, 1999. viii, 138 pp. \$78.00 U.S. (cloth).

The registers of medieval bishops were used to record all matters of routine episcopal administration (ecclesiastical appointments, correspondence, court business, and visitations of parishes, hospitals, colleges, and monasteries), although the inclusion or omission of items and their arrangement in the register could be highly idiosyncratic. Unlike the more familiar, highly decorated medieval books such as the *Très Riches Heures* of the Duc de Berry, the registers were utilitarian documents. However, because bishops dealt with many aspects of both ecclesiastical and secular life, the registers reveal much beyond the minutiae of administration, and so are a rich source not only for religious and ecclesiastical historians, but for social, cultural, intellectual, and gender historians as well. With one or two early and sketchy exceptions, English bishops and their secretaries began to keep and pass down their registers in the second half of the thirteenth century, the great age

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