

All told, the volume presents a convincing and balanced picture of the young Augustine's evolving Pneumatology with a great deal of careful analysis of the texts. Although G. rightly stresses the influence of Augustine's Catholic teachers in the church of Milan, he does so without dismissing the obvious Neoplatonic influences that others have perhaps overemphasized. The volume is a significant contribution to our understanding of Augustine's early theology of the Spirit.

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SCRIPTUM IN PRIMUM LIBRUM SENTENTIARUM. By Jean de Reading. Edited by Francesco Fiorentino. *Textes philosophiques du Moyen Âge XXIV*. Paris: J. Vrin, 2011. Pp. 384. \$121.50.

John of Reading (Iohannes de Reading/Rading/Redingia, Iohannes de Arriga) was an English Franciscan from Reading, a medieval town located in southern England about 25 miles southeast of Oxford and 30 miles west of London. As a bachelor of theology, R. lectured on the *Sentences* of Peter Lombard sometime before 1320 and became the fourth–fifth regent master at Oxford in 1320/1. Fiorentino, after reexamining the evidence, agrees with William J. Courtenay (*Schools and Scholars in Fourteenth-Century England* [1987] 47) that R. probably lectured on the *Sentences* in 1316–1317 (14). R. was transferred to the Franciscan studium in Avignon in 1322 where he lectured in theology and served as an advisor to Pope John XXII. Presumably never returning to England, R. died in Avignon in 1346. In issues of philosophy and theology, R. joined forces with Walter Chatton in defending the thought of John Duns Scotus against the critiques of Robert Cowton, William of Nottingham, William of Alnwick, Peter Aureoli, and William of Ockham.

The present work is a critical edition of the first section of R.'s commentary on Peter Lombard's *Sentences*. The latter is divided into four books that—in the tradition following Lombard—were respectively divided into 48, 44, 40, and 50 distinctions. R.'s commentary on the *Sentences* is a massive work, despite the fact that it breaks off after book I, distinction 6. The majority of the commentary is extant in a single manuscript (i.e., Florence, Bibliothèque Nationale, Fonds Couvents Supprimés D IV 95, folios 1^r–279^f) and occupies almost 280 folios. The second question of the prologue is extant in a second manuscript (i.e., Padoue, Bibliothèque Universitaire, 1580, folios 210^{ra}–218^{va}). Previously, only sections of R.'s commentary have been edited, and Francesco Fiorentino's fine text presents a critical edition of the first five questions of the prologue.

Fiorentino's edition includes a substantial introduction (9–94) treating the life and works of R., his sources and immediate contemporaries, the

historiography of R. scholarship, the commentary on the *Sentences* per se (including attribution, structure, and dating), and the manuscript tradition. In particular, Fiorentino's discussion of the commentary on the *Sentences* itself and the manuscript tradition is well done, providing an overview of the commentary as well as detailed information regarding the manuscripts in question. The volume also includes a helpful index of ancient and modern authors (*index nominum*, 379–82) but no index of concepts or themes.

Because of the somewhat unique manuscript tradition (with only a single manuscript extant for the majority of the present work, Florence, D IV 95), Fiorentino helpfully includes a table in the introduction that presents the divergences between Florence D IV 94 and Padoue 1580 with respect to question 2 of the prologue (51–58). This is an elegant solution to the problem, given that there are numerous differences that are easily presented in table format given, and the fact that Padoue 1580 records only a small section of the text. If Padoue 1580 preserved more of the text, this solution would have been cumbersome. But, as is, the reader can easily consult the significant additions and variations recorded in Padoue 1580. Further, with respect to the second question of the prologue, Fiorentino also presents the reader with the disagreements between his own transcription of the two manuscripts and the edition completed previously by Stephen Brown.

The work is a welcome addition to the ever-increasing number of critical editions of commentaries on Peter Lombard. The present edition of R. will facilitate further study into the first few decades of English Scholastic thought at the University of Oxford. In particular, the sources and parallel texts Fiorentino documents in his footnotes will be a great service to the field. One can only hope that Fiorentino will continue his work on this massive commentary, which, if completed, will probably occupy another four or five volumes.

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THE CASE OF GALILEO: A CLOSED QUESTION? By Annibale Fantoli. Translated from the Italian by George V. Coyne, S.J. Notre Dame, IN: University of Notre Dame, 2012. Pp. xii + 272. \$28.

In 1979 Pope John Paul II established a commission to reexamine the Galileo affair. This is the starting point and in many ways the end point of this study. Fantoli, already well-published on Galileo (1564–1642), traces both the complexities of Galileo's dealings with and condemnation by the Catholic Church of his day, and the successes and failures of more recent papal efforts to finally move beyond what for most people today remains a notorious case of religion attempting to stifle scientific progress.