

la nouvelle édition, due aux soins du Dr. Hermann Tüchle, est achevée. Tout comme dans les deux tomes précédents, le réviseur a tenu compte des progrès de la science et de la littérature moderne. La dernière édition remontait à 1933, si bien que la compléter jusqu'en 1950 se révélait une œuvre délicate attendu les événements tragiques de la seconde guerre mondiale. Néanmoins, l'exposé de cette période est très sobre et objectif de sorte que l'ouvrage de Bihlmeyer-Tüchle s'avère un guide sûr pour notre temps.

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E. YPMA, O. E. S. A., *La formation des professeurs chez les Ermites de Saint-Augustin de 1256 à 1354*. Paris, Centre d'Etudes des Augustins, 1956, 24 × 16 cm., xx + 163 p.

A contribution to the Seventh Centenary celebration of the Great Union of the Austin Friars, this study of the Order's intellectual embryology is both welcome and apposite. It is perhaps best considered as an integral part of the comparatively recent study of the historical origins of the Order, and as such it should be read together with the articles published in the jubilee volume of *Augustiniana* (in which the author has edited some documents which continue the theme he begins here).

An active religious order in the 13th and 14th centuries without an intellectual programme or the means to implement it would have been pathetically inefficient, indeed condemned, in a clerical world acutely aware of the need for learning and avid for its panoply. Father Ypma's study shows how the newest of the mendicants went about remedying its deficiencies in this field. The problem was how to train a sufficient number of teachers within the Order able to staff the *studia generalia* which were to be called into being in the various provinces. A convent at Paris was vitally necessary. There was one at Montmartre, too small and too far removed from the Latin Quarter to be of any real use. Some of Father Ypma's best pages are concerned with the move to a more central location. Here he works largely from documents preserved in the National Archives in Paris, and there is much of the freshness of discovery about what he writes.

Having installed his students in their new home, he turns to the Acts of the General Chapters as the principal quarry for the rest of his narrative. He uses them with skill and vitality and he is eminently readable despite the technical nature of what he has to say. We are shown the legislation governing the sending of students to Paris, the studies followed there, and the dispersal of the new lectors to the provincial *studia*. The picture of Giles of Rome is admirably contrived from slender source material. He is found bestriding the little world of 13th century Augustinian studies like a colossus. His chair at Paris and his reputation gave his brethren

a master they could with pride call their own — no small matter in a highly partisan age. Father Ypma emphasises Gile's providential role in unifying the Order's studies and discusses fully the implications of the somewhat startling decree of 1287 which enjoined the teaching and defence of all « opinionones, positiones, sententias scriptas et scribendas » of Giles: Homogeneity was in sight.

Much of the book, drawing heavily, as it does, on the Acts of the General Chapters, is devoted to legislation on the subject of studies: who might and who might not go to Paris; how long one might remain there; what conditions should govern the conferring of the lectorate; and a host of similar questions. The author concludes with an interesting chapter on books and the legislation governing their ownership and use within the Order.

Father Ypma has achieved a remarkably smooth narrative throughout his book. So many studies on subjects such as this suffer from historical pedantry, an almost morbid preoccupation with relatively unimportant detail at the expense of the complete picture, that at least one reader welcomes this book and applauds its effort to see the wood as well as the trees. One is grateful for the author's extensive quotations from the sources; too many studies of this nature offer one only jejune references. Doubtless other Augustinian scholars working in the same field as Father Ypma will join battle with him on some of his interpretations — one does not have to be a specialist to regret the misprint *Licet Ecclesia* (sic) — but readers who cannot spend their days among archives or in large libraries will thank him for a study which is at once a valuable work of reference and a solid, readable narrative synthesis.

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