

rechtsprocedure slechts aan theologisch onbegrip te danken is geweest. Misschien moeten we echter op het aangekondigde tweede deel met de overige werkjes van Hendrik over het geestelijke leven wachten om het geheel te kunnen overzien.

De uitgave zelf, de inleidingen en de indices zijn voorbeeldig. Voor één probleem wil ik echter toch de aandacht vragen. Zumkeller heeft op alle voorkomende plaatsen in de werkjes het woord « thearticus » door « theoricus » gecorrigeerd. Ik dacht vroeger : terecht. Het woord « thearticus » bleek onvindbaar; ook zelf kon ik het nergens vinden, ook niet met behulp van de daartoe aangewezen hulpmiddelen. Nu ik echter concreet voor me zie hoe alle handschriften der beide werkjes op alle plaatsen het moeilijke en afgekeurde woord hebben, begin ik toch te twijfelen. Ook al omdat geen der kopiïsten er blijkbaar aan gedacht heeft aan het woord te gaan sleutelen. Ik vraag me nu af of in plaats van « thearticus » niet « thearchicus » gelezen moet worden zie : *Lexicon latinitatis medii aevi*, uitgegeven door A. Blaise, Turnhout 1975.

Wat de inleidingen en aantekeningen betreft, wijst Zumkeller terecht op de relatie Eckhart-Hendrik. Ook al wil hij daarmee niet zeggen dat Hendrik bij diens bestrijding van de door hem afgewezen opvattingen noodzakelijk Eckhart op het oog heeft gehad. Persoonlijk ben ik daartoe op het ogenblik nog iets minder geneigd dan Zumkeller. Veel aan Eckhart verwante opvattingen zijn al in de duitse en nederlandse landen aanwezig voor Eckhart zelf tot schrijven en spreken kwam.

Het moge duidelijk zijn dat we met ongeduld naar het andere deeltje met de overige geestelijke geschriften van Hendrik van Frimar uitzien.

E. HENDRIKX O.S.A.

Angelus HÖGGMAYR, O.S.A., *Monasteria Ordinis FF. Eremitarum S. Augustini per Germaniam*. Neudruck. Heverlee-Leuven, 1974, Institutum Historicum Augustinianum, xxiv S. und 98 Abdrucke.
—, *Monasteria Romana Fratrum Ordinis Eremitarum S. Augustini*, Neudruck. Heverlee-Leuven, Institutum Historicum Augustinianum, 1974, 20 Abdrucke.

The Augustinian Historical Institute of Louvain has done a great favor to historians, as well as to other professions, by these two excellent reprints. Angelus Höggmayr (1680-1739) had from his youth a fondness for history. Fortunately he was able to find time from his other labors to leave behind several valuable works, two of which are excellently reproduced here. Many know him for his list of provincials of the Augustinians in Germany, published in 1729. And even though many have admired the reproductions of Augustinian monasteries of his day and of an earlier day, turned out by skilled masters of drawing

and engraving, not many knew that it was precisely Höggmayr who had directed these works. About the year 1731 he published both of them, modestly concealing his own name under the initials F.A.H.A.G.G. (= *Frater Angelus Höggmayr, Assistens Generalis Germaniae*). Both as prior of Seemanshausen and of Regensburg in his native land, and later as assistant general of his order in Rome, Höggmayr used his time wisely, and gave an example of constant application, not always imitated by his followers. Here, however, a later assistant general, P. DDr. Adolar Zumkeller, has given a most welcome introduction to the volume containing the reproductions of the German monasteries. It informs us about Höggmayr's life and studies and of the works he performed as a preparation for his publications.

In the first of the volumes here presented, we find the well-written life of Höggmayr, and a brief but sufficient discussion of those whom he called upon to make the reproductions of the maps and representations of Augustinian monasteries of ten northern provinces, and of the eight male Roman convents which are reproduced in the second volume. It will give many readers a great pleasure when they peruse these clear reproductions of monasteries, some of which still exist while others have disappeared. To the present reviewer it was most instructive to see how many of the reproductions of the eighteenth century correspond with great exactness to the monasteries even today, although in practically all cases the immediate surroundings have been greatly modified. Thus, for instance, the monasteries and churches of Kufstein, Dürrenberg, Salzburg etc. differ scarcely, if at all, from the exact appearance even today of the same buildings. Particularly welcome features of Dr. Zumkeller's introduction are his references, not only to modern literature, but to the archives and libraries also, where some of the original works are found even today. In addition, the recently deceased Norbert Teeuwen has added to the introduction three lists, which greatly facilitate the use of the volumes and illustrate their contents. First, he has given us a table of contents, in which many will be grateful for the German translations of the Latin names of the convents or localities. Secondly, he gives us an alphabetical list of the monasteries here contained, and thirdly he shows in a neat and brief list from just what provinces these monasteries were. We believe that readers will agree that this is a book which can be read not only with great profit, but with great delight also. Historians of art will rejoice.

The second volume here presented contains clear reproductions of the eight Roman convents which the Augustinian friars had in Höggmayr's time. Not only the calced, but the discalced friars also are here represented. Thus, we find charming reproductions of the following convents as they appeared in the 18th century : Sant'Agostino, San Matteo in Merulana, S. Maria del Popolo, S. Prisca, S. Giorgio in Velabro, Gesù e Maria, S. Nicola da Tolentino, and S. Ildefonso.

Besides this, the volume reproduces a short Latin description of each of these convents, chiefly from the historical viewpoint, and adds a brief discussion of the eight convents of Augustinian sisters in Rome at the time of writing in the same century.

All in all, we feel convinced that these two volumes must be long looked at in order to be properly appreciated, since the numerous reproductions do something that the merely printed page could not do. They give the impression of closeness, and will remind many readers of their happy visits to the sites where these monasteries formerly existed or still exist. The Augustinian Historical Institute of Louvain is to be congratulated for having put these two charming volumes at the disposition of both scholars and dilettantes.

J.-J. GAVIGAN, O.S.A.

Augustinus LUBIN, O.S.A., *Orbis Augustinianus, sive conventuum ordinis eremitarum S. Augustini chorographica et topographica descriptio*, Parisiis, Petrus Baudoin, 1659 : Réimpr. Anast., Institutum Historicum Augustinianum, Lovanii.

—, *Topographia Augustiniana, sive prospectus conventuum ordinis eremitarum S. Augustini. Veuës et Perspectives de plusieurs Couvents des PP. Augustins*, Paris, 1659. Réimpr. anast., Institutum Historicum Augustinianum. Lovanii.

Dr. Eelko Ypma, in his excellent study of the French Augustinian authors, published in *Augustiniana* 20 (1970) 389-396, informs us of the life of Augustin Lubin, an Augustinian friar (1624-1695). Endowed with real talent for map-making, Lubin was appointed by the Augustinian prior general *chorographus ordinis*, and by the French king *Galliarum geographus*. The two works here under review appeared over three centuries ago, but have never lost their great usefulness. Hence, it is a great pleasure to express here publicly thanks to the Institutum Historicum Augustinianum of Heverlee-Leuven for giving us these excellent reprints of both works, which had become exceedingly rare, and which continued to be sought by libraries and even by individual scholars. We should like to present both works briefly. The *Orbis Augustinianus* is a collection of excellent maps, made by Lubin himself, of the location of the Augustinian monasteries, not only of his own day, but of an earlier period also. Thus, he begins with a map of the monasteries in North Africa at the time of St. Augustine, and then offers general maps of Augustinian monasteries in these regions : Italy, France, Spain and Portugal, Germany and the Americas. Then, after a map of the general convents of his time, Lubin devotes a detailed map to the monasteries of forty-two provinces and of twelve congregations. He even adds, for the sake of history, the two provinces of England and Hungary which had been wiped out in the 16th cen-

ture. Hence, one can truly say that this work of Lubin has justly remained a classic, and hence it was an excellent idea to reprint it in this handy way.

The same can be said about the second volume, *Topographia Augustiniana*. Whereas the former volume was concerned with maps, this volume is concerned, just as were the volumes of Höggmayr reviewed above, with representations of the principal monasteries of the Augustinian order. Lubin offers us here twenty-two drawings of such important monasteries as the *Grand Couvent* of Paris, the Roman church of Sant'Agostino with the pre-Gioia monastery of those days, before giving us the representations of various French monasteries, such as S.-Germain-des-Prés, Amiens, Angers, Candé, Châtillon, Chalons-sur-Marne, Lamballe, Moulins, Poitiers, Verdun etc. Since many of these buildings were destroyed completely, one can appreciate how important it is to have here in such an easily employed volume pictures of buildings which have disappeared for ever. Hence, the person who obtains these two volumes will have a permanent source of consultation for matters treated by the very competent Lubin.

At the risk of being shameless, this reviewer allows himself to make a suggestion. Since the Institutum Historicum Augustinianum has now put at our disposition two precious works of Lubin, would it not be possible to bring out a reprint of a third valuable work of the same author? Oddly enough (and confusingly enough) the third work has exactly the same title as the first work which we review here: *Orbis Augustinianus* etc. But the work to which we here refer came out in Paris «apud Aegidium Alliot» in 1672, and is a valuable commentary on the volume of maps. In this third work, Lubin gives the Latin and the vernacular name of every convent included in his maps, along with a brief historical treatment about the convent itself. The reviewer has found this work in only one library, amongst the many which he has visited. He believes therefore that it would be one more laurel in the cap of the Institutum Historicum Augustinianum of Louvain to put this classic work also at the disposition of scholars throughout the world.

J.-J. GAVIGAN, O.S.A.

Iconographia Magni Patris Aurelii Augustini, Hipponensis Episcopi et Ecclesiae Doctoris Excellentissimi. Antverpiae, 1624. Réimpr. anast. Institutum Historicum Augustinianum, Lovanii. 28 pp.

Amongst the descriptions of St. Augustine's life, it was natural that some of them were presented pictorially in order to express more graphically the sentiments of his spiritual children. A particularly acceptable life of the saint in pictorial form was that brought out by the prior of Malines, Hieronymus Petri, in 1624. The laybrother of Malines, Eugen van Waemel had drawn 28 charming pictures, which