

## Boekbesprekingen — Comptes rendus

*Bibliographie zur Geschichte und Theologie des Augustiner-Eremitenordens bis zum Beginn der Reformation*, bearb. und hrsg. von Egon GINDELE unter Mitarbeit von Heinke GEITER und Alfred SCHULER (Spätmittelalter und Reformation, Texte und Untersuchungen 1). Berlin-New York, W. de Gruyter, 1976, xxvi-353 S., DM 158.

It was a good idea of the «Institut für Spätmittelalter und Reformation» of Tübingen University and its director Prof. Heiko A. Oberman to start the series of Texts and Studies on Mediaeval and Reformation Thought and Theology with a bibliography on the history and theology of the order of St. Augustine, the so-called Hermits of St. Augustine, from its beginning (1256) until the Reformation. Being the great reformer Martin Luther a member of that order, it is worthwhile to investigate its history and Luther's spiritual and theological background. As Oberman points out in the Introduction to the series (p. V-XIII), the doctrine of St. Augustine was especially promoted by the Hermits of St. Augustine as an inheritance of their spiritual father. A survey of books and articles on this field is therefore most useful and necessary for scholars who wish to study and consult it. As yet the vast material had not been collected into a publication easy to consult, and we have to thank the editor and his staff that they undertook such an enormous work.

The bibliography comprises 2646 numbers divided into five main sections: 1. General works (pp. 1-6); 2. History of the Augustinian Order (pp. 25-32); 3. Theology and Philosophy of the Augustinians (pp. 91-130), which is subdivided into different subjects, as e.g. Holy Scripture, Christology, Ecclesiology, etc.; 4. The Augustinians until the end of the council of Trent, alphabetically arranged (pp. 131-290); and 5. The Augustinians in the time of the Reformation, with a great attention for Martin Luther (pp. 291-307). An index of authors (pp. 308-341), and an index of the Augustinians (pp. 342-353) conclude the work. The book presents itself nicely, though the price is rather expensive.

The making of a bibliography is a hard work which demands a great deal of accuracy. It is therefore annoying to find so many mistakes (we counted over 70) in not-German titles and names; five times we found the French word *Ermites* printed *Eremites* (nn. 189, 190, 448, 893 and 1603). It would have been easier for consultation if the local Augustinian history (nn. 316-737) had been divided according to countries and not alphabetically according to the authors,

considering also the fact that there is no index of countries and places. The index of authors is supplied with references to the numbers, but the index of the Augustinians is destituted of such help. The alphabetical setting of the Augustinians in part 4 is not giving a so rapid view, as is suggested in the introduction, certainly not if the numbers for one Augustinian, e.g. Giles of Rome, cover several pages.

Concerning to the third part: Theology and Philosophy of the Augustinians (nn. 900-1205), I think the number of general studies is somewhat too extensive; perhaps it would have been better if the editor had noticed the portion the Augustinians have in it. In the subdivision « Summen, Sentenzenkommentare » (nn. 978-83) the OSA does not even figure.

The bibliography is limited to the beginning of the Reformation, but why do we find studies on the Augustinians of the 17th century: nn. 116 (Herentals was founded in 1613), 452, 453, 455, 2327; of the 18-19th century: nn. 322-23 and 773 (the Escorial was given to the OSA in 1885), 372 (the brothers Engramelle died in the beginning of the 19th century and were scientists), 638, 824 (the first Augustinian professor at Graz was J. B. Cortivo in 1760); and even of the 20th century: nn. 448 (the OSA returned to Hippo in 1933), 700 (acting about the martyrs of the Spanish civil war), and 2480 (Damasus Martínez Vélez: 1885-1936)?

The subject of this bibliography is the order of the Augustinian Hermits, as the title clearly states. This order, however, is distinct from the Augustinian Canons Regular in their different congregations, so the nn. 316, 340, 364, 375, 388-89, 396, 434, 485, 511, 545, 570, 609, 615, 626, 680-81, 690, 703 and 715 are beyond the plan of this bibliography.

Not belonging to the OESA are the following persons: William Courtenay (409), Andreas von Santacroce (1545), Pope Eugenius IV (1782), Johannes von Glogau (2086), Jordan von Sachsen (2270-71, this is a Dominican), Laurentius Justinianus (2279), Maffeo Vegio (2297), Martin Azpilcueta (2312), Richard of Chillington (between nn. 2384-85) and Richard Rolle (between nn. 2385-86).

The editor says (p. XVII) that all material published between 1945-1972 has been gathered — though we found some items published after 1972 (nn. 79, 221, 531, 2012, 2117, 2325, 2519) — but of a so important 16th century's Augustinian as Luis de León the bibliography has only six numbers (2291-96), and two references. We think it therefore useful to draw the attention of the reader to the also indispensable *Bibliographie historique de l'ordre de Saint Augustin 1945-1975* which is published in *Augustiniana* 26 (1976), 39-340. For Luis de León he will find 126 items (nn. 2056-2181), but he is also mentioned under other numbers (cf. the *Table des personnes*).

Finally some obvious errors have to be noted. We do not understand the meaning of n. 142. Lanteri's *Eremitae sacrae* (nn. 161-62) appear again under the name of G. Marinelli (n. 183), but he is the

man to whom the work was dedicated. The n. 341 = n. 379; n. 390 = n. 432, this article, signed A. F., is probably written by the historian Ambrose Franke (1894-1970), who lived at that time at Brünn, but his name certainly is not A. F. Brünn, as is also noted in the index (cf. p. 312). In n. 698 nothing alas is to be found about the OSA. Emden's Biographical Register of the University of Cambridge to 1500 (n. 808) is mentioned, but not his equally important *Biographical Register of the University of Oxford to 1500* (Oxford 1957-59), 3 vols. The n. 988 deals with hagiography and not with Quodlibeta. The Costiuzioni (read *Costituzioni*) egidiane (n. 1282) are not written by Giles of Rome, but by card. Giles Albornoz in 1357. Dionysius dei Restani of Modena, or Mutinensis (n. 1708) is not the same as Dionysius of Montina (nn. 1709-12). In the nn. 1818-19, 1821, 1824, 1838 read *Stroick*; in n. 1984 read *Bussolaro*. The Johannes Bono (n. 2051), who died in 1476, is distinct from the blessed Johannes Bonus (nn. 2048-54), who died in 1249. In n. 2066 read *Edmund* Colledge; in n. 2069 read *Cambridge 1969*; in n. 2307 read *Rubio Alvarez*, Fernando; in n. 2339 read *Rom-Mailand 1955*; between nn. 2348-49 read Nikolaus Witte (von *San Pablo*); in n. 2366 read Paulus Weigel von *München*; in n. 2368 read *Amelius*, Petrus, who is the same as Petrus Ameilh (n. 2367). Philipp von Siena (nn. 2376-78) is the same as Philipp Agazzari. In the heading of nn. 2388-92 read Sebastian *Toscano* in stead of *der Toskaner*, he is a Portugese. Agustín Antolínez (n. 2442) is erroneously placed between the items of Thomas a Villanova, this item is the same as n. 1565. In n. 2475 read *Antwerpen 1660*; in n. 2500 Colledge, Eric (read Edmund)-Chadwick Noel have to be cancelled, and in n. 2531 (!) read *1524/25*.

The reviewer, however, will not belittle the value of the present bibliography, for it has a tremendous amount of information, for which it will be a source of continuous consultation. Nevertheless a little more accuracy would have brought more praise to the editor and his staff.

A. DE MEIJER, O.S.A.

*Aurelius Augustinus, Schriften gegen die Pelagianer*. Bd. III. Würzburg, Augustinus-Verlag, 1977, 576 S.

Ce volume contient « *Ehe und Begierlichkeit* », « *Natur und Ursprung der Seele* » et « *Gegen zwei pelagianische Briefe* ». Ces ouvrages ont été traduits respectivement par A. Fingerle †, A. Maxsein † et D. Morick OSA. Les introductions et les explications sont de la main d'A. Zumkeller OSA. Il est dommage que le texte latin ne figure plus en face de la traduction allemande comme dans les tomes précédentes. En ce cas-là l'édition serait devenu trop chère. La tra-