

REVIEWS

in my view, to place it at the end of the volume. The volume ends with a highly readable and very unbiassed essay on Religious Persecution by Mr. Christopher Hollis. That persecution encourages the widespread of a religion is only half a truth. A half-hearted persecution, it is true, is material in developing the persecuted faith. An effective persecution, on the other hand, is known to stamp out the objective of persecution. Such was the case with the Albigeois in Provence, the Protestants in Italy, and the Moslems in Spain. Mr. Hollis places before us a well-written historical account of religious persecution and its origins. He shows us the real reasons which induced the secular power to take up the fight against heresy and the danger which heresy constituted to the structure of mediæval society. What is particularly interesting in his essay is his successful attempt to show us what were the real reasons for religious persecution. No more proper subject could be found to close a work dedicated to the history of the Reformation.

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MEDIÆVAL STUDIES

The publication of Master Eckhart's Latin works under the auspices of the Dominican Historical Institute of St. Sabina is progressing steadily. The third number is due to A. Dondaine, O.P.¹ It contains the *Quaestiones Parisienses*, which represent almost the whole of what survives of Eckhart's scholastic teaching; for the commentaries on the books of the Sentences lie still undiscovered. We have here four *Quaestiones* disputed in the University of Paris. The first two, preserved in MS. 4071 of Avignon Library, belong to his first year as Regent Master, 1302-1303. Famous theologians were living in that year in the Dominican Priory of Paris: besides Eckhart and Raymund Romani, the other Regent Master, we meet with the names of John Quidort, Durandus of St. Pourçain, Bernard of Auvergne, James of Lausanne and Hervaeus of Nedellec, who as Bachelor was reading the Sentences; while among the Franciscans we find Gonsalvus of Spain as Regent Master and John Duns Scotus lecturing on the Sentences. It was with Gonsalvus that Eckhart engaged in the discussion as to whether the intellect is a higher faculty than the will. The other two questions pertain to Eckhart's second regency, 1311-1313. They had been preserved to us in the Vatican MS. of the famous scholar Prosper of Reggio. Three editions of these *Quaestiones* have been published lately, by E. Longpré, O.F.M., Prof. Grabmann, and Prof. B. Geyer respec-

¹ MAGISTRI ECKARDI OPERA LATINA auspiciis Instituti S. Sabinae ad codicum fidem edita. XIII. *Quaestiones Parisienses edidit* A. DONDAINE, O.P. Commentariolum de Eckardi Magisterio adiunxit R. KLIBANSKI. Lipsiae, Meiner, 1936 (RM. 6.50; in subs. 4.80).

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tively. Père Dondaine gives a concise and well-balanced appreciation of these three editions: "Suo quaeque editio merito commendatur: prima aetate, secunda plenitudine materiae, tertia acumine critico excellit" (p. viii). Yet, this present edition is not superfluous; it is enough to compare it with the others to be convinced how much the text gained in clearness and exactness.

Four more questions, anonymous this time, but which have been ascribed by some scholars to Eckhart, follow in Prosper's manuscript. Père Dondaine thinks that this attribution is more than doubtful. However, he publishes them to give opportunity to the critics to judge for themselves. In the short, but valuable, study added by Dr. R. Klibansky, which throws much light on Master Eckhart, the question of authenticity is carefully examined.

It is hardly necessary to say that this volume fully maintains the high standard set by its two predecessors; it contains a most helpful addition, a detailed index of the subject-matter.

There has long been felt the need for a good edition of Aquinas' opusculum *De Unitate Intellectus contra Averroistas*. The history of the editions and how corrupted is the published text had been very well told by Prof. L. W. Keeler, S.J., in *Gregorianum* (1936, 53-81). Now he presents us with a critical edition of the opusculum according to the manuscripts.² In a substantial introduction he gives a full description of the MSS. used, and discusses briefly the problems of the title of the book, its authenticity, date, the occasion for which it was written, the whole controversy on the intellect in the Aristotelian school. Quotations are verified and often given in full, useful footnotes are added with parallel passages from the other works of Aquinas. This is not here the place to enter into the merits of the edition itself, but we think that, on the whole, without being absolutely definitive, it is a sound one. Although he confesses that he has not examined *all* the MSS., yet we were not a little surprised to see that two very important MSS. have been neglected, the well-known Cod. XXXV of Corpus Christi College, Cambridge, and British Museum, Royal, 12 E. xxv, ff. 98v.-, 08r. D. A. CALLUS, O.P.

NOTICES

LA PREDESTINATION DES SAINTS ET LA GRACE. By R. Garrigou-Lagrange, O.P. (Desclée de Brouwer; 20 frs.)

This book deals with the conciliation of the apparently conflict-

² L. W. KEELER, S.J. *Sancti Thomae Aquinatis Tractatus De Unitate Intellectus contra Averroistas*. Editio critica. (Textus et Documenta in usum exercitationum et Praelectionum Academ. Ser. Phil. 12.) Romae, 1936.