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Bibliographia

THOMAS SULLIVAN, O.S.B. *Parisian Licentiates in Theology, A.D. 1373-1500, a Bibliographical Register. Vol. I. The Religious Orders.* 2004, xii, 465 p. (Education and Society in the Middle Ages and Renaissance, 18). Brill Publishers, Plantijnstraat 2, 2300 PA Leiden. ISBN 90-04-13566-3. Eur. 97,00. US\$ 121.00.

This solid work will no doubt become the standard in the field. The author has collected a great amount of information about a subject which is rather niggardly in revealing its secrets and has presented this material in a clear and well-planned form.

In the introduction, the author describes his sources and *modus operandi*. Among university sources, "the foundation document" is the *Ordo licentiatorum 1376-1694*, compiled by Philippe Bouvot, beadle of the Faculty of Theology (Paris, Bibliothèque Nationale, ms. lat. 5657-A). Bouvot lists the names of all clerics licenced in theology, 1376-1694, the date of the licentiate, the date of inception to the *magisterium*, the Order affiliation, and the order of merit.

Another important source is the *Chartularium universitatis parisiensis*, edited by H. Denifle and E. Chatelain, Paris, 1894-1964. Finally, a useful, though late complement to the *Auctarium* is the *Historia universitatis parisiensis*, Paris, 1665-1673, 6 vols., by César Égasse du Boulay.

Finally, official records of individual colleges, the faculty of theology and the Sorbonne, add details not found in the sources already referred to.

Bouvot provides the names of 1042 licenced clerics: 459 secular clerics (to be considered in volume two of this work) and 583 regular clerics. The Orders that advanced students to the licentiate in Paris were 18 canons regular, 129 monks, 427 mendicants, 8 members of smaller Orders, and 1 of an unnamed Order.

The sources for religious Orders are the general chapters in which individuals are assigned to university studies, the semi-official bibliographies of the Order's writers (Sullivan lists such works regarding the monks and Mendicants), and modern bibliographies of the university's colleges and the *studia* of religious Orders.

Sullivan's work is divided into two main parts. The first is a chronological list of the licentiates at the university, 1373-1500. The list provides the names and religious affiliation of the students and their merit ranking. The

second part, which constitutes the meat of the presentation, is an alphabetical list of the licentiates, providing biographical details. Here one is made aware of the exhaustive nature of the author's research in a widely scattered field of information.

One may be sure that the members of the Orders represented here will be combing through the book with jealous zeal for what Sullivan has to say about their institutes.

As to Carmelites, the information is as complete as present-day sources allow. Sullivan adds many modern dependable authorities.

In this journal – 19 (1972), 134-175 – the late Leo Van Wijmen, O.Carm., published ms. 5657, listing the names, merit rating, and province of the licentiates. In his chronological list, Sullivan records not only the merit rating but the size of the individual's class, thereby affording an idea of his academic ability. It should be noted that Carmelites relatively seldom are found in the first half of their class. Also, their literary output, in spite of the large number of graduates, is rather slim.

Of the discrepancies listed below Sullivan is not necessarily at fault.

Van Wijmen lists 94 Carmelites licentiates, Sullivan 95. The Guillelmus de Torcularii, not listed by Van Wijmen, Sullivan lists as a Carmelite or a Franciscan (pp. 33, 347). Sullivan makes Yvo Mignoti an Augustinian (pp. 31, 256); in Van Wijmen, he is a Carmelite (p. 141). From the *Chartularium*, Sullivan adds Laurentius Christiani (pp. 26, 131-2), not of course listed by Van Wijmen in his edition of Bouvot.

Sullivan corrects Van Wijmen with regard to the given name of Matthaëus Courtois (p. 139); which the latter makes Mathurinus (p. 145. Van Wijmen quotes the general chapter of Brescia, 1478, which, however, has the correct name).

In a couple of cases, there are discrepancies with regard to degrees. Sullivan states that there is no record of Yvo Morelli's inception as doctor (p. 263). whereas Van Wijmen has him receive the doctorate at the general chapter of Avignon, 1494 (p. 145). At that chapter, however, Morelli is only assigned to begin lecturing on the Bible and the *Sentences* in 1488, as Sullivan correctly states. At his licentiate promotion in 1494, poor Morelli was last in a class of 17 (Sullivan, *Ibid.*).

The dates of the licentiate of Stephanus Norman differ in our two authors (Sullivan, p. 268, Van Wijmen, p. 145), though this may be due to the fact that Bouvot for dates uses the *more gallicano* (Sullivan, p. 13), which this *quondam* student of chronology is not about to try to decipher.

In a couple of cases, Sullivan incorrectly refers to Van Wijmen: in his notice on Guillelmus Danielis (p. 255; Van Wijmen, p. 142) and on Antonius de Rubo (p. 317; Van Wijmen, *Ibid.*).

The book ends with two appendices: a list of licentiates arranged chronologically according to religious affiliation, which enables religious to identify the members of their Order at a glance; a list of the licentiates arranged by first names, though this list might have been obviated by arranging the biog-

raphical notices and the index in this more usual fashion. In the Middle Ages, especially the second element of a name is not necessarily a surname. Only in the case of *Johannes* would this bring together an inordinate number of names.

The abbreviated reference, *Carmel en France* (p. 372) is not identified with Antoine Maria de la Présentation, O.C.D., *Le Carmel* (misspelled) *en France*, Toulouse, 1936-1939, listed in the bibliography (p. 415). The often-used abbreviation RBFTh (Register of the Beadle of the Faculty of Theology) does not appear in the list of abbreviations at the beginning of the book (pp. xi-xii).

A sturdy cover is fortunately given to this splendid work, because it will be often consulted.

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Vita Spiritualis

EDWARD HOWELLS. *John of the Cross and Teresa of Avila: Mystical Knowing and Selfhood*. Crossroads, 481 Eight Avenue, N. Y. 10001. 2002, xi, 212 p. ISBN 0-8245-1943-4. \$ 39.95.

Using Carmel's two greatest mystical authors as its primary sources, this brief but masterful study deals with "the type of self and the anthropological transformation required for mystical experience to become known" (p. 1). The question Howells poses at the outset is this: Given the sharp distinction that John of the Cross and Teresa of Avila draw between the "natural" and the "spiritual", to the point of seeming to establish two parallel epistemological processes (one of the ordinary natural knowledge of created things and the other for the mystical experience of God "in the center of the soul"), how can the fundamental unity of the human person be maintained? The question is a crucial one, not just for the interpretation of John and Teresa, but for contemporary mystical studies. All too often current authors (including some theologians and philosophers of religion) still proceed as if mystics were simply a matter of unusual states of consciousness enjoyed by the same familiar post-Cartesian autonomous subject, largely ignoring (at least for their analytic purposes) what the mystics themselves say about how the knowing human subject itself is fundamentally transformed in its being and operations during the process of growth toward mystical union.

After a helpful introduction, outlining his main arguments, and a short preliminary chapter on the complexities surrounding John of the Cross's use of the vocabulary of "experience", Howells devotes "two main chapters" apiece to John and Teresa: "the first on the structure of the soul, and the second on