

simple and affective prayer in which is achieved a high degree of union of the soul with God; the state of self-renunciation necessary for pure prayer they expressed by *puritas cordis*. To illustrate these terms the author has selected passages from two of their great exponents, St Gregory the Great and St John of the Cross; the latter Doctor, because of his more systematic and penetrating analysis, has been chosen as the main guide, and in the author's opinion St Gregory's teaching is seen to better advantage in the light of St John's. For this reason Dom Lefebvre has added a short running commentary to the texts from St John, which serves to unify the book and explain some of St John's more difficult passages. He thus brings out the similarity in the teaching of both Doctors, in spite of the more obvious differences of time and background.

This anthology, then, forms a beautiful little treatise on prayer, and, as the texts are well chosen and arranged, it is easy and pleasant to read.

F.P.

THE CONFLICT BETWEEN THE SECULARS AND THE MENDICANTS AT THE UNIVERSITY OF PARIS IN THE THIRTEENTH CENTURY. By D. L. Douie. (Aquinas Paper No. 23, Blackfriars Publications; 2s. 6d.)

Miss Douie succeeds admirably in her attempt to give a clear account of the origins and highlights of the bickering which went on at the University of Paris between the Seculars and Mendicants in the years 1250-1300. By 1250 the Friars were a force in University life, and certain acts of seeming disloyalty to the body of masters was causing apprehension among the Secular masters. These were above all afraid that the Friars would soon dominate the theological faculty unless their wings were clipped. They first of all attempted to restrict the number of chairs which the Friars could hold, and when that failed resorted to some vigorous pamphleteering. The genius of the early phase of the struggle was William of St Amour, who, after his banishment from Paris in 1256, continued to harass the Mendicants through his friends and disciples until his death in 1272. The brunt of the Secular attack was borne by St Thomas Aquinas for the Dominicans and by St Bonaventure, John Pecham and Thomas of York for the Franciscans. There was right and wrong on both sides. If, as Miss Douie says, jealousy was the root of much of the Secular resentment, the Friars themselves were a little too sure of themselves, and not a little arrogant and overbearing.

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