

MANDONNET, Pierre Felix (1858–1936).

1905. “Cajétan (Thomas de Vio dit)”, entry in the *Dictionnaire de théologie catholique*, vol. II (Paris: Letouzey et Ané), cols. 1313–29.

MANETTI, Giovanni.

1993. *Theories of the Sign in Classical Antiquity* (Bloomington: Indiana University Press), trans. by Christine Richardson of *Le teorie del segno nell'antichità classica* (Milan: Bompiani, 1987).

MARC, André (1892–1961).

1933. “L’Idée de l’être chez Saint Thomas et dans la scolastique postérieure”, *Archives de philosophie* X, cahier 1.
1933a. “L’Idée thomiste de l’être et les analogies d’attribution et de proportionnalité”, *Revue néo-scholastique de philosophie* XXXV: 157–89.

MARÉCHAL, Joseph (1878–1944).

- 1922–47. *Le point de départ de la métaphysique: Leçons sur le développement historique du problème de la connaissance* (Bruges, Brussels: Éditions du Museum Lessianum). In 1944, a 3rd ed. of vols. I, II, and III was published (Brussels: L’Édition Universelle; Paris: Desclée de Brouwer); in 1947, vol. IV was reprinted (same publishers) with no edition mark; and in 1949 a 2nd ed. of vol. V.

MARENBO, John.

1983. *Early Medieval Philosophy (480–1150): An Introduction* (London: Routledge & Kegan Paul).
1987. *Later Medieval Philosophy (1150–1350): An Introduction* (London: Routledge & Kegan Paul).
1991. *Later Medieval Philosophy (1150–1350): An Introduction* (London: Routledge & Kegan Paul), paperback ed., the “Preface” to which reads as follows: “The text of this paperback edition is exactly the same as that of the hardback, published in 1987, except for the correction of a number of minor verbal and typographical errors. I have, however, added a section of additional notes and bibliography, which lists some of the work on later medieval philosophy to have appeared since the original bibliography was compiled [I should rather say: ‘constructed’] and, in the most important cases, notes briefly its bearing on the discussion in this Introduction. – Trinity College, Cambridge, 1991.”

MARITAIN, Jacques (18 November 1882–1973 April 28).

Note: The writings of Maritain are so diverse and have appeared in so many translations with so many modifications that it needs to be noted that in the 13 years spanning 1983 and 1995 the Cercle d’Etudes Jacques et Raïssa Maritain (in the persons of Jean-Marie Allion, Maurice Hany, Dominique and René Mougél, Michel Nurdin, and Heinz R. Schmitz) established the definitive text of all the writings and brought them to publication in 15 vols. entitled *Jacques et Raïssa Maritain. Oeuvres Complètes* (Éditions Universitaires Fribourg Suisse et Editions Saint-Paul Paris, 1983–95). In citing Maritain from various individual editions incorporated into this set, I will indicate their place in this set abbreviated to OC (for “*Oeuvres Complètes*”) followed by vol. number in roman numerals and pages in arabic numbers. And where I have consulted only the OC text, I will note that page numbers so refer.

1920. *Introduction générale à la philosophie* (Paris: Librairie Pierre Téqui). In OC II 11–272.
1921. *Theonas, ou les Entretiens d'un Sage et de Deux Philosophes sur Diverses Matières Inégalement Actuelles* (Paris: Nouvelle Librairie Nationale). In OC II 765–921.
1924. “À propos des ‘cahiers’ du R. P. Maréchal”, *Revue Thomiste* N.S. VII (July–August), 416–25.
1932. *Distinguer pour Unir: Ou, les Degrés du Savoir* (Paris: Desclée de Brouwer). The definitive final edition of this work, OC IV 257–1110, was based on the 7th French ed. of 1963.
- 1932a. “De la notion de philosophie chrétienne”, *Revue Néo-scholastique de Philosophie* XXXIV (May): 153–86; text of conference presented at Louvain University in December 1931.
1935. *Science et sagesse* (Paris: Laberge), in OC VI 9–250. English trans. Bernard Wall, *Science and Wisdom* (London: Geoffrey Bles, 1940).
1938. *De la philosophie chrétienne* (2nd ed.; Paris: Desclée de Brouwer), the text made definitive in OC V 225–316. There exists an English trans. by Edward H. Flannery, *An Essay on Christian Philosophy* (New York: Philosophical Library, 1955).
- 1938a. “Signe et Symbole”, *Revue Thomiste* XLIV (April), 299–330. Cf. OC VI 97–158.
1942. “On Human Knowledge”, in *The Range of Reason* (New York: Charles Scribner’s Sons), 3–18.
1943. “Sign and Symbol”, English trans. by H. L. Binsse of 1938a entry above, but with footnotes separated from the text proper at the end of the volume, in *Redeeming the Time* (London: Geoffrey Bles), text pp. 191–224, Latin notes pp. 268–76.
1947. *Court Traité de l’Existence et de l’Existant* (Paris: Paul Hartmann); page nos. are to OC IX 9–140.
1951. “A Maritain Anthology on Art and Poetry”, *Thought* XXVI (Autumn): 325–41.
- 1953, 1 November. Letter published as “Preface” to Simon et al. 1955: v–viii.
- 1953a. *Creative Intuition in Art and Poetry* (New York: Pantheon Books).
1954. “On Knowledge through Connaturality”, *Review of Metaphysics* IV (June): 473–81.
1957. “Language and the Theory of Sign”, originally published in English in Anshen ed. 1957: 86–101; repr. with the addition of a full technical apparatus explicitly connecting the essay to Maritain’s work on semiotic begun in 1937 and to text of Poinot 1632 on which Maritain centrally drew in Deely, Williams, and Kruse eds 1986: 51–62. Page refs. in this book are based on 1986 reprint as the most definitive English version.
1959. *Distinguish to Unite, or The Degrees of Knowledge*, trans. from 4th French ed. of original 1932 entry above under supervision of Gerald B. Phelan (New York: Scribner’s).
1966. *God and the Permission of Evil* (Milwaukee: Bruce), trans. by Joseph Evans of *Dieu et la Permission du Mal* (Paris: Desclée de Brouwer, 1963); in OC XII 9–123.
- 1966a. *Le Paysan de la Garonne*, in OC XII 663–1035.
1970. *De l’Église du Christ* (Paris: Desclée de Brouwer); in OC XIII 9–411.
1973. *Approches sans entraves* (Paris: Librairie Arthème Fayard). I have used the original edition sent to me by Gilson; the final text is that of OC XIII 413–1223.