

conventionally ascribed to Cyril do not follow the selection from his catecheses in this volume. It is true that the editor states a good case for crediting them to Cyril's successor John. Even so, they would have made a more appropriate bed-fellow than the treatise of Nemesius to Cyril's catecheses.

However, the editor has given us such an excellent historical and topographical introduction on the fourth-century Church of Jerusalem that we have no business to cavil at his preferences. And I would risk a guess that the matter nearest his heart in the book before us is the treatise of Nemesius of Emesa on the nature of man, and that Cyril was brought in as a second string only.

Nemesius is so shadowy a figure that his treatise was frequently ascribed to Gregory of Nyssa; sometimes they share the honours as Nemesius of Nyssa or Gregory of Emesa. It was known to the medieval scholastics as a work of Gregory's. And perhaps its chief interest is its speculative scholastic temper. Nemesius's viewpoint could perhaps be described as semi-Aristotelian. He illustrates the point that scholasticism was not an invention of the medieval Latin West, but was derived from the ancient world. But in the Church of the late Empire it flourished mainly among the Greek Fathers, the theological approach of the great figures of the Latin West being by contrast more literary and rhetorical.

E.H.

A SCHOLASTIC MISCELLANY: ANSELM TO OCKHAM. Edited by Eugene R. Fairweather. (Library of Christian Classics, Vol. X. S.C.M. Press; 35s.)

This book succeeds by modesty. 'An editor who is not a professional medievalist', to quote his description of himself, but has taken the utmost care with documentation and advice, has produced a volume of extracts from twelfth- and thirteenth-century theologians selected wisely, translated sparsely and without pomp, and introduced with an informed precision. The book falls into three parts. The first introduces St Anselm with balance and restraint: when one thinks of the mistakes that might have been made here and are not, the full stature of the editorial work can be assessed. There follow translations of the *Proslogion* and the *Cur Deus homo?*, together with important excerpts from other works, and two biographical extracts from Eadmer. The second part deals with the twelfth-century schools—Chartres, Laon, Abelard, the Victorines, Lombard; and the third part gives a very rapid glimpse of thirteenth- and fourteenth-century systems other than that of St Thomas Aquinas, who has a volume of the series to himself. In this third part the glimpses are perhaps too rapid, and we

would have liked to have a little more translated matter from Scotus, for instance, and some account of developments after Ockham. However, as it stands the book is most attractive, and scholarly, and well worth the price asked.

TIMOTHY McDERMOTT, O.P.

EARLY LATIN THEOLOGY. Edited by S. L. Greenslade. (Library of Christian Classics, Vol. V. S.C.M. Press; 30s.)

All the works translated in this volume, Tertullian's *De Praescriptione* and *De Idolotria*, Cyprian's *De Unitate* and *De Lapsis*, the *Letters* from Cyprian, Ambrose and Jerome, are concerned with the Church, her nature, her life, her relations with society and the state. Despite this apparent unity of theme there is little to hold the volume together; many of the letters from Ambrose evoke little more than sympathy for the historians who must somehow derive a coherent story from their tortuous pages. A longer introduction to St Ambrose giving us more details of his famous clashes with the Emperors, followed by part of the *De Officiis*, would have given us more of the history and more of St Ambrose's written heritage for the Church than the patchwork quilt of the *Letters* themselves. Tertullian and Cyprian go well enough together and the *De Officiis* would not be out of place next to Jerome's letters of spiritual advice and consolation.

Tertullian lived before the days of scientific techniques for the interpretation of historical documents so that, in the absence of other criteria, he could appeal only to the obvious sense of the Bible and to the fact that the Bible belongs to the Church. But the Church possesses the Bible only because Christ has entrusted it to her for use and safe-keeping, and the heretics demonstrate that the Bible is not theirs when they distort or reject the true meaning. In an age of scientific interpretation there are many more arguments to be weighed; in an age of new discoveries it is to the archaeologists and historians we must go if we wish to know the similarities between the Qumran sect and the disciples, but shall we ever find unity among them on their significance? Tertullian's question retains its relevance; if Christ is God, where shall we find him if not in his Church?

If Tertullian raises the fundamental issues it is Jerome who puts us most closely in touch with the life of the Church in his day. The panegyric on Paula to Eustochium, despite all the rhetorical tricks, the affected humility, the inevitable attack on the Origenists, is as fresh now as the day it was written, with its pictures of the pilgrimages, of the monasteries at Bethlehem, of the death-bed of the beloved Paula.

JEROME SMITH, O.P.