

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Tertullian lived before the days of scientific techniques for the interpretation of historical documents so that, in the absence of other criteria, he could appeal only to the obvious sense of the Bible and to the fact that the Bible belongs to the Church.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.