

exposition (this begins with Plato, Aristotle, Philo and Plotinus and goes on to the Christian Alexandrians, Augustine and Gregory the Great), the controversies about acquired contemplation, the theological aspect of contemplation, the relation between the Christian life *in via* and *in patria*, and the nature of the apostolate.

All the volumes follow the prescribed pattern of Introduction, Latin text with English translation *en face*, footnotes, appendices, glossary and index, and they maintain the high standard set by their predecessors.

E. L. MASCALL

THE DESERT A CITY. An introduction to the study of Egyptian and Palestinian Monasticism. by Derwas J. Chitty. *Blackwells*. 42s. pp. 181.

Father Chitty writes with love and understanding of Eastern Monasticism between the fourth and the sixth centuries. It is a subject that he has studied for forty years. His book consists of nine lectures beginning with one entitled 'The Call' which deals with monastic origins and ending with one 'A High Mountain Apart' on the Abbey at Sinai. The last chapter is particularly perceptive and appealing. The book is only intended as an introductory sketch and there are many problems that Father Chitty has left untouched. Granted that some forms of monasticism were already rooted in first century Judaism why is there no evidence for it in the Judaeo-Christian Church of the second century? How far was there continuity between the ideals of the Christian solitary and of the pagan ascetic? Granted that Monachism in Cappadocia took an essentially Hellenic form and that in the pilgrimage centres round Jerusalem it was in some fashion international, how rapidly did it become Coptic in Egypt? and Syriac in Syria? How far did such cultural differentiations affect the organization of monastic life as well as its ideals?

These should be central themes for some other book. Father Chitty is primarily concerned with the highest common factors of early eastern monasticism. He writes that 'one thread alone can give our story its true meaning - the search for personal holiness, the following of the Lord Jesus whether in the solitary cell or on the

abbot's seat or in all the menial works of the monastery'. He illustrates this admirably through anecdotes and sayings. There was, of course, another side to this monastic history, to which he only refers as he passes; Monks racked by unceasing lusts, that were perhaps the sequel to their asceticism, a sporadic obsession with homosexuality, an emphasis on the recitation of the Divine Office which turned easily into deadening formalism. Yet it is true that some of the early eastern monks remain among the most appealing of all Christian saints. Perhaps this was due primarily to two ideals; that of the naked following of a naked Christ and that of the love of God and of men as a single virtue.

Generations of students have utilized the 'Documents illustrative of the History of the Church' published by the late Dr B. J. Kidd in 1923. This<sup>1</sup> will replace its second volume. Though based on it, the extracts are longer, more numerous and better annotated. Once again it would be a good introduction to the use of original sources and could be a dangerous substitute. There seems to be an undue predominance of extracts dealing with the West and in spite of the title the subject seems to be Church history rather than the history of doctrine. Still the documents dealing with the development of the Christological controversy seem admirably selected. And essentially this book is an anthology and every anthology can be criticized.

GERVASE MATHEW, O.P.

<sup>1</sup>CREEDS, COUNCILS AND CONTROVERSY, edit. J. Stevenson, *S.P.C.K.* 45s.

ROMAN STATE AND CHRISTIAN CHURCH. 3 Volumes, by P. R. Coleman-Norton. *SPCK*, London, 1966. 9½ guineas the set.

These three volumes, published by the S.P.C.K. but the work of an American scholar from Princeton University, pose one immediate problem: it is difficult to know for what sort of reader they are intended, in what category they fall. On the one hand, their content is specialised, consisting exclusively of ordinances emanating from the emperor (6 documents dating from before the Edict of Galerius in 311, stopping the

persecution of Christians, the Edict of Galerius itself, 4 transitional documents before Constantine's ordinance of 313 declaring general freedom of conscience and applying this to the practice of the Christian faith, 155 documents from the period between 311 until the edict *Cunctos Populos* of 380 making the Church in the empire the Church of the empire, and the rest of the 652 documents from between 380 A.D. and

534); there is an introduction explaining the nature and purpose of the collection, namely, to 'expose the State's attitude toward the Church', besides detailed introductions to each particular document and copious notes indicating the context and giving textual and historical explanations; there are also an appendix on persecutions, conveniently summarising all known references to reported imperial legislation instigating persecution of Christians before the toleration of Christianity, a glossary of terms, and very full indices of sources, persons, places, subjects, and biblical, classical, legal and patristic quotations and allusions (though not a formal bibliography), the latter occupying some 179 pages of the third volume. On the other hand, all the documents are in translation (an accurate, if literal, heavy, not to say archaising translation, of a piece with the author's personal style, tending to such usages as 'ere' for 'before', 'surcease', 'inconcinnity'); and whilst the work is quite evidently supported by an extensive reading, there are some strange omissions, for instance the work of the distinguished French canonist and civilian Gabriel le Bras and his pupil Gaudemet. The work is therefore a specialist's instrument and yet not truly a scholar's; the latter will however be grateful for the exact references to the original documents given in every case.

Within these limits, then, these three volumes constitute a source-book of great value and, often, fascination. The documents are of very unequal importance, registering the whole range of mutual interest between Church and State, from the conversion of astrologers to the jurisdiction of the pope, from the limitation of corpse-carriers in Constantinople to the regulation of the procedure of the Councils of Ephesus and Chalcedon, from clerical occupations to public order and penalties for heretics. But through these particularities, certain grand themes emerge. Thus, for instance, we are enabled to glimpse canon law emerging from the interstices of imperial legislation and *Realpolitik* (e.g. Documents 17, 28, 65, 95, 161, 164, 197, 271, 309, 387), and canon law itself as an aspect of the abiding problem of the relationship of scripture, tradition and authority (e.g. Documents 167, 350, 442, 470, 482, 645). This problem of authority can be studied more closely in a series of documents touching upon the primacy of the Roman See, especially in its relations with Councils and bishops on the one hand and with the State on the other in a society from 380 A.D. onwards nominally Christian

(e.g. Documents 48, 164, 350, 442, 461, 470, 471, 475, 476, 561, 562). There are two statements in particular that seem to epitomise the contrasting attitudes of the State vis-a-vis the Church: 'Making provision for all things advantageous for our subjects, we have provided for this above all as first and most necessary before other things: that we may save their souls through all persons revering the orthodox faith with pure thought . . . And therefore, since we have found very many persons errant in divers heresies, with zeal we have caused them to change to a better opinion both by exhortations paying court to God and by divine edicts, but also to correct by laws the preference which has fallen not correctly into their thoughts and to prepare them both to recognize and to revere the Christians' true and only salutary faith' (Document 575); 'Emperors, Caesars Theodosius and Valentinian, Victors, Triumphers, Greatest, Ever-August, Augusti to Bishop Cyril. Our State's condition depends upon piety toward God and this natural connection exists to a great degree. For it is a reciprocal relation and each is enhanced by the advancement of each, so that both the true religion by righteous act and the State assisted by both are distinguished. Therefore, since by God we have been appointed to reign as well as happen to be the bonds both of piety and of welfare for our subjects, we maintain the connections of these ever unbroken by mediating between Providence and men. . .' (Document 397).

These two statements suggest the major reflection raised by the work as a whole. For practically all the documents translated here come from an epoch when the church was either tolerated (from the time of Constantine) or established (from the time of Theodosius). Now if it is true that in our own day we are witnessing the break-up of the Hildebrandine church, which was but the Constantinian, or more precisely the Theodosian, church come of age, then this work must be seen as a collection not of precedents to be used juristically but of elements of an animated ecclesiology to be used theologically. It is surely the essence of the bewilderment and uncertainty of the present developments in the church that we are seeking to evolve quite unprecedented forms of relationship, not that of Christian church in a Christian state, not even that of a free church in a free state, but rather that of an open church in a plural society. And the spirituality, sociology and politics of this must be commanded by an

appropriate ecclesiology, a theology of the church in which the experience of the past is *critically re-animated* – which is the real sense of *Lumen Gentium*. In this light, the work under review is to be seen to provide not precedents or models, but as, in Wittgenstein's phrase, 'objects of comparison', like his language-games: "The

language-games are rather set up as *objects of comparison* which are meant to throw light on the facts of our language by way not only of similarities, but also of dissimilarities' (*Philosophical Investigations*, 1st ed., §130).

PASCAL LEFÉBURE, O.P.

APOSTLE OF ROME. A Life of Philip Neri, by Meriol Trevor, 1515–1595. *Macmillan*, 55s.

Before the purchase of another account of a man so biographed as Philip Neri—two shorter narratives have been published in the last seven years – a man may well hesitate. He will demand that the new biography present him with new facts, an ordered and comprehensive view of the subject, and a distinctly modern understanding of hagiography. On these three matters Miss Trevor's performance is uneven. Certainly the new biography of S. Philip presents a quite large number of new facts – most importantly Miss Trevor has been able to date many of the incidents narrated by earlier and non-chronological writers. The centre of the book may fairly be said to resemble the work of Bacci (translated by Faber, 1847), but it is Bacci with a difference. While both Miss Trevor and Bacci work on the principle that the only way to present the original is to narrate his effect on others, and so move lightly from incident to incident, Miss Trevor has arranged the incidents in a predominately chronological pattern. She has been able to do this, (and this is the first time it has been done), because essential information has recently been published in the four volumes of Rocchetta and Vian's edition of the canonisation process (Rome, 1957–63). Of these papers Miss Trevor has made excellent use. On her own account, too, she has done some admirable research work. She has established, for instance, that Alessandra di Lensi was the second wife of Philip's grandfather and not his step-mother as even the painstaking Ponnelle and Bordet suggest. And has added much to our information about official persecution of the saint and the early exercises of the Oratory. The opening and final sections of the book promise and conclude a view of Philip as a man who in his humane and liberal openness anticipated our modern insights, and who in his conception of the Oratory provides us with a model of lay and priestly co-operation in the service of the community. I think Miss Trevor right in her view of Philip and in her assertion that Newman understood all this and intended

to begin such co-operation with the Oratories he founded. It does not seem to me, however, that in the central section of the work Miss Trevor has either fully filled this promise or demonstrably led to this conclusion. Her view of Philip does not come across through the anecdotes and incidents she recounts. The book seems to have been put together in rather a hurry. The material is not properly shaped. This is apparent not only in such mechanical faults as the failure to remove repetitions (I have noted that material on p. 7 is repeated in almost the self-same words on p. 57, that on p. 8 re-appears on p. 90, that on p. 22 on p. 303, that on p. 54 on p. 57, that on p. 294 on p. 314), but also in the setting down one after another of odd incidents and information without considering how these illustrate the central character of Philip. Too often stories are linked together by a fortuitous and peripheral likeness, there are chapters on 'Deaths and Entrances', 'Some Oratorians' and 'Popes and Cardinals', which move from anecdote to anecdote without any attempt to place them in an exposition of Philip's character. A simple example may do for all the rest. After a remark about Philip's liking the smell of a virginal cat Miss Trevor moves to 'the big ginger cat' Philip left behind at San Girolamo when he moved to the Vallicella. Of this cat she says 'it lived till 1588, providing "mortification" for the earnest and melancholic Gallonio, as he perambulated the streets twice a day with its dinner on a plate'. The next sentence moves on to 'a dissolute young Prince'. We have done with the cat. Newman, commenting on the same ginger cat, was able to hazard a sentence showing the relevance of the information. In his 'Remarks on the Oratorian Vocation' he writes of Philip's love of home and his unwillingness to leave his room in San Girolamo even after the establishment of the Oratory by Papal Bull in the Vallicella. 'He remained there for six years more; he did not move even at last (if I recollect aright) till the Pope obliged him; and then his remembrance of the cat he left behind him for