

is certainly not a blind adherent of it, and, like many people now, he disapproves of the term 'baptism in the Spirit'. But he does not seem to appreciate the much more radical problems raised precisely by the word 'charismatic', whose ambiguity he exploits, apparently without noticing it. He says that all Christians are charismatic, which is fair enough; but he never explores what is surely the immediate question that follows from this: what is the relationship between the word 'charismatic' as applied to *all* Christians, and the same word as applied to *some* Christians? It is not enough—as has been pointed out especially by Peter Hocken—to make a comparison with the liturgical movement. I for one want much more reassurance that the desired disappearance of the 'charismatic movement' does not entail, in fact, the swallowing up of the ocean in the river, rather than the other way about. And is it not rather tendentious to refer to our Lady as 'the first charismatic'?

Related to this is the problem, also indicated by Peter Hocken in several writings, of exaggerated reification, shown in talk of 'the' gift of whatever, 'the' experience of renewal, and so on.

diversity behind a narrowing of language and structures? Is it as simply true as the Cardinal implies that the 'charismatic movement' releases spontaneity, and especially spontaneous prayer? He refers to the danger of hierarchical intervention leading to a hardening of structures; but maybe hierarchical intervention might be necessary precisely to loosen structures? Episcopal panic will certainly not help; but is episcopal involvement the answer either? What of the real pastoral problem of people needing to be helped to escape or (more often) transcend the movement? Sympathetic people who are neither 'insiders' nor 'outsiders' could surely play a vital role, and one which would seem peculiarly appropriate to bishops and priests.

This is not to deny the help that the Cardinal and others testify they have received from the movement. It is rather to attempt to help it to deliver the real goods that it has to offer. Is this not a classic situation in which zeal without knowledge is fearfully dangerous? The Church can do with all the zeal she can get, certainly, and Cardinal Suenens is an inspiration to all of us in his zeal; but we must also be cunning as serpents.

SIMON TUGWELL OP

**LATIN LITERATURE OF THE FOURTH CENTURY**, edited by J. W. Binns. *Routledge & Kegan Paul*, London & Boston, 1974. 189 pp. £3.95.

First of all, some reservations about what is, on balance, a useful addition to the 'Greek and Latin Studies' series edited by members of the staff of Birmingham University. Title and brief introduction by Dr Binns are decidedly misleading: the first half of the Fourth Century is virtually ignored and the choice of authors given a chapter apiece is perverse. Ausonius, Symmachus, Paulinus of Nola, Claudian and Prudentius feature, but not Augustine, Jerome, Ambrose or Ammianus Marcellinus. Ammianus was doubtless omitted because he has already made an appearance in an earlier volume in the series but the other omissions are strange and calculated to bewilder a reader not already informed in some detail about their careers. For instance, the reader will be puzzled by Professor Frend's frequent allusions to Julian of Eclanum, unless he can identify him as the principal opponent of Augustine's anti-

Pelagian polemics and the man whose positive view of sex within marriage—he was himself a married bishop—was over a millennium ahead of its time.

As Dr Binns suggests, the literature of the period has significance not merely for those interested in the culture of the Western Empire at the end of the Fourth and beginning of the Fifth Centuries; every author treated in this book was confronted by a problem which has contemporary analogies, namely *how to relate the traditional culture in which he had been educated to a situation of rapid political and ideological change*, brought about in this case by the triumph of Christianity and the progressive collapse of the institutions taken for granted by the traditional culture. With one exception, however, the contributors to this volume are primarily concerned with only part of the problem, the relationship between the pagan classical and

the Christian cultures. They all have something valuable to say on this theme—Dr Matthews is particularly good on the Mandarin evasiveness of the pagan aristocrat, Symmachus—but only Professor Frend deals at all centrally with the barbarian invasions. Thus, insofar as there is a common theme informing the various essays, it is one which cannot fully illuminate the literature of the age.

Perhaps the most challenging of the essays in the book is the first; in a contribution entitled 'Paganism, Christianity and the Latin Classics in the Fourth Century' Professor Markus argues that the dichotomy felt to exist by Christian and pagan in the West, between their respective cultures, commonly supposed to be a more or less permanent phenomenon from the time of Tertullian to the Fifth Century, had in fact disappeared by the middle of the Fourth Century, when it revived again as a result first of the opposition of Constantius II and Julian the Apostate to orthodox Christianity, and subsequently of the pagan reaction towards the end of the century. The most impressive part of Markus's thesis is the evidence he produces of a shift from Christian readiness to assimilate the pagan classical heritage to an attitude of hostility and confrontation embodied, for example, in the contrasting stances of Pope Damasus (366-384) and Augustine in the *Confessions* (c. 397).

His account of subsequent developments does seem to require modification. Julian died in 363 and cultural confrontation between Christian and pagan only gets under way twenty years later. The time-lag suggests a different and more complex scenario to which Julian is marginal. The pagan reaction was provoked by the aggressive orthodoxy of Theodosius I (Augustus from 379, sole emperor 387-395) and there was a significant change in the behaviour of upper class Christians: monasticism and consecrated celibacy were spreading into the West and there was a growing tendency, well exemplified by the careers of Paulinus and Ambrose, to identify Christian commitment with the abandonment of secular responsibilities. All this coincided with a progressively worsening position on the frontiers and it was not difficult for a pagan to associate the contemporary face of Christianity, at once world-rejecting and militantly hostile towards the traditional cults characteristic of Rome's days of military supremacy, with the disasters now overtaking the empire. Since one

of the traditional accusations against Christianity was its allegedly anti-social character, it is not so surprising to find themes from the polemic and apologetic of a much earlier period being given a fresh airing. In short, it was the upper-class pagan reaction associating cult and heritage with prosperity and military success that made some Christian intellectuals feel that they had to choose between Christianity and the pagan classics. Lastly, one gains the impression that the rather shrill tone of Augustine's and Jerome's comments is directed as much at coreligionists ready to accuse them of being too accommodating towards pagan culture as at their nominal opponents.

However, though I would wish to modify Professor Markus's account in some respects, I find it exciting and thought-provoking. The other essays require less comment. To write interestingly about writers as dull as Ausonius, Symmachus and Prudentius is something of a feat, and it is not surprising that Dr Edden fails to perform it in her chapter on Prudentius.

Mr Isbell fares better with Ausonius. He makes a few half-hearted claims for Ausonius as a poet, but wisely concentrates on the documentary value of the poems: from bourgeois life in Aquitaine to the types of fish inhabiting the Moselle, little escaped the attentions of Ausonius's remorseless and superficial pen. Mr Isbell usefully points up his value as a source; without his poems we should know much less about the Gaul of the period or of the attitudes and problems of the bourgeois intellectual whose talents won him a successful career in the imperial administration, or of the perplexed reactions of the conventional Christian when a friend's Christianity suddenly intensifies and he forsakes Ausonius and his life-style for a Campanian bishopric. But it is Dr J. F. Matthews' chapter on Symmachus that is the real *tour-de-force*. That pagan aristocrat's letters have hitherto been regarded as unreadable and not even useful as a historical source, but Dr Matthews's patient examination shows them to be not merely a uniquely valuable repertory of aristocratic attitudes at the end of the Fourth Century but subtle instruments for the exercise of different degrees of patronage and for extricating the writer from embarrassing and potentially dangerous political situations.

Paulinus of Nola was the friend of Ausonius mentioned above and their

growing estrangement is documented from each party's point of view. Once ensconced in Nola Paulinus was on corresponding or personal terms with almost everyone of significance in the Latin Christian world. Professor Frensd treats his change of world as a paradigm of a form of escapism which contributed to the collapse of the West, a plausible if not a novel view; he tells the story well, if rather allusively, and has interesting things to say about Paulinus's influence in constructing a distinctively Christian poetic vocabulary.

Claudian is in a quite different league from the other writers treated in this book; an astonishing figure, an Egyptian Greek who attached himself to Stilicho, the power behind the Western throne, and in his patron's service composed the most effective and entertaining invective poetry in the Latin language. Professor Alan Cameron's essay does not add much to his brilliant

book on the poet, but it is invaluable to anyone who wants a glimpse into the methods of Claudian using all the resources and resonance of classical poetry to rewrite contemporary history or deflate, with dexterous and sometimes uproarious malice, an opponent of his patron.

To sum up, this is a useful book for those already interested in the period, sometimes stimulating and original, almost always readable, but the failure of most of the major actors on the literary scene to put in a personal appearance and the lack of a detailed framework within which to place the individual contributions will make it somewhat frustrating reading for the uninitiated, who would be well advised to read Peter Brown's *Augustine of Hippo* first if they want to get the full value of the many insights to be found in *Latin Literature of the Fourth Century*.

DUNCAN CLOUD

ST. THOMAS AQUINAS: SUMMA THEOLOGIAE Vol. xxxi: Faith Fourth Part (II Ilae i-vii), by T. C. O'Brien. xxvi + 246 pp., 1974. £3.75. Vol. lvii: Baptism and Confirmation (IIII lxvi-lxxii), by J. J. Cunningham OP. xiv + 256 pp. 1975. £4. *Blackfriars*, London: *Eyre & Spottiswoode*; New York: *McGraw-Hill*.

The tractate on Faith is of special importance from the position which it holds at the beginning of the discussion of the theological and the cardinal virtues which are the subject of the *Secunda Secundae*, but also on account of the peculiarly paradoxical character which, in more than one respect, attaches to the virtue of faith itself. For faith, on which salvation depends, is an intensely and radically personal activity, yet, we are assured, it is a sheer grace of God, infused by him and not the product of human effort. Again, it is a kind of cognition, having God who is the first truth for its object, yet it is contrasted with the knowledge of God which we are promised in heaven; and, while it is alleged to be highly obscure, it is also alleged, in contrast to mere opinion, to be absolutely certain. Discussion has not been made easier by the fact that many New Testament scholars, from the time of the Reformation to the present day, have argued that the meaning that *fides* has come to hold in Latin theology is not identical with that held by *pistis* in the Pauline epistles. Furthermore, to many people today faith is thought of chiefly in the context of the problem of evil, and, while this

is a matter of which St Thomas was by no means negligent, he did not see fit to discuss it under the heading of the virtue of faith. Dr O'Brien has wisely confined himself to St Thomas's own topics and the result is impressive and illuminating. In the very ample footnotes which he has provided he shows himself to be amazingly widely acquainted with the relevant material, patristic, scholastic and modern; his comments on textual variants elucidate a number of obscurities. Throughout he keeps clear the distinction between the *fides quae* and the *fides qua creditur* and his four appendices emphasise this. And in his fully justified concern with correct belief he never forgets, any more than St Thomas did, that faith is in the end directed not upon propositions about God but upon God himself.

On p. 95, 1. 17, 'explicit' should be inserted before 'belief'.

The rites of Christian initiation have received a great deal of attention, both theoretical and practical, in recent years in most Christian communions, and not least in the Roman and Anglican, where the relation of Confirmation to Baptism poses a specially difficult problem. Since