

REVIEWS

of Iranian origin, Christ works miracles and has four brothers and several sisters. The early history of the Church is created by a triangular conflict between the traditions of the Palestinian apostles, the teaching of the Pauline churches illustrated by the Johannine writings and churches of the ministry of Stephen represented into the second century by the Church of Rome. The conflict found its ending in the slow victory of an emasculated Paulinism. Throughout the technique seems a trifle raw. There is no consistent attempt to convey the complexity of the subjects studied and solutions are emphasised at the expense of problems. Oddly enough the standard of factual accuracy does not seem to be high; in the case of the Corinth synagogue the archaeological evidence is strained beyond bearing (p. 113), the revolt of 65-70 is said to have had no echoes in Galilee (p. 72), and Juvenal is quoted as a contemporary of Hadrian (p. 106).

Granted that this volume has its failings it would be of interest to discover their cause. They are certainly not due to the personality or to the qualifications of its author; the *Kleine Texte* have sufficiently shown Dr. Lietzmann's pre-eminence as a scholar. It seems possible that they are due to his object; the rather grim determination to achieve another short text-book to Church history. For an efficient text-book must be an attempt to compress, to simplify and therefore to deform the real.

Perhaps the most original achievement of modern European civilization has been the new development in scholarship. It has brought with it a fresh realization of that multiplicity and complexity of the finite which to a Thomist is a necessary mirror of the Divine. Through its source criticism it has given us the power to form opinions on historic fact and know they are not certitudes. Through its emphasis on the objective search for the minutely true it might yet bring us back from the facile dogmatism of bias and the long slow wallowings in gutter-apologetic. But modern scholarship may have itself created its Frankenstein monster in text book ideology and technique.

GERVASE MATHEW, O.P.

HISTOIRE DE L'EGLISE: LA PAIX CONSTANTINIENNE A LA MORT DE THEODOSE. By J. R. Palanque, G. Bardy and P. de Labriolle. (Bloud et Gay; 60 frs.)

Two contrasted tendencies still seem apparent in the modern French studies of the early Church. The first is represented by the *Antiquité Chrétienne* of P. Jacquin; monumental in its scope, robust in its conclusions, strictly Tridentine in perspective. The second is represented by the present volume, gracefully tentative with its light sanity and its sense of period and its absence of theological preconception. If P. Jacquin is an heir to Lenain de

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Tillemont, *La Paix Constantienne à la mort de Thèodose* seems a fitting development of the temper and of the method of Mgr. Duchesne.

It is divided according to the plan familiarized in England by the *Cambridge Medieval History*. J. R. Palanque contributes the sections on the relation between Church and State and on the development of diocesan organization and of the missions beyond the borders of the Empire. Gustave Bardy deals with Arianism and its reactions. Pierre de Labriolle analyses fourth century Christian culture and life and spirituality. Each section begins with an elaborate bibliography, each statement is carefully referenced. Naturally the value is uneven. Thus the bibliographies are admirable for French publications, adequate for German, notably feeble for English; there are hardly any references to Anglican scholars and it is characteristic that Abbot Butler is referred to as Dom Cuthbert Burkitt. But this could be attributed to the insulation of English scholarship and that is an anachronism for which English scholars are primarily responsible. Again, this volume remains a chronicle of effects rather than a study of causes. There are exceptions in individual instances; the religious factors that led to Julian's reaction, the motives that caused Constantine's "conversion," the sentiments that developed the cult of relics, are all analysed clearly, undogmatically and, at least in the first case, with due sympathy. But the treatment of the changing phases of Neo-Platonism is quite inadequate, there is no reference to the economic factors which were to transform the cultural life of the Mediterranean world or to the central problem in the history of the Christian East, the slow transition from Hellenism to Byzantinism in spiritual teaching, in art-forms and in theology. Yet these omissions in part at least result from the most valuable of the qualities illustrated by this volume; a concentration on events as they happened rather than as they should have happened, a refusal to pigeon-hole the individually unique, a meticulous sense of detailed fact and the carefully sceptical weighing of primary sources. It is a relief to review a Church history so unbiassed, so tentative, and so sane.

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PRISCILLIEN ET L'ESPAGNE CHRETIENNE A LA FIN DU IVE SIECLE.
By Adhémar D'Alès. (Beauchesne; 12 frs.)

This is a revised edition of articles that appeared in *Recherches de Science religieuse* in 1933 and is very welcome.

Priscillian's tragic end at the hands of the civil authorities of Treves in the autumn of A.D. 386 combined with the pseudo-mysticism attaching to his name has invested him with a spurious