

a whole-hearted follower of Boehme and preached him to his students. But Baader, whom Mr Hobhouse also calls a theosophist, was also opposed to the idea of an eternal hell, which he (and Mr Hobhouse) regarded as the great blot on Boehme's teaching. Such was Baader's 'enlightened' Catholicism.

The doctrine of the *Ungrund* by no means exhausts Boehme's speculations. There is scarcely an article of the Apostle's Creed that he does not see in terms of Will and strife. Strained of most of its devotional and poetic contents and duly systematised by Martensen it makes clear if somewhat extraordinary reading. The book is pleasantly produced and Mr Hobhouse's notes and comments are useful and clear.

JANET CLEEVES.

TERTULLIAN'S TREATISE AGAINST PRAXEAS. The text edited, with an Introduction, Translation and Commentary, by Ernest Evans (S.P.C.K.; 21s.)

Although eulogistic accounts of any work always lead to a certain caution, we feel we cannot withhold our admiration for Dr Evans' book. Moreover his modesty prevents us from stressing deficiencies which he himself admits and explains. An edition and, even more valuable, a commentary on material of first importance handled with a scrupulous care all too seldom met with, deserve to claim attention. They provide us with more than a presentation of the text—with what is really tantamount to a chapter in the history of doctrine. And for those who do not allow themselves to be discouraged by the austere form of a commentary which is almost literal, such a presentation represents the safest formula, the one richest in suggestions, if not the most complete. Henceforward it will be possible to utilise Tertullian's important treatise without having to carve out a road for oneself before beginning. Lexicography, history, doctrine, nothing has been neglected. We cannot always agree with the author, but we owe him a great debt of gratitude for having given the material relative to any particular question *in extenso*. As Dr Evans has apparently decided to continue to give us the fruits of what has been the work of a lifetime, we have only one request: Could not this edition be followed by a complete index of the terms which figure in Tertullian's text? Again, we wonder whether the use of a book like that by Paul Monceaux would not have led to greater exactitude in the approach to the Scripture quotations. It would be interesting to trace Tertullian's theological language right back to the Greek, and the few suggestions which Dr Evans makes seem to us to indicate a fruitful line of approach. In any event, the present work deserves the greatest attention. Its accuracy does not give ground for hope that the author will find many imitators; it is none the less true that he has given a magnificent example.

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