

MARTINI EPISCOPI BRACARENSIS OPERA OMNIA. Edidit Claude W. Barlow. (Published for the American Academy in Rome, New Haven, Yale University Press, 1950, Papers and Monographs of the American Academy in Rome, vol. XII.)

Visigothic Spain must be one of the most remote of historical subjects to the non-specialist. The Goths and the Sueves conquered and vanished. The heresies that appealed to these barbarian peoples are less comprehensible to us, probably, than the Pelagianism or various forms of Gnosticism that found followers among the more sophisticated and Romanised inhabitants of the Mediterranean area. Mr Barlow is no purveyor of 'atmosphere', but he has published material which will help the student to reconstruct for himself, with the help of an excellent bibliography, the life and times of St Martin of Braga. Martin came from Pannonia in Gaul. On returning from a pilgrimage to Palestine he was made bishop of Braga in Galicia, probably in 556, and was bishop for twenty-three years. The ruler of the Suevic kingdom of Galicia was converted from Arianism to Catholicism through Martin's efforts. He spent his episcopate in organising the Church in Galicia, holding councils, combating paganism and the Arian and Priscillian heresies, establishing monasticism (the name 'Martin of Dumium' derives from the monastery that he founded near Braga), composing pastoral and ascetical works and finding time for literary studies and correspondence with Venantius Fortunatus. Mr Barlow comes to Martin from his study of Seneca and the Senecan tradition in later antiquity; Martin did much by his writings to spread a knowledge of the moral teaching of Seneca and pass it on to the Middle Ages.

The book begins with an account of Martin's life, corrected from local liturgical sources. The author has studied his subject on the spot. Then we have new editions of the works with critical and historical apparatus. There is a final chapter on lost and spurious works, an appendix on original sources for the life and a wealth of indexes. The works will interest different types of specialist: the historian of canon law, of early monasticism, of late antique culture, of liturgy. The general reader will find most to interest him in the details on social conditions in Galicia emerging from the canons and from the sermon *De correctione rusticorum*. The latter is an *exposé* of Christianity and a refutation of paganism intended for the instruction of countryfolk, newly converted from idolatry and still wedded to their superstitions. It conjures up a picture of popular heathendom as vivid as that in the pages of Bede's *Ecclesiastical History*. The canons forbid magic and divination in various forms. Women, for instance, are not to forecast the future from their spinning or weaving (*in lanificiis*). How they did it we are not told; doubtless one could discover by visiting places where home industries still continue. The attitude of the Church to

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slavery is illustrated by a canon forbidding anyone to incite another man's slave to disobedience or withdraw him from his master '*causa religionis*'. The chapter on Martin's compilation of sayings of the Desert Fathers makes an interesting companion to the new book on John Cassian by O. Chadwick (Cambridge, 1950). It is a little misleading to say that the earliest known compilation, the *Apophthegmata Patrum*, 'originated probably in the latter half of the fourth century'; the earliest extant form is a century later, though it is based on earlier materials; see W. Bousset, *Apophthegmata* (Tübingen, 1923). But this is a very minor point which does not affect St Martin's sixth-century collection.

BERYL SMALLEY

THE CULTURAL REVOLUTION OF THE SEVENTEENTH CENTURY. By S. L. Bethell. (Dobson; 15s.)

As is made clear in the prefatory note, this short book consists of two quite separate essays. The first bears the title of the book and the second is a study of just under forty pages devoted to the poetry of Henry Vaughan. Perhaps the most interesting sections of the volume are the first three chapters dealing with certain aspects of seventeenth-century Anglican theology. The analogy between the ideas of Donne and Hooker is set out convincingly, but the author is somewhat severe on Archbishop Laud in his brief reference. The meaning of the phrase 'Laud's self-conscious Arminianism' is not at all clear.

The comment on page 18 to the effect that Daniel Waterland appealed to Gregorius de Valencia, Vasquez and Suarez, suggests the enquiry as to how far such authors were still collected and assessed during the seventeenth century. An analysis of cathedral libraries as well as the private libraries of individual divines would surely yield valuable results. As an example the library bequeathed to St John's College, Cambridge by Humphrey Gower, who was Master from 1679 until 1711, should throw interesting light not only on the University during those years, but also on the reading of English Presbyterians among whom Gower was brought up at Brampton Bryan.

Mr Bethell has no difficulty in showing the degree to which Joseph Glanvill's work derives from Hooker. He has this comment on Crashaw: 'The earlier seventeenth century was tolerant of excess, since behind its ecstasies was an accepted structure of thought'. The chapter that follows has little that is novel, but contains an appealing quotation from John Hales' sermon *Of dealing with erring Christians*: 'The Church who is the common Mother of us all, when her Absoloms, her unnatural sons, do lift up their hands and pens against her, must so use means to repress them, that she forget not that they are the sons of her womb, and be compassionate over them as David was over Absolom'.