

on high'. The reality of heaven, the vanishing quality of earth, the joy of vision and the burden of the flesh, the humility that comes from a sense of man's sinfulness, these are the things of which Gregory convinces his hearers, feeling all the while, stricken with sickness as he was, his fittingness to describe the stricken Job. Even in 1952 it probably seems to most people a somewhat poetic fancy to have to use the phrase 'this valley of tears'. But to one who really enters into Gregory's world it becomes a credible and even natural expression.

Dom Gillet gives some twenty pages to the discussion of Gregory's sources. As interesting as this is, one's final impression is that even his debt to Augustine could generally be sufficiently explained by an indirect knowledge through someone else, perhaps Caesarius of Arles. It lacks the vitality of immediate impact, a fact which gives him in some ways a greater kinship with the Middle Ages than with the world into which he was born. Dom Gillet describes this rather well when he says that the reader has constantly the sense of hearing things which he has heard before, but which he cannot quite place. 'Il se trouve seulement en présence d'une vaste communauté d'atmosphère.' It is, it may be added, an atmosphere which Christians of every degree may learn to savour according to their differing attractions, a stream one can ford or plunge in, a river 'in which the lamb can walk and the elephant can swim'.

ÆLRED SQUIRE, O.P.

TERTULLIAN: TREATISE ON MARRIAGE AND REMARRIAGE. Translated by William P. Le Saint, S.J. (Ancient Christian Writers, Longmans; 25s.)

This valuable series of translations is now issued in Great Britain by Longmans at a uniform price. There is a reduction of 5s. on each volume to subscribers to the complete series. Nothing so good has appeared in English in the field of patristic texts, for not only are the translations generally accurate, and freshly idiomatic at the same time, but the introduction and notes maintain a high standard. The editors are abreast of the latest scholarship in Europe and America.

This, the first volume of Tertullian to appear in the series, contains the treatises *To His Wife*, *An Exhortation to Chastity*, and *Monogamy*. These three treatises contain important matter for the historian of the sacraments, and for the history of morals. In them we see also stages in Tertullian's movement towards heresy, culminating in the fierce fanaticism of the third treatise, the more devastating in that the author's literary brilliance in no way weakened as his obsessions grew stronger. This is a volume for the historian rather than for the general public.

A.R.