translation are its clarity and the ease with which it may be read, while always close to the Latin. Not word for word; Gummere's Loeb version is more literal, but on the other hand it is far less readable.

There are criticisms, mainly from the scholar's rather than the general reader's point of view. The selection (about 40 of the 124 letters are translated) will inevitably find its critics, though they will probably be few, as no-one will deny that in Seneca, as in the satirist Lucilius, 'erat quod tollere velles'. The Latinist will disagree over certain detailed points, especially where an occasional nuance seems to have been lost in the interests of fluency. Yet such points are few, and Seneca's style, slightly pruned of extreme rhetorical features (which are in any case inadmissible in good English), comes through effectively.

A useful introduction deals with Seneca's life, his philosophy, his writing and his influence. Notes on the actual letters are few, but the index includes essential information on the proper names mentioned in the text. There is a brief bibliography, and an appendix gives Tacitus' description of Seneca's death.

R.S.W. Hawtrey


To the 'rare tranquillity' of All Souls College, Oxford, with its 'distinctive atmosphere', is attributed the stimulus which resulted in the writing of this book. Its quality makes it a most acceptable vade-mecum for Classics students and students of Church history as well as for those whose interests embrace Patristics.

The Text is divided into five parts dealing respectively with the years 354-385, 386-395, 395-410, 410-420 and 420-430 A.D. Each part is introduced by a most useful chronological table faced by a page giving modern translations of the work listed.

Where so much is consistently of value it is invidious to make distinctions. In all there are thirty six chapters. Of these the following may claim special mention: 1. Africa (p. 19); 2. Monica (p. 28); 5. Manichaeism (including Gnosis) (p. 46); 8. Ambrose (p. 79); 10. Philosophy (p. 101); 12. Ostia (p. 128) with its exquisite account of the death of Monica; 16. The Confessions (p. 158) termed 'a manifesto of the inner world', (p. 168), and facing squarely the central problem of the nature of human motivation, the "processes by which the
'heart' is 'stirred', is 'massaged and set' by the hand of God" (p. 170).

Noteworthy too is Chapter 17, an effective tableau of Hippo Regius (p. 189). Chapter 25 carries the caption 'Senectus Mundi: The Sack of Rome' (p. 287) – to which disaster "Augustine is the only contemporary whom we can see reacting immediately" (p. 190). "In an atmosphere of public disaster, men want to know what to do. At least Augustine could tell them. The traditional pagans had accused the Christians of withdrawing from public affairs and of being potential pacifists. Augustine's life as a bishop had been a continual refutation of this charge." (p. 291)

The theme of the next chapter is *opus magnum et arduum*: writing the 'City of God' (p. 299); entitled to rank in Roman literature as 'a work of Christian nationalism' (p. 306). "The City of God is a book about 'glory'. In it, Augustine drains the glory from the Roman past in order to project it far beyond the reach of men, into the 'Most glorious City of God'" (p. 311). It constitutes "a deliberate confrontation with paganism" (p. 312).

For some Chapter 29 – Pelagius and Pelagianism (p. 340) will have a theological appeal. Brown has an acute remark in re on p. 367: "For, no matter how self-consciously Christian the Pelagian movement had been, it rested firmly on a bed rock of the old ethical ideals of paganism, especially on Stoicism. Its moral exhortations had appealed to a classical sense of the resources and autonomy of the human mind."

The closing chapters – 34. Old Age (p. 408); 35. The End of Roman Africa (p. 419); and 36. Death (p. 427) are brilliantly composed.

Augustine died, and was buried, on August 28th, 430. A year later Hippo was evacuated and partly burnt. Strangely enough Augustine's library – "On the shelves, in the little cupboards that were the book-cases of Late Roman men, there lay ninety-three of his own works, made up of two hundred and thirty-two little books, sheafs of his letters, and, perhaps, covers crammed with anthologies of his sermons, taken down by the stenographers of his admirers" (p. 428) – seems to have escaped destruction.

There is an exhaustive Bibliography (pp. 435-442) and an adequate Index.

The cloth bound edition of this delightful volume appeared in 1967. It is a boon to have it in cheaper form.

H.R. Minn