Ways of Life' which has no less than twelve sub-chapters in 25 pages.

On one point I would take issue with Grant. He sees Constantine as acting throughout with a directness and an understanding of the Christian religion that made him not only fully Christian in fact, even though he was not yet baptised, but also fully informed about Christianity. The evidence seems to me to suggest that there was a good deal of syncretism in his attitude, at least in the beginning, and that he never did understand what the Arian heresy was all about. He was, after all, baptised on his deathbed by the leader of the Arian faction.

Ernest Simmons


The noble maxim of the University of Oxford: Dominus illuminatio mea, serves admirably as an expression of allegiance. When, however, we seek to define the sentence we raise some of the most abstruse questions in philosophy.

How did St. Augustine envisage divine illumination and intellection? The question is difficult: Augustine's writings are extensive and varied; his remarks are anything but systematic; he draws no clear line between philosophy and theology; he is often more of a poet like Plato than an analyst like Aristotle. We might fear that attempts to extract precise epistemological doctrines from Augustine are in danger of degenerating into the gratuitous. Nevertheless the question cannot be avoided. Augustine seems to have believed that we can know this corporeal, temporal, sensible world only because we first know the incorporeal, eternal, intelligible world of archetypal ideas in the mind of God. Given this order of knowing, the light of the mind must be the primary question for discussion.

Professor Nash commences with Augustine's treatment of scepticism; then moves on to faith, sensation, cogitation; and finally to intellection and illumination. He points out that the Thomist categories of analysis, notably the active and passive intellect and abstraction, do not fit Augustine's turns of thought. Indeed, he regards the whole line of interpretation of Augustine adopted by Aquinas, and by such modern scholars of the Thomist tradition as Gilson and Copleston, as misplaced. Nor, in his opinion, can the
alternative interpretations advanced by the Franciscan and Formalist schools be accepted. The true solution of Augustinian epistemology, Nash argues, lies in the direction of Ontologism with certain resemblances to Kant.

The treatment is scholarly and judicious; the conclusions are likely to arouse wide interest and much debate amongst students of medieval philosophy. The book is furnished with extensive Notes and a short bibliography of post-Gilsonian work in the field.

G.W.R. Ardley


This latest contribution to the Library of European Civilization series, published in paperback at so reasonable a price, follows the high standard set by such predecessors as Byzantium and Europe (by Speros Vryonis Jr.). Peter Brown speaks with authority particularly on the religious changes of the period selected (c. 150-750 A.D.), for he is the author of Augustine of Hippo (cf. Prud. ii.2 (1970), 98–99), as well as numerous articles on religion in the later Roman Empire (notably the series in JRS li (1961), 1–11; liv (1964), 107–116; lviii (1968), 85–95; and lix (1969), 92–103).

The most striking feature of the book is the one hundred and thirty illustrations, seventeen of which are in vivid colour. Many of them are quite unfamiliar (as might be expected from the extremely wide range of collections, ranging from Barcelona to Leningrad and Teheran, acknowledged on p. 213), but even old favourites, such as the bronze head of Constantius II on p. 89 are depicted from unaccustomed angles, so that the reader is made to reflect anew on the portrait. The photography is excellent, and nuances of light and shade are clearly reproduced (see especially the figures on the arches in Lepcis Magna, p.10).

It would be hard for the text of the book not to take second place to such magnificent illustrations, but Brown writes with learning in a zestful style which is above all readable. From the start he rightly rejects any notion that his subject is decline and fall, and instead he emphasises social, economic and religious change, largely within the Mediterranean area. However individuals, writers in particular, are not neglected. The text largely avoids the pitfalls of a book designed for the general reader, particularly the