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***Die Stellung Augustins in der Publicistik des Gregorianischen Kirchenstreits* Mirbt von Carl, Privatdozent der Theologie in der Universität Göttingen. Leipzig, 1888. Pp. 113. 3 Mk.**

A. Plummer

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were found in the fourteenth district beyond the Tiber, which was not touched by the fire, as well as on the Campus Martius and the Subura, that is in the ninth and fourth districts. But the conflagration first broke out in that part of the town which lies between Mons Caelius and the Palatine, that is between the eleventh and second districts. The Jews, so far from being made by Nero the victims of unjust accusations, possessed considerable influence with the emperor, through Poppaea—one of their proselytes—the actor Aliturus and many other Orientals, who had access to his court. They, 'the real persecutors of Christianity before the destruction of Jerusalem,' may have, as Renan thinks (*Orig. du Christ.* iv. p. 156), suggested to Nero the first idea of offering the Christians as a sacrifice to the anger which the fire had created. The main question however is whether Tacitus, like Pliny and Suetonius, knew Christianity to be a '*superstitio*' distinct and different from that of the Jews. The author points out that the passage in the 44th chap. of the *Annals* is undoubtedly the first in which the historian speaks of the '*auctor nominis ejus, Christus*', but possibly not the last. The lost portion of the *Hist.* which contained the destruction of Jerusalem has formed the source, on which Sulpicius Severus drew in his record of that event. His chronicle shows here, ii. 30. 6 (according to J. Bernays, *Ueber die Chronik des Sulp. Sev.* Berlin, 1861, p. 57), the same unmistakable traces of Tacitean diction, which it displays in the passage quoted above. The chronicler states that in the council of war in Titus' camp one of the members expressed his opinion in favour of the destruction of the temple on the ground that not merely the Jewish but also the Christian superstition would thereby be destroyed. 'Both these errors, although contrary to one another,' he said, 'had sprung from the same authors; the Christians had come from the Jews. If the root were once destroyed, the plant would soon wither.'

These words appear to be in exact keeping with the knowledge which Tacitus, to judge from his *Annals*, possessed of the new religion. He was at the same time acquainted with the Jewish system; he had no doubt read Josephus (comp. *Hist.* v. 13 with *Jos. Bell.* J. vii. 5, 4), and he knew the conditions on which proselytes were admitted into the Hebrew community (*Hist.* v. 5). There can hardly be any doubt that Tacitus clearly distinguished between the two religions, and that he did not commit the error which Gibbon and Schiller have ascribed to him and which, if true, would contain a serious reflection on his character as a historian.

In the remaining chapters (V, VII-IX) Dr. Arnold discusses the various references to the Neronian persecution found in later writers, and he describes the different shapes which the record of that event gradually assumed in ecclesiastical tradition.

In the summary thus far given we have been obliged to confine ourselves to certain points. It is to one only of these that we venture to take exception. In quoting (p. 58) Renan's remark, that Jews who had '*secret entrées*' at Nero's court had really instigated the persecution, Dr. Arnold justly says that so grave an accusation should not have been brought without sufficient historical evidence against the Hebrew community in Rome. But the evidence which he adduces (p. 62) only shows that Jews may have, as the Christian writers of the second century averred, circulated false rumours about Christians, but not that they abused their influence in the manner indicated. And in the passage (I Clem. Rom. V. VI.) where Clement warns the Corinthian congregation against that jealousy and envy, the fruitful source of calamities as recorded in the Old Testament, and the cause in his

own age of the death of the two great Apostles St. Peter and St. Paul as well as of many saintly women, he evidently refers to divisions which must have taken place within the Christian community, and which found vent perhaps in denunciations.

Altogether Dr. Arnold's treatise appears to us valuable as bringing together all the references found in ancient writers bearing on *Annals*, xv. 44, and throwing light on a passage which is of great importance to the history of early Christianity.

CHARLES MERK.

Die Stellung Augustins in der Publicistik des Gregorianischen Kirchenstreits, von CARL MIBBT, Privatdocent der Theologie in der Universität Göttingen. Leipzig, 1888. Pp. 113. 3 Mk.

THIS essay starts from the 'indisputable fact' that Luther and Augustine are the two men who have exercised the most influence upon the development of the Christian Church. A scientific investigation of this influence in the case of Augustine is still a desideratum, and the essay is a contribution towards supplying the want. It consists mainly of an analysis of the literature of the second half of the eleventh century, with a view to estimating the influence which the writings of Augustine had upon both sides in the great controversy between the Papacy and the Empire. The analysis is worked out in a very thorough way, and the results are tabulated in a convenient summary. This summary shows a very large number of quotations from S. Augustine's works, and from a great variety of them: quotations from his *Epistles*, *Sermons*, the *City of God*, the *Tractates on St. John*, and the treatise on *Baptism against the Donatists*, being specially abundant. But, of 371 citations, only 222 are given with a correct reference to the source, 29 being given with a false reference, and 120 with no reference at all. Not only the same treatises, but the same passages, are frequently quoted. This fact, coupled with the frequent absence of references, tends to show that *collections of extracts* were in use, and that the controversialists rarely drew directly from the works of Augustine. Great as was the desire of both parties to have him as an authority for their own side, few of them were at the pains to study him for themselves. The only Father who is quoted as frequently as Augustine is Gregory the Great. But that does not prove that his influence was equal to that of Augustine; for Gregory was much more of an ecclesiastical politician than Augustine, and therefore frequently treats of the subjects so hotly debated in the eleventh century, where Augustine is entirely silent about them.

A. PLUMMER.

A Collation of the Athos Codex of the Shepherd of Hermas. Together with an Introduction by SPYR. P. LAMBROS, Ph.D., Professor of History in the University of Athens. Translated and Edited with a Preface and Appendices by J. ARMITAGE ROBINSON, M.A., Fellow and Dean of Christ's College, Cambridge. Cambridge: at the University Press, 1888. 8vo. Pp. xii. 36. 3s. 6d.

THIS book adds another to the remarkable list of documents illustrative of early Christian history discovered within the last few years. Its history partakes of the character of romance. Some of our readers may require to be reminded that the book called the *Shepherd of Hermas* is a work of the early part of the second century, and contains a series of visions followed by a series of 'Mandata,' or preceptive discourses, and a series of similitudes.