Jerome adapted material from his ecclesiastical predecessors (e.g. Tertullian) and contemporaries (e.g. Ambrose). *Letter* 22 is many things to many people. To classicists, in particular, it is an excellent case study in the reception of the classics at a time when prominent Christian writers—chief among them Jerome—were seriously rethinking what place this canon of literature should occupy *vis-à-vis* their own rapidly developing two-pronged canons of scripture and the collective writings of the Church Fathers. A. is commendably aware of how heavily classical subtexts saturate *Letter* 22, and his ground-breaking commentary promises to pay rich dividends to classicists willing to make their way patiently through its close readings. This book will assuredly remain the authoritative work on *Letter* 22 for a generation or more to come.

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AN AUGUSTINIAN COLLOQUIUM

F. E. Consolino: *'L'adorabile vescovo di Ippona.' Atti del Convegno di Paola (24–25 maggio 2000)*. (Studi di Filologia Antica e Moderna 9.) Pp. 428. Soveria Mannelli: Rubbettino Editore Srl, 2001. Paper, €43.90. ISBN: 88-498-0298-6.

This volume contains fifteen articles on Augustine, his life and work, his ancient sources and his influence on modern European literature. It is well arranged; only the absence of an index is sometimes frustrating. The collection is published in a series entitled Studies in Ancient and Modern Philology. Rightly: it is the way its contributions relate antiquity, late antiquity, modernity, Augustine himself, his sources and his literary heirs that makes this volume interesting. Augustine is a well-worn topic, and the editor herself asks the question whether another volume on him is really needed. But her answer is affirmative, and her reasons for that are reflected in the title of the volume, a quotation from Paul Verlaine, who called on 'the adorable bishop of Hippo' as a model of his own technique of self-revelation. In her contribution, the last in the volume (pp. 363–425), Consolino reflects on the importance of Augustine for modern European literature. Her paper is about Erich Auerbach's thoughts on this topic. The epigraph by Ernst Robert Curtius sums up her approach: 'One cannot understand the Middle Ages if one only studies the Middle Ages.' Equally, C. implies, one cannot understand antiquity if one only studies antiquity. An author, his work, his sources, and his reception constitute a whole, of which the present interpreter is still a part. Erich Auerbach was a professor of romance studies, whose primary interest was in Dante and the rise of realism. Then he also developed an interest in the ancient sources. But this interest was determined by his interest in living languages. In this respect he may be similar to modern 'Latin' scholars who also experience Latin as part of a living culture, more than many Northern Europeans or North Americans. Latin is alive in modern 'Latin' cultures just as ancient art and architecture. Though there is discontinuity, there is also continuity between antiquity and Modernity, and it is manifest in Late Antique writers. For Auerbach, as for E. K. Rand, these were 'founders of the Middle Ages' (p. 374). Plato, Cicero, St Augustine, and Dante were all links in one chain. One may not agree with some of Auerbach's conclusions, e.g. his idea of how literature

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developed towards an increasingly realistic mode of expression, or his interpretation of the rôle of Christianity in the process. However, his basic challenge for scholars even today consists in his demand that the work of Augustine and his contemporaries needs to be taken into account in a study of the development of modern European literature.

Other papers tackle similar topics for earlier periods. Benedetto Clausi writes on Erasmus' confrontation of Jerome and Augustine in his *Vita Hieronymi* (pp. 343–61), Enrico Fenzi on Plato, Augustine, and Petrarch (pp. 305–42), and Selene Sarteschi on Augustine in Dante (pp. 275–303). Finally, Valeria Viparelli on Augustine and Seneca, or more particularly on self and time in Seneca's *Ep*. 1 and in *Confessions* XI 2.2–3 (pp. 255–73). Seneca was popular among Latin Church Fathers. He is mentioned by Tertullian (*Seneca saepe noster*) and Lactantius. Jerome in his *De viris illustribus* counts him among the saints. By his time the Cordovan's 'correspondence' with St Paul, the work of a fourth-century Roman rhetoric student, held genuine by some until quite recently, was already in circulation. Augustine alone is ambiguous. He praises Seneca as a writer, but repudiates his life (*Civ. dei* 6.10: 'colebat quod reprehendebat, agebat quod arguebat, quod culpabat adorabat'). For Viparelli it is Augustine the convert to philosophy who judges Seneca here by his own standards. Seneca, among others, had taught Augustine the discourse of the inner self. Augustine's own style is influenced by Seneca. But the big picture of his thought is different. Rather than reducing the self to a very low key attitude of *cotidie morimur*, Augustine opens it towards a new dimension, especially in the *Confessions*. In this work, according to Viparelli, Augustine engages in a protreptic style similar to Seneca's. But he does not exhort a pupil; he prays to God. There is God in Seneca too, but only implicit in, or even reduced to, the self. Therefore, self-sufficiency. The inner in Seneca is a refuge; in Augustine it is an open space. Seneca tells Lucilius privately to acquire *indigentia*, Augustine presents his to the world. In Seneca the universal and eternal meaning of this philosophical act is contained in the present moment, in Augustine eternity is a promising future. Seneca and Augustine link indigence to time. Time is dear. It must be bought (*Ep*. 1.2: 'hodierno manum inieceris'). It causes debt (*Ep*. 2.9–12). But while Seneca advises to evade this by reducing the circumstances of the self to the eternity of the punctual present, Augustine sees it as an investment. Not all of Viparelli's interpretations may be beyond criticism, but her presentation of God in *Confessions* as a kind of venture capitalist and the self as an entrepreneur using time for profit is fascinating. It certainly is in line with the overall intention of this highly recommended volume to present Augustine as a link between the ancient and the modern world.

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AN ADAPTABLE CHURCHMAN

M. CONTI: *The Life and Works of Potamius of Lisbon.* (Instrumenta Patristica 32.) Pp. xviii + 190. Turnhout: Brepols, 1998. Paper. ISBN: 2-503-50688-7.

Potamius of Lisbon is hardly one of the more celebrated churchmen of the fourth century A.D. His life is shrouded in obscurity: we do not know when he was born,

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