

reviewer. Further, M.'s work is truly a scholar's work, as it has all the necessary scholarly apparatus. Yet to benefit fully from the extensive footnotes, knowledge of Chinese, Latin, and French would be helpful.

M. has done a real service in translating this foundational work and in giving us an insightful commentary and extensive notes. I recommend it highly to all those interested in understanding more about the first encounter between Chinese philosophy and the Western world.

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THE SPIRIT OF AUGUSTINE'S EARLY THEOLOGY: CONTEXTUALIZING AUGUSTINE'S PNEUMATOLOGY. By Chad Tyler Gerber. Ashgate Studies in Philosophy and Theology in Late Antiquity. Burlington, VT: Ashgate, 2012. Pp. xii + 221. \$89.95.

Augustine's theology of the Holy Spirit is certainly one of his most distinctive and also eventually divisive contributions to Christian thought. Gerber's study focuses on the development of his Pneumatology in the writings at Cassiciacum, at Rome after his baptism, and at Thagaste after his return to Africa up to the time of his presbyteral ordination in 391. The principal previous studies on the development of Augustine's early theology of the Trinity and of human nature stem from the works of Olivier du Roy and Robert J. O'Connell in the 1960s, which emphasized the Neoplatonic sources for Augustine's understanding of the triune God and of his image in human beings, although in recent years scholars such as Lewis Ayers and Michel Barnes have come correctly to recognize and emphasize the pro-Nicene influences in the church upon Augustine's thought to a larger extent than had generally been the case.

G.'s volume argues that Augustine's doctrine of the Trinity in the Cassiciacum dialogues is pro-Nicene at its core, and his appropriation of the Plotinian triads is largely the result of his pro-Nicene education in the faith of the Milanese church, which had already absorbed a good deal of Neoplatonism. G. argues against du Roy's and O'Connell's emphasis on the Plotinian sources of Augustine's Pneumatology and against the position of those, such as O'Connell and Phillip Cary, who claimed that Augustine held the divinity of the soul in the Cassiciacum dialogues.

Chapter 1 examines Augustine's trinitarian theology in the Cassiciacum dialogues, namely, *De beata vita*, *Contra Academicos*, and *Soliloquies*, and argues that it is basically pro-Nicene, although G. admits that Augustine was influenced by Neoplatonism directly through his reading of the *Libri Platonicorum* and indirectly through the preaching of Ambrose and the writings of Victorinus. G. sees the Neoplatonic influence as limited to Augustine's ways of conceiving the Father and the Son, and

admits that Augustine's obvious enthusiasm for Neoplatonism at the time was somewhat naive.

Chapter 2, "The Soul in Plotinus and the Holy Spirit," argues that Augustine's earliest doctrine on the Holy Spirit and the soul "were fully congruent with the Catholic theology of his day" (61), and that his instruction in the Catholic faith left him unaware of the discrepancy between the Plotinian Soul and the Nicene theology of the Spirit. The chapter mainly argues against du Roy's view that Augustine thought of the Spirit as the cosmic Reason of Plotinus and against O'Connell's view that he thought of the Spirit in terms of the Plotinian All-Soul, although G. concedes that Augustine did hold a universal soul of which individual human souls were somehow parts.

Chapter 3 turns to the doctrine of the Spirit in Augustine's Roman writings, namely, *De quantitate animae* and *De moribus ecclesiae catholicae*, in which G. argues that Augustine found through the study of Scripture and Ambrose's *De spiritu sancto* a clearer understanding of the Spirit as the soul's love of God by which we return to God. G. argues from the Roman writings and from a retrospective look at the Cassiciacum writings that Augustine's theology of love was present from his earliest writings, that is, in the Spirit's role in the soul's return to and attainment of God.

Chapter 4 deals with Augustine's writings in Thagaste after his return to Africa, namely, *De Genesi adversus Manichaeos*, *Epistula 11*, *Question 18* from *De diversis quaestionibus LXXXIII*, and *De vera religione*. In Augustine's first commentary on Genesis, G. sees the emergence of the Spirit's role in creation as the source and preserver of order and beauty. Through careful exegesis he points out further instances of what he calls Augustine's order-Pneumatology and triadic ontology in the letter to Nebridius and in *Question 11*. Finally, in *De vera religione* he finds the high point of Augustine's Pneumatology where Augustine comes to understand the role of the Spirit in redemption as an extension of his role in creation.

In the conclusion G. clearly sums up what he has argued in each of the chapters and claims that the Pneumatology of the early work foreshadows Augustine's later theology of the Spirit.

In an appendix G. returns to a discussion of the compatibility of the relations of the operations of the Holy Spirit and the Neoplatonic All-Soul, for although he held that the young Augustine rejected the divinity of the soul, he allows that Augustine "may have appropriated certain functions of the Platonic Soul for his ongoing attempt to understand the particularity of the Holy Spirit" (205), especially the roles of ordering and maintaining form in bodily creatures.

I found a number of errors or typos, especially in Latin, some of which could have been the result of a spell-checker, but not all, such as "*procedure*" (88) and "*divines*" (164).

All told, the volume presents a convincing and balanced picture of the young Augustine's evolving Pneumatology with a great deal of careful analysis of the texts. Although G. rightly stresses the influence of Augustine's Catholic teachers in the church of Milan, he does so without dismissing the obvious Neoplatonic influences that others have perhaps overemphasized. The volume is a significant contribution to our understanding of Augustine's early theology of the Spirit.

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SCRIPTUM IN PRIMUM LIBRUM SENTENTIARUM. By Jean de Reading. Edited by Francesco Fiorentino. Textes philosophiques du Moyen Âge XXIV. Paris: J. Vrin, 2011. Pp. 384. \$121.50.

John of Reading (Iohannes de Reading/Rading/Redingia, Iohannes de Arriga) was an English Franciscan from Reading, a medieval town located in southern England about 25 miles southeast of Oxford and 30 miles west of London. As a bachelor of theology, R. lectured on the *Sentences* of Peter Lombard sometime before 1320 and became the fourth–fifth regent master at Oxford in 1320/1. Fiorentino, after reexamining the evidence, agrees with William J. Courtenay (*Schools and Scholars in Fourteenth-Century England* [1987] 47) that R. probably lectured on the *Sentences* in 1316–1317 (14). R. was transferred to the Franciscan studium in Avignon in 1322 where he lectured in theology and served as an advisor to Pope John XXII. Presumably never returning to England, R. died in Avignon in 1346. In issues of philosophy and theology, R. joined forces with Walter Chatton in defending the thought of John Duns Scotus against the critiques of Robert Cowton, William of Nottingham, William of Alnwick, Peter Aureoli, and William of Ockham.

The present work is a critical edition of the first section of R.'s commentary on Peter Lombard's *Sentences*. The latter is divided into four books that—in the tradition following Lombard—were respectively divided into 48, 44, 40, and 50 distinctions. R.'s commentary on the *Sentences* is a massive work, despite the fact that it breaks off after book I, distinction 6. The majority of the commentary is extant in a single manuscript (i.e., Florence, Bibliothèque Nationale, Fonds Couvents Supprimés D IV 95, folios 1^r–279^f) and occupies almost 280 folios. The second question of the prologue is extant in a second manuscript (i.e., Padoue, Bibliothèque Universitaire, 1580, folios 210^{ra}–218^{va}). Previously, only sections of R.'s commentary have been edited, and Francesco Fiorentino's fine text presents a critical edition of the first five questions of the prologue.

Fiorentino's edition includes a substantial introduction (9–94) treating the life and works of R., his sources and immediate contemporaries, the