

the more anthropocentric order (Creed, Commandments, Sacraments) still followed in many places. Any criticism of Luther on these grounds must necessarily involve a goodly number of Catholics.

But there is a real difference, loyally and sympathetically developed throughout Fr McDonough's excellent work. In Luther the emphasis is not *only* on the *primacy* of the divine initiative; rather 'the emphasis is always on the exclusive work of the Word or the Gospel; the human element seems to have no intermediary or effective role in God's economy of salvation' (p. 102).

This reviewer would have liked to have seen a further development of the effect of catechetical literature on the mental structures of Luther as a theologian. The question is not only interesting for a further understanding of Luther, but also very important today. Anthropocentric outlooks are far from dead in the Church today. The catechetical renewal, looking as did Luther for a more authentic expression of the Christian message, still encounters some opposition, even among theologians, influenced by moralising catechisms of the nineteenth century. This is not a criticism of McDonough's excellent book, but rather an invitation to pursue certain aspects further than the scope of the present work permits.

JORDAN BISHOP, O.P.

A CALENDAR OF SAINTS, compiled by Vincent Cronin; Darton, Longman and Todd, 50s.

This is one of those books which at first sight seem a brilliant idea, but as one looks a bit closer seem a bit more doubtful. There is a picture and a brief text for every day of the year—not a saint for each day, precisely, as there are pictures of The Immaculate Conception (so to speak) and the Assumption, the Nativity, and so on. But why, one wonders, is the Epiphany given as the feast of Sts Balthassar, Caspar and Melchior? And one does not think of March 25 as primarily the feast of St Dismas.

We are told in the blurb that 'this veritable portrait gallery of saints provides an unusually comprehensive reflection of the culture and civilisation of the West down the ages'. But this seems to me questionable: how far can black and white photographs convey works of art in which colour plays so important a part? And how comprehensive can any such collection of pictures be which is arranged according to no other system than a haphazard list of saints' names? Some of the more modern saints are represented simply by photographs—sometimes very interesting ones, certainly, but not obviously classifiable as religious art.

The texts given for each saint seem to be even more wildly haphazardly chosen than the illustrations—some of them are very amusing (one is not quite sure whether they are meant to be). For instance: 'Sybillina, an orphan from the age of twelve, afflicted with total blindness, was adopted by a community of Dominican tertiaryaries. Alone in a cell she led a life of great austerity until the age of

eighty'. ('Keep clear of Dominican tertiaries', seems to be the moral of that one.) St Joseph of Cupertino 'was so preoccupied with heavenly things that he would genuinely suppose a passing woman to be our Lady or St Catherine or St Clare'. And there is a certain Tom Lehrer touch about Sts Adrian and Natalia: 'Adrian . . . was put to death by having his limbs broken; his young wife Natalia managed to secure as a relic one of his severed hands, which she carried with her into exile'.

It must be said in fairness that there are also some excellent quotations from the saints' own words, and also scriptural texts well chosen for some feasts. But as a whole it is a book one does not know what to do with; you can't sit and read it through; the pictures are not really an interesting study by themselves, and the text is too slight and too uneven to be used for thoughtful or meditative reading. No doubt it would be 'the ideal gift' for someone.

ROSEMARY SHEED

THE IMAGE OF GOD, by J. E. Sullivan, O.P.; Priory Press, Dubuque, \$5.00.
ST AUGUSTINE, THE TRINITY, tr. by S. McKenna, C.S.S.R.; CUA, Washington, n.p.

It is as embarrassing to have to review the first of these books as it was vexing to read it. It is about the doctrine of St Augustine on the subject of the image and its influence. The author has clearly studied the matter very widely and acquired a genuine understanding of St Augustine's thought. But his transmitting of this to his readers is vitiated by two things: first he seems constantly to be trying to comprehend Augustine in alien categories. Thus on p. 148 he writes: 'Augustine has succeeded in integrating the whole of his teaching about the image of the one God with the doctrine of the image of the Trinity, but the process was not without great labor'. But to suppose, as this passage implies, that Augustine started off with two concepts, the image of the one God and the image of the Trinity, and set out to reconcile them, seems to me ludicrous; a sort of scholastic fantasia, which the African doctor (one of the changes on his designation which our author rings with faithful regularity) would have found extremely puzzling.

The second vice, most reprehensible in a serious theological work, is slovenly writing that would mislead if it did not startle, and occasional garbled translations that make nonsense of the original. Thus, p. 48: 'The manichean theoretical extreme with regard to the origin of the body and its relationship with the soul had a beneficial influence on the platonic tendency of Augustine's thought'. A pious interpretation of this odd statement is doubtless possible, but why should the reader be put to the trouble? There are two bad cases of mistranslation on pp. 18 and 19: Here is the second: 'If material things deceive insofar as they do not attain to that unity which they are constrained to imitate, we naturally approve them, for that is the principle from which all unity derives, and to resemble which all things strive, since we naturally disapprove all that departs from unity and tends towards an unlikeness to it . . .' Now can Augustine possibly