

SAINT AUGUSTINE ON PERSONALITY: The Saint Augustine Lecture, 1959.

By Paul Henry, s.j. (Macmillan; \$2.25.)

The enterprise of the Augustinian fathers of Villanova University in organizing an annual St Augustine Lecture, this being the first of what we all hope will be a distinguished series, is deserving of our best wishes. But the sponsors of these lectures ought to do some hard thinking about their policy in publishing them. By English standards at least, the price is outrageous for what is really no more than a pamphlet of forty-four pages. And one cannot, unfortunately, say that it is well produced. Why should anybody be expected to pay so much for, among other things, five misprints—faulty proof-reading of Latin and Greek words—and at least two serious mistakes, in one of which a mistranslation makes M. Eliade say exactly the opposite of what he actually did say, the French original being disarmingly provided in a note?

P. Henry's lecture itself is just a little too full of high-sounding generalities. A few of these, of course, are almost *de rigueur* at solemn academic occasions, but a serious lecturer should limit himself to one at the beginning and one at the end of his discourse. P. Henry's succession of grand exaggerations aroused all the sceptical reserve of at least one reader. He has stimulating things to say about the connection of the ideas of person, relation, and history, and about Augustine's use of Aristotle. But there is a lack of clarity about the whole presentation, a want of critical assessment and analysis, which will, we fear, prevent this lecture from being what the editor of the series hopes, 'a significant contribution to the cause of Augustinian learning and scholarship'.

EDMUND HILL, O.P.

THE OLD TESTAMENT. By Marie Fargues. (Darton, Longman and Todd; 18s.)

YOUR LIFE OF OUR LORD. By Aidan Pickering. (Darton, Longman and Todd; 21s.)

WE AND OUR CHILDREN. By Mary Newland. (Darton, Longman and Todd; 16s.)

The first book, well translated by Patrick Hepburn-Scott, is addressed to French children of twelve to thirteen and can be most warmly recommended for use by English children. Many adolescents, after a diet of children's hymns written in bunny-rabbit style and of cosy little religious manuals, throw away the Baby Jesus tales along with the Baby Bunny approach. It is a welcome change to find an author who can begin a work of this kind by saying, 'Man has not yet visited all his domain'; religious awe and intellectual curiosity are awakened together, and man's scientific achievement is seen in the context of God's long preparation for man himself. The 'Is it true?' issue is lucidly treated: the author, avoiding defensive explanations of difficulties, shows her readers how to distinguish between symbol, picture and historical statement. Those who have had to deal with undergraduates troubled by J, D, F and P when studying Genesis will welcome this simple early preparation for the ground. 'The sacred writers did not hesitate to include old traditions, just as they found them'