

verses and cartoons of *Integrity*. On the other hand, Miss Dohen's own achievement is now clearer than ever. She writes with the vigour and economy of good journalism, but what she has to say is of lasting value. These articles, written particularly for those engaged in the lay apostolate, deserve to reach a larger public in this country. It is good to have them in a permanent form in this well-produced little book.

A.G.

MINIATURE LIVES OF THE SAINTS, compiled by Rev. H. S. Bowden.

Edited and revised by Donald Attwater. (Burns and Oates; 18s.)

Originally issued as separate leaflets for the use of the brothers of the Little Oratory, these miniature lives were gathered together and published in two volumes in 1877 by Henry Sebastian Bowden, who himself had compiled many of the biographies. In his preface he referred to an imposing group of assistants including Cardinals Manning and Newman, the great spiritual writer Bishop Hedley, o.s.B., the noted historian Fr T. E. Bridgett, c.ss.r., Fr Bertrand Wilberforce, o.p., and Mother Francis Raphael Drane. To these names can now be deservedly added that of the new editor, Mr Donald Attwater, already celebrated as the editor twice over of Butler's *Lives*; for he has added to the original work short biographies of more modern saints including Cardinal John Fisher, Thomas More, John Vianney, John Bosco, Teresa of the Infant Jesus and Pius X.

With a biography for each day of the year, daily quotations from some great saint and doctor, and short spiritual instructions the volume provides an excellent exercise in spiritual reading for many who love God but have not the leisure to read as much as they would like about him, his holy Mother and his saints.

W.G.

THE MODERNITY OF ST AUGUSTINE. By Jean Guitton. Translated by A. V. Littledale. (Geoffrey Chapman; 7s. 6d.)

This slight volume (eighty-eight pages) contains the author's thoughts on the relevance of St Augustine in our day, which were first presented in Paris and Geneva upon the occasion of St Augustine's sixteenth centenary. He compares St Augustine with some of the great thinkers of our age, and shows how they differ or are similar, and the way in which their thought might often have been deepened and perfected—not changed necessarily—had they had a greater share in or sympathy with his vision, a vision attained largely in experience. The author has a slight tendency to ask the sort of question: 'What would Augustine's answer have been if he had been placed in such-and-such circumstances?'—a technique which always tends to have a

somewhat artificial ring about it. This is however not very marked, and is no more than a very slight blemish.

The author is concerned especially with Augustine's grasp of the relationship between the dimensions of time and eternity—two dimensions of what is a single unity, the over-all 'economy' of God—which manifests itself particularly in the *City of God*. These are seen in, and throw light upon, the interior and exterior aspects of the life of the individual, and the same aspects in the history of society. Having set out these problems, which are an especial concern of man today, in two stimulating chapters, he shows their unity and the essential importance of this unity in a third, which forms the proper conclusion. To this has been added, however, a fourth chapter: 'St Augustine's place in the history of Europe' which is taken from the preface of a larger work (*Existence et Destinée, le temps et l'éternité chez Plotin et saint Augustin*), and although this has its interests and its merits, it neither has the quality of the rest, nor is it fully relevant. It might appear to be relevant to the English title of the book, but it is not so to the general theme; for 'Modernity' is not a perfect equivalent to 'Actualité', the original title of the work.

One complaint must be made. In a book so small and unpretentious references on any large scale are not to be expected, but in the first twenty pages there are fifteen notes quoting relevant passages. On page 29 we have note 16 which gives an erroneous reference, and on page 53 we have note 16 again, this time correctly. There are no other references, although in at least two or three other places they would seem to be absolutely necessary. This piece of carelessness is a pity.

G.R.H.

PROPHET AND WITNESS IN JERUSALEM. By Adrian Hastings. (Longmans, Green and Co.; n.p.)

The purpose of this book is to show the way in which St Luke achieved and passed on his understanding of Christ; to help us to understand more fully the message of the third gospel and the Acts of the Apostles; to enable us to recognize the distinctive character of the way in which St Luke accepted and proclaimed our Lord as the Son of God.

There is, running throughout this book, an interesting core which to some extent does justice to its intention. The surrounding fruit however is, for the most part, flabby and tasteless. The theme appears to be packed out with whimsical and slightly sentimental background-speculation, which does not really add anything to the argument. The effect of this is made rather worse by the large number of 'academic'