

area after area of his thought. The first four chapters on the formation of Augustine's mind, on the liberal arts of his education and profession, on his first exploration of the paradox of human free choice under an omnipotent, all-seeing and unchanging God, on the 'philosophical society' of Cassiciacum, bear the marks of the pervasive influence of Plato, Plotinus and Porphyry. Augustine's ethics and his thinking about the place of works are dealt with illuminatingly in a chapter on 'vocation' and the monastic life.

The chapter on the *Confessions* is in every sense the centre of the book. Professor Chadwick confronts its structure, and makes of the (to modern eyes sometimes puzzling) final four books on memory, time and creation, the context for the whole Augustine undoubtedly meant them to complete: placing the record of an individual life in the microcosm of the human mind and the macrocosm of God's providential care for the universe. In the exploration of the Donatist controversy which follows we see Augustine's North Africa vividly; and we are shown why Augustine came to see schism as more serious for the Church even than heresy. The pattern of microcosm and macrocosm in Augustine's thought is brought out again in the chapter on 'Creation and the Trinity'; his world mirrors the Creator. Here, lucidly and adroitly, the author covers the central problems of exegesis (can Genesis be literally true?) and the comparison with Platonic science.

Two great themes matured in Augustine's thought into his old age: that of the working out of God's purpose in history to bring his own people safely into the heavenly city; and that of his irresistible grace working upon his chosen ones to make of their nature what it was meant to be. The last two chapters deal with the writing of *The City of God*, with glimpses of argumentative and erudite pagans and of political realities; and with 'nature and grace'. Augustine's respect for the mystery which baffles human understanding of why things happen as they do, and why some love God and others do not is balanced against the honest attempts to make sense of what he could which are always characteristic of him.

Everyone knows that Augustine came to consign unbaptised babies to hell, that he believed in the end in a rigorous predestinationism, that enough of the Manichee lingered in him to make him pessimistic to the last about human nature, that in the second half of his life he disparaged the sexuality which had been very important to him in his young manhood. These nettles are grasped. Critics of the school of the Enlightenment are allowed their say. It has to be acknowledged that not all Augustine's views have been 'received' by the mind of the Church. But it is very clear in these pages that Augustine would have been a congenial person with whom to spend long days of discussion at Cassiciacum, and indeed at any time during his life. The reader will frequently be astonished by how modern all this is. Augustine's thoughts about human sexuality, sensitively handled here, are the common anxieties even of our own age; the Donatists of North Africa in their contest with the Catholics recall what it is like in Ulster with appalling clarity. Augustine's perceptions of the human condition are as fresh and apt as when he wrote them.

To say that this volume does him justice is to pay it the highest possible compliment.

G.R. EVANS

LOGIC: AN ARISTOTELIAN APPROACH by Mary Michael Spangler OP. *University Press of America, Lanham, New York & London, 1986. Pp. viii + 261. \$16.75 (paperback).*

Would that Ockham's Razor had been applied more vigorously to introductions to logic. But they go on multiplying without reason. Yet reason is Sister Spangler's business, and out of her experience as a teacher at Ohio Dominican College she has written this introduction to provide a clear presentation of the rules for correct thinking, with copious exercises for the college freshman and the senior pupil at school. The intention here is laudable and the programme familiar: three sections dividing logic, much as Aquinas

divided it, according to three activities of the human mind. Under simple apprehension she expounds the categories, the predicables and definition; under judgment, the conversion, obversion and opposition of propositions; under reasoning, the syllogism and fallacies. Pierre Conway OP has contributed an appendix on the concept and the proposition; the author herself, supplementary material, which includes that old Aunt Sally, the four-figure syllogism, a condensed version of symbolic logic, introducing some of the logical connectives and the use of truth-tables with Russell's symbolism, and an account of sorites illustrated with entertaining examples from Lewis Carroll's *Symbolic Logic*.

But all is not well. Apart from these belated concessions to the nineteenth and twentieth century, what is being offered under the guise of an Aristotelian approach is what Peter Geach has often castigated as the bad old traditional pseudo-Aristotelian logic. A crucial case is the talk of distribution of predicates, where, for instance, we are implausibly asked to construe 'Some men are not handsome' as 'Some men are none of the handsome things.' Fr Conway says firmly in his appended note that concepts are not classes. It is a great pity that this insight was not sustained in the author's account of predication. Aristotle himself recognised a radical difference between subjects and predicates, which was discarded in the later doctrine of distribution. There are other confusions too: induction is described in such broad terms as to cover the formation of concepts as well as principles; in the exposition of the categories and elsewhere the line between thought and expression is sometimes blurred. What are we to make also of an analysis of 'The octopus is extremely dangerous' that presents it as offending against the canons of the simple proposition by having two predicates and then leaves us in this plight without any explanation of the everyday complexity of the adverbial modifier?

For all the apparent confidence with which lines are drawn here, we may be left wondering whether that confidence is well-founded. Symbolic logic is relegated to a potted account in seven pages, as a kind of concession to weakness for those who wish to be 'spared the trouble of solving the argumentation on the mental level.' Forty years ago, a braver spirit pioneered the teaching of symbolic logic in the English Dominican Studium. Surely it is time now to take to heart Professor Geach's severe judgment on another putative introduction to logic: 'Those Colleges of Unreason where the pseudo-Aristotelian logic is presented as the only genuine logic, and those lecturers who would like to teach the philosophy of logic without having to learn any modern logic, may well thus have been supplied with a pretext for supine ignorance' (*Logic Matters*, Oxford, 1972, p. 70).

OSMUND LEWRY O.P.

PROTESTANTISM AND REPRESSION: A Brazilian Case Study by Ruben A Alves.
SCM Press Ltd., 1966, pp. xxxiii + 215. £9.50

Whatever happened to Rubem Alves? In the late 1960s he was one of the first of the new generation of Latin American theologians to attract the interest of the western world. *A Theology of Human Hope* was followed by *Tomorrow's Child: Creativity and the Rebirth of Culture* and his reputation was established. Unfortunately for him the Presbyterian Church of Brazil was moving in precisely the opposite direction and he was forced out of the Church. The account of this affair has been given elsewhere, and in this new book Alves makes no autobiographical references at all. Indeed the subject of the book is not peculiar to Brazil. In his Foreword the American theologian Richard Shaull claims that the book speaks directly to the situation in the USA where there has been an alliance of neo-conservative religious and political interests. In turn I should say that the book is relevant not only to the Americas, but also to the United Kingdom, not simply in the present situation in which a similar neo-conservatism is everywhere evident, but also to Northern Ireland.

Historically Protestantism in Brazil was a progressive force in education, the