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performing with technical accuracy the external expressions of the inner spirit. Because it can be shared by all, the Liturgy is in a sense the whole of life: "the mirror of the Catholic spirit in all departments of life."

Such is the generous view of the Liturgy presented in this book: not a code of regulations—bye-laws of public worship—but the social hierarchic life of a living organism which lives by a divine life; something itself, therefore, vital and divine.

But there is one drawback in recommending this book. The translation gives a general impression of lack of cohesion: it does not "flow," and reads more like a series of notes and jottings than a finished work. The editor's italicized sub-headings, though invaluable for reference, serve to intensify this impression. It says much for the cogency of the author's arguments and the wealth of his thought that he really *does* succeed in conveying his matter in spite of an unfavourable medium.

GERARD MEATH, O.P.

HISTORY AND BIOGRAPHY

SAINT AUGUSTINE OF HIPPO. By Fr. Hugh Pope, O.P., S.T.M., D.S.S. (Sands; 12s. 6d.)

It is easier to advertize than to criticize this book. One of its many excellencies, perhaps the chief, is, we think, its arrangement. The work is divided into nine essays in which the author presents St. Augustine to us from several angles whereby we get a better idea of the man, the teacher, and the saint than we could from a long unbroken narrative of his life and events.

The first essay deals with Roman Africa, the North Africa of St. Augustine's day, in its political setting, followed in the second essay by a description of Christian Africa, then one of the most populous and important sections of Christendom, yet utterly destroyed within a century of St. Augustine's death by those Vandals whose siege of Hippo brought such sorrow to the saint dying within its walls. Though the city which was the scene of his labours held out for almost a year after his death, and actually forced the enemy to raise the siege in 431, the defeat of the Romans the following year caused the abandonment of the place to the barbarians who so completely destroyed it that since then it has remained only a name. The present port of Bona lies a little more than a mile from the ancient site.

Though his very episcopal city thus disappeared at his death, yet Augustine remained and still remains a power never waning in Catholic life. Pope after Pope has lavished on his writings the highest praise and Clement XI in the early days of the eighteenth century styled him "the brightest light and the

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greatest doctor of the Catholic Church."

In the third essay Fr. Pope gives an account of the actual life of the saint, but the essays that follow all form an integral part of his biography, treating of Augustine as preacher, letter-writer, and defender of the Faith. The author answers the objection made by modern writers to St. Augustine's treatment of the mother of his son Adeodatus. They complain that he did not "at once marry his mistress on his conversion." Father Pope could, I suggest, have made his reply more telling by citing the *Confessions*, which tell us quite plainly that his partner in sin left him, presumably at the prayer of St. Monica, before there was any definite promise of Augustine's conversion. Monica, we are told, sought to reclaim her erring son by arranging for him a marriage with a suitable young woman; and his mistress herself voluntarily surrendered all claim on him for the sake of her own soul, and returned to Africa where she vowed her chastity to God. Augustine, although ashamed of his weakness in contrast to her strength of will, took to himself another mistress as his promised wife was too young for marriage.

In the eighth essay we are given an account of St. Augustine's part in the repression of the Donatists by force. Considering that these heretics not merely threatened the lives of Catholics but actually did murder some and treated many others, including bishops, with the greatest violence, the Catholic Bishops surely would have been guilty men and betrayers of their flock had they not called on the government, a Christian government, for protection and assistance in carrying out the services of the Church and safeguarding Catholics from molestation in attending to the duties of their religion. The marvel is that, guided by St. Augustine, the majority of the bishops (in 405) asked only that those convicted of violence should be punished with severe fines rather than the death penalty. "We felt," he wrote to Count Boniface, the Tribune of Africa, in 417, "that when frightened in this manner and therefore not daring to do as they had been wont, it would be possible to have Catholic truth freely taught and embraced; no one would be compelled to embrace it, but those who wished could do so without fear; for we have no wish to have false and pretended brethren." Earlier in the letter he admitted to the Tribune that the result of the government's repressive laws "was a crowd of genuine converts," and this has been urged as an inconsistency in the Saint's teaching. The reviewer in *The Tablet* says, "it reveals a conflict between his perception that enforced religious conformity is worthless and worse than worthless, and his gratification at certain immediate good results achieved by imperial edicts enforcing conformity upon the

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Donatists." Surely, however, there is nothing to be astonished at in the many genuine conversions of those brought to the knowledge of the truth at first unwillingly. But St. Augustine does seem to approve of this government coercion, for he distinctly says, "partly through people obeying God's admonitions, partly owing to others obeying the Imperial commands, all will be called to salvation, all will be recalled from destruction . . . Anyone refusing to obey Imperial laws enacted for God's Truth deserves severe punishment." The letter does at first sight seem to include more than one contradictory view; but the statement made in the latter part of the letter, which I quoted first, refers of course to the Saint's view in 405, which he certainly seems to have modified greatly, if not actually changed when writing to Boniface twelve years later.

Father Pope has indeed achieved a great work and not only the Catholic public will be grateful to him, but many sincere friends of St. Augustine outside the Catholic Church will undoubtedly welcome the volume. The publishers are also to be congratulated on the manner they have produced the book. The four maps at the end are extremely well executed.

WALTER GUMBLEY, O.P.

ST. DOMINIC AND HIS SONS. By Teresa Lloyd. For Boys and Girls. (Sands and Co.; 3s. 6d.)

Miss Lloyd has already proved conclusively, in her *St. Francis for Little Folk* and other works, that she has a more than ordinary gift of writing for the young mind. But she has given us nothing better than this bird's-eye view of Friar Preachers throughout the centuries. It was not an easy task that she set herself to do. It is a platitude to say that St. Dominic and his sons have not had the popular and easy appeal of St. Francis and his friars; and this is not merely due to the mythical tradition of the typical Dominican as an ogre of the Inquisition; it is due also to the fact that the devotion of the Order to Divine Truth in all its aspects has been unduly emphasized on its purely intellectual side, so that the Dominican Saints have seemed somewhat unhuman, or at any rate unhumane. Miss Lloyd has done much to restore the true balance. But the remarkable thing is that she has done this not only by the easy way of introducing very human and attractive facts from the lives of St. Dominic and his sons, but also by the difficult way of explaining in simple language the learning and living and teaching of Truth which is of the very essence of Dominican sanctity.

Miss Lloyd has chosen her subjects extraordinarily well. More than a third of the book is occupied with the story of St. Dominic himself, and the sweetness, the gentleness, the