

receive sufficient graces to be saved if they wish to be saved' (p. 19). But it was owing to Prosper's 'inability to free himself from the influence of the Augustinian predestination or election doctrine' (p. 17), that he failed to achieve this neat solution. That St Augustine culled his 'theory' of predestination and election from the writings of the apostle, the reader is left to his own researches to discover.

The offer, and refusal, and withholding of grace are spoken of as if they were gestures as obvious and finite as the offer, refusal and withholding of a second helping of something to eat.

The quality of the translation somewhat makes up for these failings. On the whole it reads very smoothly, at times perhaps a little pedantic, but at least it is genuine English and not that mongrel monster to which Latin writings are all too often thrown.

St Augustine's sermons on the other hand are endowed with a good general introduction and helpful notes, but the translation is singularly ill-favoured. 'Wherefores' and 'whereases' and 'with-respect-ofs' are almost as plentiful as in an Act of Parliament. The patriarchs did not simply have several wives each, they had 'a plurality of wives'. The heading of a section informs us that, '*Abstractly* the Church is both virgin and mother'. Granted the translator's plea that the subtleties of Augustine's Latin style and his play on words defy translation, this is no excuse for being unfair to the English language as well as to Augustine's rhetoric. The translation of sermons or speeches calls for as much boldness and imagination as the translation of poetry into verse; to be successful the translator must put something of his own style into the work. Here he has modestly, but not altogether wisely, refrained from doing so.

Nonetheless it is a useful book to read, for preachers as much as anyone. It illustrates for example Augustine's technique of having an armoury of favourite texts, and a few clear themes, and ringing the changes on them over and over again. Thus the single Epiphany theme, in six sermons, is the union of Jews and Gentiles in Christ the cornerstone, 'who has made both one'. This is the secret perhaps of how Augustine managed to preach those 1,535 sermons which the introduction assigns to him, the secret indeed of any effective preaching.

E.H.

ST PETER CHRYSOLOGUS: Selected Sermons;

ST VALERIAN: Homilies; Translated by George E. Ganss, S.J. (Fathers of the Church, Inc.)

The translation of the sermons of the Fathers, in which they addressed not the learned, but the ordinary Christians of their day, is quite the most valuable work which can be done by a series such as this. Those who have

the inclination or the capacity to study patristic doctrine as presented in theological and controversial treatises, are likely to have sufficient Latin to be able to consult at least the Western Fathers in the original. But this is not the case with the far greater number of people who could enjoy and profit from the reading of patristic sermons. Such a volume as this can be a pedagogue to lead Catholics back to an appreciation of the Scriptures; it can enable those (surely the majority) for whom the technical, arid, catechism statements of doctrine mean very little, to take in and savour the same doctrine put in language more biblical, more vivid, and more humane. Perhaps—who knows?—even the manualists and compilers of catechisms themselves may be induced by such publications gradually to water their deserts with a little more heavenly dew. Finally, in this and kindred volumes both priests and people have a standing reminder of what a sermon can and should be.

The translation is competent but uninspired, and it would read rather more smoothly if only it had not been so closely tied to the Latin build-up of the sentences, which gives the English an uncongenial rigidity.

E.H.

INDUSTRIALISM AND THE POPES. By Mary Lois Eberdt, C.H.M., and Gerald Schnepf, S.M. (P. J. Kenedy and Sons, New York; \$3.50.)

In Catholic social teaching the principle of subsidiary function applied to industry has meant the elaboration of the idea of the vocational group. This central point in the Christian programme of industrial reform was set forth in detail by Pope Pius XI in the encyclical *Quadragesimo anno*, and has been taken up widely in the U.S.A. under the name of the Industry Council Plan. A number of Trade Union and business leaders there have gone on record as supporting this idea, as have various organisations concerned with industrial peace. An Industry Council is a public body, composed of elected representatives of management and labour. Guided, but not dictated to, by government officials who are attached to it, it has power to fix wages, hours, working conditions, and prices for the industry concerned—and even, along with similar bodies from other industries, to regulate to some degree the entire economy of the nation.

It was a happy thought of Brother Schnepf and Sister Eberdt, both of them active in the field of social thought and work, to assemble all the papal texts which bear on Industry Councils, as well as on other social principles which refer indirectly to them. There is a minimum of commentary, just sufficient to link the exhaustive collection of texts. This is a job well done, and for some time to come will no doubt be the definitive collection of such material.

J.F.