

between souls that cleave together through that charity which is shed in our hearts by the Holy Ghost who is given to us'.

Augustine was not exceptional in having a character which needed and gave affection (though he did have this to an exceptional degree). And it is in this connection that this book may have a wider value. For those in whom, as in Augustine, friendship is a predominant trait, the way of sanctification lies precisely in the directing of their friendships towards God, not in the repressing of them. This is not easy to achieve; and it is a matter which must be approached with delicacy and balance. But in Augustine we see one who, under God, did achieve it; and in his writings we have his continuing guidance.

Apart, however, from his mother and his mistress, Augustine's close friends were all men. This is not surprising when one considers, first, that in his time women were still reckoned, even among Christians, to be of a lower status than men; and, second, that in view of his early life and his own character, Augustine resolved after his conversion to have as little to do with women as possible. But we must be careful not to draw a wrong conclusion from these facts. There is no hint that Augustine rejected the possibility or the propriety of friendship between man and woman. And nowadays, with the fuller recognition of the status of women, and the fuller development of the theology of marriage, we can place the whole of Augustine's teaching on Christian friendship at the heart of marriage, which we can then see as the fullest expression of that friendship that is possible on earth.

FABIAN RADCLIFFE, O.P.

IN THE BEGINNING. Some Greek views on the origins of life and the early state of Man. By W. K. C. Guthrie (Methuen; 18s.)

The main part of this book consists of a series of lectures given at Cornell University to a general audience; for more specialist readers, the text of the lectures has been supplemented by a considerable body of notes, giving references and much other valuable material, so that the book can be safely commended to readers of both kinds. It will, I think, be especially valuable to undergraduates, but at the same time deserves a much wider public. Professor Guthrie starts from the thesis that the particular value of Greek thought and civilization today is that classical Greece presents 'a microcosm, a small-scale working model of human society in all its phases' whence one may learn to understand more accurately modes of thought and historical processes which, though writ larger in the modern world, are essentially of the same kind; and he proceeds to exemplify this thesis by examining Greek ideas on the origins of the world and of man himself. This is one of the most fascinating aspects of Greek thought, but also one of

the most difficult to present intelligibly, since it concerns the speculations of many original, wide-ranging, and not seldom abstruse thinkers, represented to us in many cases only by fragmentary remains or the dubious testimony of later writers; it is thus no small achievement to have provided an account as free alike from obscurity and from superficiality as the present work.

Probably the most immediate interest of many will be the historical one (which Professor Guthrie calls his 'primary aim'), namely, to discover what theories were actually propounded; and in this they will not be disappointed. The varied parade of speculations, now acute, now bizarre, is presented with a clarity and attractiveness of style which makes the reader hardly conscious of the erudition implied. Beyond this historical account, however, lie the more general issues concerning modes of thought. Professor Guthrie shows, for example, that though the first great change, from myth to philosophy, may be clearly definable in theory, in the actual speculations of individual thinkers both modes of thought are often inextricably interwoven; and again that the apparently contradictory theories of the Golden Age and Evolution may be seen rather as the expression of different attitudes to the same evidence. Above all, he ends by emphasizing the basic cleavage between the naturalist cosmologies typical of the Pre-Socratics and the spiritual concepts of Plato and Aristotle. This cleavage he regards as a permanent characteristic of man's thoughts on these fundamental issues, still evident today in the contrast of Marxism and Christianity; and its persistence, he maintains, shows how difficult it is for the one side to convince the other by force of argument. A thought-provoking conclusion, this, and perhaps a reminder: *Non in dialectica complacuit Deo salvum facere populum suum.*

Altogether a most worth-while book.

DESMOND LEAHY

TRANSLATING HORACE. Thirty Odes translated into the original metres with the Latin text and an Introductory and Critical Essay by J. B. Leishman. (Oxford, Bruno Cassirer. Distributors Faber and Faber; 16s. 6d.)

This book is largely a practical implementation of the theory that, to present Horace adequately to English readers, not only his subject-matter, but also his verse-forms must be faithfully reproduced. Mr Leishman does however allow himself a wider range than this might suggest, and those equipped to read the original will find much more to interest than the mere consideration of the translator's craftsmanship in this presentation of a classical author by one who professes himself 'primarily a student and teacher of English literature'. The long and