

eighty'. ('Keep clear of Dominican tertiaries', seems to be the moral of that one.) St Joseph of Cupertino 'was so preoccupied with heavenly things that he would genuinely suppose a passing woman to be our Lady or St Catherine or St Clare'. And there is a certain Tom Lehrer touch about Sts Adrian and Natalia: 'Adrian . . . was put to death by having his limbs broken; his young wife Natalia managed to secure as a relic one of his severed hands, which she carried with her into exile'.

It must be said in fairness that there are also some excellent quotations from the saints' own words, and also scriptural texts well chosen for some feasts. But as a whole it is a book one does not know what to do with; you can't sit and read it through; the pictures are not really an interesting study by themselves, and the text is too slight and too uneven to be used for thoughtful or meditative reading. No doubt it would be 'the ideal gift' for someone.

ROSEMARY SHEED

THE IMAGE OF GOD, by J. E. Sullivan, O.P.; Priory Press, Dubuque, \$5.00.
ST AUGUSTINE, THE TRINITY, tr. by S. McKenna, C.S.S.R.; CUA, Washington, n.p.

It is as embarrassing to have to review the first of these books as it was vexing to read it. It is about the doctrine of St Augustine on the subject of the image and its influence. The author has clearly studied the matter very widely and acquired a genuine understanding of St Augustine's thought. But his transmitting of this to his readers is vitiated by two things: first he seems constantly to be trying to comprehend Augustine in alien categories. Thus on p. 148 he writes: 'Augustine has succeeded in integrating the whole of his teaching about the image of the one God with the doctrine of the image of the Trinity, but the process was not without great labor'. But to suppose, as this passage implies, that Augustine started off with two concepts, the image of the one God and the image of the Trinity, and set out to reconcile them, seems to me ludicrous; a sort of scholastic fantasia, which the African doctor (one of the changes on his designation which our author rings with faithful regularity) would have found extremely puzzling.

The second vice, most reprehensible in a serious theological work, is slovenly writing that would mislead if it did not startle, and occasional garbled translations that make nonsense of the original. Thus, p. 48: 'The manichaeon theoretical extreme with regard to the origin of the body and its relationship with the soul had a beneficial influence on the platonic tendency of Augustine's thought'. A pious interpretation of this odd statement is doubtless possible, but why should the reader be put to the trouble? There are two bad cases of mistranslation on pp. 18 and 19: Here is the second: 'If material things deceive insofar as they do not attain to that unity which they are constrained to imitate, we naturally approve them, for that is the principle from which all unity derives, and to resemble which all things strive, since we naturally disapprove all that departs from unity and tends towards an unlikeness to it . . .' Now can Augustine possibly

have said that we naturally approve material things deceiving? He cannot; what he says we approve is 'to resemble which whatever strives'; what the author has done is quote a long and highly involved conditional *clause* as if it were the whole conditional *sentence*. One's confidence in the scholarship of an author is strained by finding him doing such things.

The second volume is another in the series of Fathers of the Church Inc., which is presenting the Fathers to the English speaking world in the most austere possible way, without comment. Let the Fathers speak for themselves, seems to be the idea. Fair enough; but then the ten page introduction to this adequate translation of the *De Trinitate* would seem to be superfluous.

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