

the relationship between 'Church' and 'State' too much in terms of white and black. Too little attention is drawn to the subtleties of this relationship and it is not sufficiently emphasised that the struggle was not between two monolithic powers but rather a more delicate interplay of forces and personalities.

The biography is well laid-out and the chief episodes of Hugh's life and career carefully established. It is the more regrettable, therefore, that a number of factual errors have crept in. For example, in 1181—2 the Pipe Roll shows that £80 was allotted for food at Witham (and £80 for building works) rather than £20 as stated on p. 19 (an error also found in the introduction to the edition of the *Magna Vita*). The Carthusian house of Hinton (p. 9) was founded in 1227 after moving from Hatherop rather than in 1229, and Beaulieu (p. 99) was founded in 1204, after moving from Faringdon, rather than in 1202. The statement (p. 9) that Rievaulx had 300 lay brethren seems to be a misreading of the comment in the *Speculum Caritatis* that the total population of the abbey was 300 while about 25 years later there were said to be 500 *conversi* there. Again (p. 8) the number of *conversi* in a Carthusian house was limited to 16 by Guigo, though Peter the Venerable may have stated that the number was 18. Elsewhere there are several misleading statements. Thus (p. 27) the number of prebendaries at Lincoln was increased during the episcopate of Robert Bloet to 42, but a number of these were actually endowed by the king or other members of the laity, and the responsibility of the bishop for these foundations must be doubted. Fontevault (p. 42) was indeed a 'large benedictine nunnery', but hardly a typical one that could be compared with most Benedictine establishments for women. Finally, though any work which does not carry footnotes requires some measure of cross-referencing within the text, there are many needless repetitions. For example, does the reader need to be told three times (pp. 29, 40 and 80) that archbishop Baldwin died at the siege of Acre in 1190? These are stylistic infelicities which detract from the merit of this work.

For all that, this work will, it is hoped, bring the personality, sanctity and interest of this great monk and bishop to a wider public. In spite of some inaccuracies it is a useful introduction to its subject and will remain a readable and accessible commentary on Hugh's life for many years.

BRIAN GOLDING

AUGUSTINE BY Henry Chadwick. Oxford: Oxford University Press, 1986. Past Masters Series, Pp. vi + 122. £2.95 paperback. hardback £8.95

In this compact volume we are offered an intellectual biography of a man whose thought was always a reflection upon his own and other men's experience. Augustine was a theologian and philosopher in an age when those two disciplines were mingled as perhaps they have never been so intimately since. We are allowed to accompany him on a progress he wrote about as he made it; virtually every sentence in the book is Augustinian matter and the extent of the quotations vastly exceeds those actually marked as such. The mosaic of these quotations is full of a characteristically Augustinian life, and always highly readable. The book fulfils admirably its primary purpose of addressing non-specialist readers, but those who have been living with Augustine's thought for some time will find new insights and perspectives here. And although there cannot be room for a full account of the contribution Augustine's writings make to our knowledge of the social history of the day, there are plentiful glimpses of his world.

To be brought face to face with Augustine is to be brought into sympathy with what lies closest to the heart of Western Christianity. This book is an implicit vindication of Western Christian tradition. The author is frank about that in his introductory pages. But it is also to touch the meeting point of the Eastern and Western traditions. Augustine's Platonism is given due space here, with the influence of Cicero, Mani and at last of the words of Christ in forming his mind, and through the book as it shapes his assumptions in

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

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