

maintains the standards of the first. The essays, for the most part, deal with problems which, it is contended, arise from verbal muddles. Examples of this are Dr Wills' discussion of Hume's difficulties in terms of an ambiguity in the use of the word 'future', and Professor Austin's distinction between the questions 'How do I know that Tom is happy?' and 'How do I introspect Tom's feelings?' The essay by Dr Waismann is of fundamental importance by reason of his clear exposition of the distinction between statements of different orders. The essays as a whole illustrate the contribution that the linguistic movement has made in blowing away transcendental fog, and the growing concern of its exponents with traditional problems, while the tone of the essays is very different from the narrow dogmatism of the early Vienna school.

Professor Price's full-dress discussion of what we mean by sign and symbol, image and concept, is, as one would expect, clear, reasonable and laborious. Like his volume on 'Perception' it is a book that all philosophers will have to take seriously, but the issues it raises are too technical for more than a general recognition in this journal.

IAN HISLOP, O.P.

ST PROSPER OF AQUITAINE: *THE CALL OF ALL NATIONS*. Translated by P. Deletter, S.J.

ST AUGUSTINE: *SERMONS FOR CHRISTMAS AND EPIPHANY*. Translated by T. C. Lawler.

Ancient Christian Writers series, XIV and XV (Longmans; 25s. each.)

*The Call of All Nations* is a treatise on the mysteries of election and grace by a disciple of St Augustine's who was involved in controversy with the Semi-Pelagians. St Prosper follows his master even in the way he works out his theme in terms of sacred history. The calling of Israel alone among all nations is an example, or perhaps a type, of God's choosing of the elect out of the mass of all mankind. The bringing in of the Gentiles under the New Testament dispensation shows that Christ is the Saviour of all men, and that 'God will have all men to be saved' (1 Tim. 2, 4). Election of some, and salvation for all—that is the problem which the author confesses, with the apostle, cannot be fathomed. His treatise in fact is the statement of a mystery, not the solution of a problem.

The translator, however, in his introduction and notes gives the impression that for him the matters treated of are like a quadratic equation, which Augustine had set, under provocation from Pelagius, and which Prosper did something—not much—to solve. 'Augustine stated free-will and grace without attempting to reconcile the two as in later times theology would do' (p. 4). And how has theology done so? 'All men

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