

Blackfriars

Philosopher. Numbers of photographs are added, notably reproductions of famous pictures of the Baptism, Ordination and Death of the Saint, though the names of the painters would have added interest. A photograph is given of the ruins of St. Augustine's Church at Hippo, but we should much like to know on what the identification rests. The Encyclical *Ad salutem humani generis* fittingly closes the collection. The statement on p. 3 that Possidius attributed one thousand and thirty works to the Saint is misleading. Possidius' *Indiculus* consists to a very large extent of Sermons and Epistles, while the book of Eighty-three Questions is broken up into the various 'questions.' The actual 'Opera' enumerated by Possidius number ninety-three exclusive of Sermons and Epistles, and this same figure is given by Augustine himself at the close of his *Retractations*, 'Haec opera nonaginta tria in libris ducentis duobus me dictasse recolui' (*Retract.* ii, 67). As a matter of fact, he omitted some—e.g., the *De Unitate Ecclesiae*, while others are lost; the Opera actually given as authentic in Migne number one hundred and eight.

H.P.

ACTA HEBDOMADAE AUGUSTINIANAE-THOMISTICAE AB ACADEMIA ROMANA STI. THOMAE AQUINATIS INDICTAE, Aprilis 23-30, 1930. (Marietti, Roma, pp. 344; lire 25.)

Prefaced by the Encyclical *Ad salutem humani generis*, a series of valuable papers read and discussed during the week are here presented. The quality of the papers may be gauged by the names of the contributors. Cardinal Lepicier gives a brief account of the Saint's Life and Work; M. Gilson and P. Casamassa deal with St. Augustine's Philosophy; Fr. Boyer with his teachings on the moral life; M. Grabmann with the old problem: Whether a thing can be simultaneously believed and known; P. They with another familiar old discussion which once devastated the University of Oxford on the Unity of Substantial Forms. P. Garrigou-Lagrange discusses the relation between nature and super-nature according to St. Augustine; P. Sestili examines the Saint's proofs of the existence of God; P. Parisiis deals with his views on the union of soul and body; P. de Simone with the place accorded to sensible experience in Augustine's philosophy; finally, P. Xiberta with his views on Abstraction. The discussions which followed each paper must have added considerably to the interest evoked.

H.P.