

which is the way in which scripture itself is regarded and used. Even after explanation it remains perhaps easier to disregard the scriptural starting point, and enjoy St Augustine's shrewd, pithy, and humane comments on human behaviour and Christian doctrine for themselves alone. Of this there is enough to make the book useful and enjoyable. Whether St Augustine's Latin is quite so gay and colloquial as the English which Fr Hill uses to capture the modern reader is another question. He is for the most part successful, but on occasion should be more discreet; 'huckster' is surely not quite correct for the Latin *negotiator*, and the suggestions of 'heavenly huckster' are more suitable to Hermes than to Christ; the Word condescended to humanity, not to vulgarity.

BENET WEATHERHEAD, O.P.

THE PRESENCE OF GOD. By Jean Daniélou. A translation of *Le Signe du Temple*, by Walter Roberts. (Mowbray; 5s.)

This very moving little book does not merely contain exegesis, nor just patristic or sacramental theology, but makes use of all three to meditate with insight on the more and more marvellous modes of God's dwelling with men. The sign of the temple, then, is afforded by the cosmos, the temple of Jerusalem, the manhood of Jesus in both his physical and his mystical body, the soul of the believer: all is for man and his salvation, for him to be taken up in the train of the ascending Christ to the heavenly temple. As the author promised, 'the scriptures have yielded up some of their deepest mysteries'.

The translation is not very well done.

JORDAN VINK, O.P.

YOUR OTHER SELF. By Canon Jean Vieuxjean. (Newman Press; \$3.)

Canon Jean Vieuxjean is a professor at Louvain who is well known for a number of works on education and the direction of young people. These are published under the pen-name, and the pun must have been irresistible, of 'Jean le Presbytre'. The present work deals with the second great commandment. It is written with great insight and should prove most useful to those who make retreats and to those who give them. It is an excellent antidote to complacency. It will serve very well as an examination of conscience, both collective and individual. On page 41 the distinction between indifference, attachment and detachment is particularly noteworthy. In the same chapter over-possessive parents receive well-merited criticism. Chapter 20, 'Called to heroism', and Chapter 22, 'Be courteous', deserve special attention. The long quotations from Marcus Aurelius on page 96 will be of interest to many. The translation is done by Mr Richard E. Cross and