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pp. 186, 236, 248, 261); others are retained from the older work (see footnotes, pp. 244, 284). To the latter category belongs the misstatement that Luke is, "next to Paul, the most voluminous writer in Christian scripture" (p. 7; older book, p. 19). Unless one assigns Hebrews to Paul—and McLachlan does not—Luke's extant writings are more extensive even than Paul's. Elsewhere he accepts too blindly what he reads in others. On page 288 he quotes under (c) and (d) statements of Harnack which if tested would have been found incorrect. Similarly on page 14 he speaks of *ἀνατάξασθαι* as a current expression (following Wendland), while on page 77 (following Blass and Zorell) he assigns the word only two occurrences "elsewhere in Greek literature." As a matter of fact neither statement is correct. Nor is it true that Antipas was the only Herod to bear the title of Tetrarch (p. 30). The use of "agrapha" in the singular (p. 238) and the name "Seleucus Nicanor" (p. 12) can scarcely be blamed on the printer. The variation between "Antiochian" and "Antiochean" is unimportant, but the use of "Acts ii" for Torrey's "II Acts" and of "11-1 B.C." for Thackeray's "ii-1 B.C." is confusing. Also in dealing with the abbreviations for textual criticism carelessness is shown (e.g., pp. 99, 126, 292), in one case (p. 98) an "old German" version has been assumed apparently from Hort's *ger*, (i.e., a Latin codex Sangermanensis). In view of the emphasis laid upon textual matters these faults are not reassuring.

The beginner will not secure a clear and systematic idea of Luke's work from this volume and the scholar will not increase his knowledge by reading it. But the reader who is neither beginner nor scholar will find in it a number of interesting suggestions.

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### THE CATHOLICISM OF SAINT AUGUSTINE<sup>1</sup>

In the present study, more than in the two preceding volumes of the series,<sup>2</sup> Batiffol's tone is that of the apologist rather than of the disinterested historian. In fact, he has written definitely in opposition to Harnack and Reuter, who are frequently mentioned; against whom Batiffol shows Augustine was not "the father of Catholicism," but the child; not "the desperate sceptic seeking a last resort in Church authority," but the enamored admirer, who "loved what he believed." It is this trait in Augustine that Harnack and Reuter missed and Batiffol

<sup>1</sup> *Le Catholicisme de Saint Augustin*. By Pierre Batiffol. Paris: J. Gabalda, 1920. 2 vols., viii+276 and iv+278 pages. Fr. 14.

<sup>2</sup> The first of the series was *L'Église naissante*, 1909, now in the seventh edition; the second was *La paix constantinienne*, 1914, now in the second edition.

makes us see. The book is not a life of Augustine, nor even an introduction to his writings; it is just what it claims to be—"St. Augustine's Catholicism." The evolution of Augustine's ecclesiology is traced through his struggle with Manicheism, Donatism, and Pelagianism. The first conflict brings out his ideas on faith; the second, his ideas on church unity, sacraments, priesthood, apostolicity; the third, his ideas on grace, and incidentally on the relation of Africa and the whole Catholic world to Rome. To Augustine the "Church and Christ are one person" (p. 546), whose living authority is what we needed to make us sure—*securus judicat orbis terrarum. Non intelligendi vivacitas sed credendi simplicitas* is the source of that *consensio populorum atque gentium* which "holds" him (p. 16). Out of this "simplicity of belief" grows that "universal and robust custom" (p. 32), and *mores perducunt ad intelligentiam* (p. 52). This understanding of the "true faith," *quod antiquitus veraci fide catholica praedicatur et creditur per ecclesiam totam* (p. 492), is the gift of the *Magister intus*, without whose teaching the preaching we hear is but *inanis strepitus* (p. 63). The very bishops and doctors of the Church thus do but "retain what they have found, teach what they have learned in the Church" (p. 488). Here is the force of Augustine's "love of what is believed." Love leads to "the understanding of what was formerly only believed" (p. 62). And so "we do not remain in beastly infancy"—*ne in bruta infantia remaneamus* (p. 61)—but advance in knowledge as we advance in love of the true and good, not by "correcting" the former beliefs, but by "emending" them—*ipsa plenaria concilia saepe priora posterioribus emendari, cum aliquo experimento rerum aperitur quod clausum erat et cognoscitur quod latebat*—"as new experiences reveal what was hidden and teach what was unknown" (p. 38). He does not mean we believe without reason—*turpe est sine ratione credere* (p. 9), and yet *nemo nisi per amicitiam cognoscitur* (p. 535). He does not question the truth of Cyprian's *extra ecclesiam nulla salus* (p. 545), and that the sacraments are efficacious *ex se* unless infidelity be an obstacle to grace (p. 160), but he is careful to observe that there are "incredibly many" pagans, Jews, and heretics, who are "saved by prayer." *Hos coronat in occulto Pater in occulto videns* (p. 248). Batifol's book should be a beneficent contribution to the religious literature of our day, insisting as it does on what we so much need—more ardent love of the true and good to enliven our cold intellectuality.

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