

Sabah FERDI, *Augustin de retour en Afrique 388-430. Repères archéologiques dans le patrimoine algérien. Photographies de M.C. CHERIETT*. Fribourg (S.), Editions universitaires – Tipasa (Algérie), Musée de Tipasa, 2001. (175 pp.; 1 carte; 116 photographies). 48 SFr. ISBN 2-8271-0895-X.

Ce livre est un album d'images commentées avec présentation et description des monuments, sites et paysages de l'Afrique au temps d'Augustin. Le but de l'auteur est de faire visiter, de façon suggestive, le milieu au sein duquel Augustin a vécu après sa conversion au christianisme et son retour en Afrique. Dans l'introduction l'auteur décrit, entre autres, l'organisation administrative et ecclésiastique de l'Afrique romaine ainsi que les trois cités: Hippone, Carthage et Rome. Le chapitre le plus important et longue est consacré aux voyages d'Augustin sous le titre "les déplacements" (pp. 33-145). Les missions d'Augustin évêque l'ont conduit en des lieux et selon des itinéraires qui recouvrent l'ensemble de l'Est algérien et une partie du centre de l'Algérie d'aujourd'hui. Il est certain que la plupart des villes et des sites ont été vus ou visités par Augustin. Mais il est aussi évident qu'il n'a pas été partout. Nous n'avons pas de preuves, par exemple, qu'il connaissait Djemila (Cuicul), Timgad (Thamugadi) ou Tipasa (Tipasa). Mais l'ensemble des photographies nous donne une bonne impression des villes de ce temps. L'auteur nous offre en outre de brèves notes historiques pour chaque ville. Les deux derniers chapitres traitent de l'environnement culturel en du souvenir d'Augustin à Hippone (pp. 147-165). Je ne peux que recommander vivement cet album à nos lecteurs.

T.J. van Bavel

Sharon M. KAYE – Paul THOMSON, *On Augustine*. Wadsworth Philosophers Series. Belmont (USA). (83 pp.). ISBN 0-534- 58362-8.

This book provides a brief insight into several ideas of Augustine. We will enumerate the problems treated. First we meet those regarding theodicy, such as evil, determinism, free will, the great chain of being, divine culpability, grace, original sin, divine morality. Under the heading "knowledge" we find the following themes: scepticism, the *cogito*, innatism, empiricism, illumination, perception, the ontological proof, science. Problems regarding the inner man are: trinity, the subconscious, mental language, time. A last field of ques-

tions encompasses ethics and political theory: the two cities, *caritas* and *cupiditas*, enjoyment and use, voluntarism, culture and education, political pessimism, justice, the state as penal order. The impression that this little book leaves is very ambiguous. It contains interesting remarks, as far as it shows the highlights of Augustine's contribution to Western thought: the ontological argument, the *cogito*, the theories of time, language and knowledge, the existence of the subconscious, and, most importantly, the notion of will. However, its brevity has also serious disadvantages. The danger is that the reader is not sufficiently put in contact with Augustine's texts, but much more with the opinion of his interpreters. The authors blame Augustine not only for leaving his work inconclusive and rambling, but also for not regarding philosophy as the queen of the sciences. I would like more room for the student to form his or her own opinion.

T.J. van Bavel

John D. CAPUTO, *On Religion. (Thinking in Action)*. London-New York, Routledge, 2001. VIII-147. Hbk 30 \$. ISBN 415-23332-X.

Religion is love of God, who is a reality beyond the real. How is religion still a source of inspiration, even after the death of God? Caputo's intention is to explain and to show the truth of the statement of J. Derrida "religion without religion". In my own words: the first "religion" is a deed, the second time it is a structure. Caputo writes: God is a deed, not a thought; God is a question, not an answer. There is a deeply religious element within us all, with or without religion. In his discussion references are made to many modern philosophers: Nietzsche, Kierkegaard, Hegel, Heidegger, Descartes, Wittgenstein. Even two films, *Star Wars* of George Lucas and *The Apostle* of R. Duvall, are analyzed.

More important for the readers of this review is that this little, well-written book is strongly based on some ideas of Augustine, such as the question "What do I love, when I love my God?"; The only measure of love, is love without measure; Our hearts are restless; We do not know who we are; I have become a question to myself; There is a learned ignorance (*docta ignorantia*); Love drives our search to know (*fides quaerens intellectum*); Doing the truth (*facere veritatem*); In the Kingdom of God, the insiders are out, while the outsiders are in. Therefore, the author calls his book a post-modern repetition of Augustine. Caputo considers the impossible as the stuff of which religion