

revise them, not so much as literary revision, ~~but~~ as a revision of thought, in order that when anyone would read any of his works, they would see-- be able to see just what he really thought at the end of his life. So he started with his early work, and he went right through and he wrote what he called his "Re Tracotionis(?)"^X. Now we tend to think of that as being retractions, but it isn't. It isn't "re^{so}tractionis"; it is retrapationis. It's not "retractions"; it's "revision". In the course of revision, there were naturally some retractions. He starts with his ~~real~~ very earliest work, and goes clear down and tries to show where there is an idea which he has subsequently decided is wrong, or where there is an idea ~~wher~~ which he didn't express very well, and he would like to guard ~~he~~ his words ~~against~~ ^{went} misinterpretation and misunderstanding. And so he ~~went~~ ^{went} through, and this gives us an interesting list of all he wrote. He didn't have time to go through his ~~let~~ letters and to go through his sermons, of which hundreds were published, but he did go through all of his major works, and he tells us about just which parts of them he would revise somewhat, what he would possibly change, what he would guard against misunderstanding, and ~~of~~ what he would especially stress now. And that is useful, to have a man's judgment of all his works, given toward the end of his life. I havd not mentioned in this brief sketch of his activities--I mentioned his major controversies, but I didn't mention his controversy with the pagans, which of course went on all through his life, but of which the outstanding accomplishment was the publication of his great book, "The City of God". All his life he was interested to show the pagans that they were wrong, and that Chris/tianty was right, and that paganism was no mere theoretical thing in his day. No doubt that there were scores of people who were ~~of~~ still adoring the ancient gods, and the thing came to a head with the fall of Rome in 410, when, as we noticed, the city of Rome was sacked and plundered by the Goths, and a great amount of booty taken away from the people, and naturally a good ~~deal~~ bit of envying _____ 12 1/2 down to the people, although the Goths, being Arian Christians, and quite sincerely so, spared the churches, and spared anyone who was taking refuge in