

reveal Rimbaud's essential peculiarity. He was much happier, apparently, as a trader and explorer, than he had been in the society of poets. One can only conclude that his life in Abyssinia was a more satisfying form of therapy than poetry had been. The life that he led out there strikes us as having been intolerably dreary, but if it allowed him to salute the essential beauty and truth that require no expression, one almost feels that he belonged among those great Renaissance figures who were equally at home in a variety of media. Given the accent on experience, there is no reason why real life should not be a satisfactory substitute for poetry, and even accepted as a form of art.

GEOFFREY WEBB

NOTICES

APPARITIONS, by M. Lochet, is one of Desclée de Brouwer's series, *Présence Chrétienne*. It is aimed at helping others towards a deeper appreciation of the spiritual significance of the more recent apparitions of our Lady. Other recent titles in the same series are: APPRENONS A LIRE LA BIBLE, by Pius Parsch, TOUS FRÈRES, by Henri Le Sourd, MARTHE, MARIE ET LAZARE, by Thomas Merton, and LE SEIGNEUR EST PROCHE, by Mgr Richaud.

One of the first titles in Messrs Longmans' excellent 'Men of Wisdom' series is reviewed above. Also appearing at the same time were BUDDHA AND BUDDHISM, by Maurice Percheron, SAINT PAUL, by Claude Tresmontant, and MASTER ECKHART, by Jeanne Ancelet-Hustache (each 6s.). From the same publisher come: THE SACRIFICE OF PRAISE (10s. 6d.), a useful introduction to the meaning and use of the Divine Office by Vilma G. Little; LIVING LANGUAGES IN CATHOLIC WORSHIP (15s.), by Cyril Korolevsky, the original French edition of which was considered in the course of an article in the February 1957 number of BLACKFRIARS, the writer characterizing it as 'almost an essential preliminary to any discussion of "vernacularism" since it gives us for the first time a reasonably short but scholarly account of the use of vernacular in the whole Church throughout its history'; SACRAMENTS AND WORSHIP (15s.), the promising first volume, edited by Paul F. Palmer, S.J., of a series of 'Sources of Christian Theology' in English translation; the sixth volume of THE ANCIENT CHRISTIAN WRITERS series in a new pocket format (10s. 6d.), providing James A. Kleist's translation of the *Didache*, the Epistles of St Barnabas and of St Polycarp, the Martyrdom of St Polycarp, the Fragments of Papias and the Epistle to Diognetus; volume one of THE SUNDAY SERMONS OF THE GREAT FATHERS (16s. 6d.), translated and edited by M. F. Toal, which gives a handful of complete sermons from the Fathers as well as the

relevant passages from the *Catena Aurea* for all the Sundays and important feasts from Advent to Septuagesima; THE GOSPEL ACCORDING TO SAINT MATTHEW (9s.), which completes Fr Martindale's brief, inimitable commentary on the four Gospels in the Stonyhurst Scripture Manuals; and two little books by Romano Guardini, BEFORE MASS (8s. 6d.) and THE LIVING GOD (9s. 6d.; this volume also contains THE ROSARY OF OUR LADY), both of which exhibit this writer's rare gift of speaking simply yet profoundly on the basic things of the Faith.

Three interesting additions to the 'World's Classics' (Oxford University Press) are Conrad's VICTORY (8s. 6d.), an anthology of MODERN IRISH SHORT STORIES (7s.) selected by Frank O'Connor, and SELECTED STORIES (8s. 6d.), sixteen of Henry James's shorter pieces showing his developing complexity and his interest in the themes of international and artistic society, phantasy (including ghosts and horror) and the 'social animal'.

Among 'revised' titles in Everyman's Library (Dent) now appearing in the larger format, are a new selection of STORIES, ESSAYS AND POEMS (10s. 6d.) of Hilaire Belloc, made and introduced by J. B. Morton, and THE AENEID of Virgil (8s. 6d.), translated and annotated by Michael Oakley, with an introduction by E. M. Forster. For his translation Mr Oakley uses an interesting new verse-form, introduced by himself and the late S. O. Andrews in their joint translation of the Everyman *Iliad*, consisting of a five-stress line like classic English blank verse, but whose basic rhythm, like that of Vergil's own verse, is dactylic. That this is a measure of great promise in conveying the spirit and movement of Greek and Latin heroic verse is amply demonstrated in the present faithful and accurate translation.

One of the more recent of Messrs Bowes and Bowes's 'Studies in Modern European Literature and Thought' is reviewed above. Other recent additions to the series are: BERGSON, by Ian W. Alexander, HEIDEGGER, by Marjorie Grene, CLAUDEL, by Wallace Fowlie, and MARTIN BUBER, by Arthur Cohen (each 10s. 6d.).

THE THIRD ORDER OF SAINT DOMINIC, by Daphne D. C. Pochin Mould (Dominican Publications, Dublin, 2s.), is a much-needed little work of some sixty pages explaining the meaning of the Tertiary Rule and giving a brief résumé of the development of the Third Order.

For those who are caught up in the current enthusiasm for childhood biography, Geoffrey Dennis's TILL SEVEN (Eyre and Spottiswoode, 18s.) can be recommended as an appealing chronicle of early memories.