

their theme under the following headings: *Childhood; Life of the Poet; Nature; City; Mystic Vision*. Mr Fowlie sheds considerable light on the interconnection of the successive images of which each *Illumination* is composed and makes interesting suggestions about their possible source.

It is very useful to have the complete text in French and English, as well as the commentary, although Mr Fowlie, by giving an absolutely literal translation, has sacrificed the literary quality of the original so that it is scarcely possible, in the English version, to appreciate the poet who regulated the form and movement of each consonant and tried to invent 'un verbe poétique accessible, un jour ou l'autre, à tous les sens' (*Alchimie du Verbe*). Indeed, this version often shows that literal translation is not even necessarily accurate. It is a little surprising to find Beaumarchais' cheeky page Chérubin transformed into Faunteroy (pp. 176, 177); in *Mouvement* (pp. 214, 215) surely 's'isole sur l'arche' should have been rendered 'withdraws into the ark', especially in view of the 'lumière diluvienne' earlier in the poem.

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NOTICES

SELECTION 1 (Sheed and Ward, 15s.) is the first issue of 'a yearbook of contemporary thought'. It includes material from periodicals not always easily available to the general reader, and such contributions as Professor Evans-Pritchard's (on Nuer religion), Fr Victor White's (on 'The Scandal of the Assumption') and Josef Pieper's (on 'The Reign of Antichrist') are examples of the catholicity of the editors' selection and of the permanent value of this new enterprise.

ST ATHANASIUS ON THE INCARNATION (Mowbray, 7s. 6d.), translated by an Anglican Sister, first appeared during the war, and a new and revised edition of this basic Christian text, with an introduction by C. S. Lewis, is very welcome.

THE CONQUEST OF DEVIL'S ISLAND (Max Parrish, 10s. 6d.) is an account by Charles Péan of the work of the Salvation Army among convicts in French Guiana. It is a remarkable record of Christian charity and of the unrelenting efforts of a great organisation in bringing to an end the inhuman conditions in the notorious penal settlements which for so long dishonoured the name of France.

THE STORY OF THE TRAPP FAMILY SINGERS (Bles, 16s.) describes the story of an impoverished Austrian family which found a new life in America as a band of singers. *Cor unum et anima una* is the motto of this happy family, united in faith and music, and the author, Maria

Augusta Trapp, gives a delightful picture of their life and the religious strength which has sustained it.

THE CONFESSIONS OF JEAN-JACQUES ROUSSEAU appears in a new translation by J. M. Cohen (Penguin Classics, 5s.), and provides afresh the evidence of Rousseau's genius and of its disturbing impact on a new world he did so much to influence.

TEACHING AS A VOCATION, by M. Pauline Parker, I.B.V.M. (Burns Oates, 9s. 6d.), is described as 'A handbook for Catholic teachers' and is a sound and realistic guide. Principles are firmly stated, but their application in a modern environment is not avoided, and the book should be useful in training-colleges to help in the process of distinguishing the educational wood from the trees of the syllabus.

LETTERS TO A NURSE, by John McKee (Glasgow; John Burns, 7s. 6d.) is not a guide to hospital etiquette: it is a simply and humorously written piece of Christian apologetic which should be valuable for anyone who has a job in the modern world and wants to know some of the answers to the problems it creates.

THE TRIDENT, the annual review of the Britannia Society at the University of Fribourg, Switzerland, reappears this year for the first time since the beginning of the war. It contains articles on various aspects of Newman's work, and the contributors include H. Francis Davis and Charles Journet. Copies are obtainable from the Catholic Records Press, Exeter, price 2s. 6d.

CORRIGENDUM

The review of Professor Dodd's *Interpretation of the Fourth Gospel* in the last issue of BLACKFRIARS contained a seriously misleading printer's error. The sentence on page 362, line 7, should read: 'For instance, in the discourse on the Bread of Life (ch. vi) a Christian would easily see the reference to the Eucharist: the non-Christian would not see *that*, but would eventually be brought so far as to see that some form of union between the disciple and Christ was meant, without understanding the mode of establishing it'.