

It was a happy idea of Patrick Carnegy's to produce *Christianity Revalued* (Mowbrays, £1.95)—a selection of some of the best *Times* Saturday religious articles of 1966-73, all attempting in very different but always lucid ways to speak to 'the doubts of disinherited modern man'. Their authors include men as unlike as Caird, Hebblethwaite, Ken Leech, Moule, Harry Williams and Zaehner.

W. H. Griffith Thomas's *The Holy Spirit of God* (Church Book Room Press, £1), first published in 1913 and reprinted in the Evangelical Classics Library, is relevant for us because it expounds one often-forgotten but still widely prevalent protestant view on the Spirit that cannot be reconciled either with Catholic dogmatic development theory or with Quaker-type mysticism.

Michel Rondet's *Choix et Discernements de la Vie Religieuse* (Cerf, Paris, 28F.), the result of a series of discussions with novice mistresses, considers how religious should learn to discern the demands of the Spirit and exercise their new-found liberty in the Church today. A good example of French Jesuit piety—if one likes that sort of thing.

The new edition of the popular *Oxford Bible Atlas* (O.U.P., £2.75), which first appeared 12 years ago, takes account of recent archaeological advances and is better illustrated.

Now, with the appearance of *The Origins of Pragmatism* in paperback (Macmillan, £2), all A. J. Ayer's important works are available cheaply. This study of Peirce and William James (one of the few recent studies of the latter's philosophy) comments ably but patronisingly on their theories on the nature of 'belief'.

C. G. Jung's late book on the plight of the individual in the modern world, *The Undiscovered Self*—in which he says 'Reason alone does not suffice'—has gone into paperback (Routledge, 70p).

In *Everyman's Odyssey* (Gregorian University Press, Rome, for Seattle University, n.p.) John Navone, who writes in this month's *New Blackfriars*, examines 7 plays—by Thornton Wilder, Tennessee Williams, Ignazio Silone, Eliot, Miller and Greene—as modern myths about man's quest for personal integrity. Originally written as background material for seminars, these studies will almost certainly be disliked by the lit. crit. Establishment, but they are stimulating and perspicacious.

Craig R. Thompson's edition of St Thomas More's *Translations of Lucian* maintains the hitherto high standards of the Yale Edition of More's complete works (of which this is Vol. 3, Part I, £6.75). These Latin versions of Lucian's attacks on superstition, fraud and hypocrisy (and More's Preface to them) anticipate the thinking behind *Utopia*.

Pamela and Harold Silver's *The Education of the Poor* (Routledge, £3.95) is a history of one typical London school founded by the Church of England in 1824 and still open today. It relates the school's history to that of London and the church, and changes in society and educational policy. A unique case-study of 'denominational education'.

Rambling, untidy but full of fascinating information, Thomas Acton's *Gypsy Politics and Social Change* (Routledge, £5.95) traces the development of ethnic ideology and pressure politics among British Gypsies from Victorian reformism to Romany nationalism. Acton argues that the adoption of particular racial stereotypes as categorisations has made some influential sociological studies of Gypsies misleading. A book that anybody interested in the problem of understanding minority groups in modern society should at least look at.

Ross V. Speck's provocative book about communes, *The New Families*, reviewed in *New Blackfriars* 10.73, is now in paperback (Tavistock, £1.25).

New titles in Perspectives on Work, Welfare and Society, the series of Sheed & Ward introductory booklets (each 40p) with a 'broadly left-wing standpoint', are Simon Clarke's *The Development of Capitalism and Problems of Growth in the Third World*, Marjorie Mayo's *Underdevelopment and Class*, Mavis Maclean's and Dexter Whitfield's *Housing*, and Diana Marquand's *Crime: Causes and Treatment and Punishment: Legislation and Procedure*. The first three surely try to grapple with too much in the space (but the Marxist critique of academic sociology in the third is instructive); the less ambitious last three are sound and informative. Sheed & Ward have also put into paperback Helder Camara's powerful *Church and Colonialism* (£1.20).

E. G. Parrinder's long-established background study *African Traditional Religion* (Sheldon Press, £1.50; 65p paper) has been updated.

Recent noteworthy Faber paper covered editions include a revised edition of Robert Donington's fascinating *Wagner's 'Ring' and its Symbols* (£1.40), with many detailed changes in the text and a new introduction which argues 'the impossibility of contriving symbols': *Ulysses on the Liffey* (£1.50), Richard Ellmann's masterly interpretation of the Joyce novel; T. S. Eliot's *Collected Poems 1909-1962* (£1.20) and a new edition of his play plus Coghill commentary, *T. S. Eliot's 'The Cocktail Party'* (£1.20; £2.95 cloth); last—and maybe the most intriguing, for it seeks to give us access to a world profoundly different from ours, with a wholly different mode of poetic feeling—*The Classic Anthology defined by Confucius* as re-created by Ezra Pound (£1.25).