

pressure. This is followed by a brief account of his works, and then by a chapter headed 'St Augustine the man'. It is here that we expect to find M. Marrou's finest insights into the character of his subject, a man shaken to his inmost depths in the course of the spiritual pilgrimage he has gone through; and this expectation is certainly not disappointed. The hints on the salient features of Augustine's thought—there is, wisely, no attempt made to devote a special chapter to this—are firmly placed in the personality and experience in which they are rooted. How very far this book is from the hagiographical tradition which little books are so often prone to follow can be gauged from M. Marrou's frank and fair-minded insistence on the rigidity, almost inhuman at times, of some of Augustine's views, adopted in the course of controversy and dictated by the pressure of polemic. Some sixty pages are devoted to a selection of texts from St Augustine's writings, long enough to give the reader some notion of a few Augustinian ideas, short enough not to allow him to rest content with them but to whet his appetite for more. These are translated by Fr Edmund Hill, in the incisive, lively and yet accurate English which is so rare in translations of theological and devotional texts. A final and necessarily inadequate chapter traces St Augustine's influence 'through the ages'; and while M. Marrou's scholarship and historical sympathy are never in question, inevitably this falls short of the meatiness of the first part of the book. It must be added that M. Marrou has been as well served by his translator, Mr Hepburne-Scott, as St Augustine by his, and that many well selected but less well printed illustrations adorn the book.

R. A. MARKUS

RIMBAUD. By C. A. Hackett. (Studies in Modern European Literature and Thought. Bowes and Bowes; 10s. 6d.)

Most of us have been intrigued at one time or another by Rimbaud's renunciation of poetry, and Mr C. A. Hackett offers what may well be the real answer to the problem. For Rimbaud, poetry was a means, but not *the* means, of self-expression. He wrote for himself, not for a public. His poetic vision lasted for three years, at the end of which time he could say 'Cela s'est passé. Je sais aujourd'hui saluer la beauté.' *Saluer*, not 'transmute' or 'immortalize', but simply to recognize and reverence it existentially. The accent is on experience for its own sake. At the age of nineteen, on arriving at the furious conviction that he could not re-create the world, he substituted 'real' life for poetry, as a means for achieving the visionary end. Those neglected letters from Abyssinia, which Mr Hackett brings into an interesting final chapter,

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