

T. S. ELIOT. *The Design of his Poetry*. By Elizabeth Drew. (Eyre and Spottiswoode; 12s. 6d.)

In a useful study of Mr Eliot's poetry Miss Drew offers the student little new material but does put some order into critical ideas by treating the poetry as an organic living whole. We are shown a steady development and clarification of view and a pattern of thought corresponding to a pattern of life. This elucidation is achieved principally by the use of Mr Eliot's own notes and critical work and the study of the psychological research of Dr C. G. Jung. That is not to suggest that the criticism is either superficial or is replaced by psychological investigation. Mr Eliot's ego is left politely alone. But there is a massiveness and erudite quality about Mr Eliot's poetry which asks that its critics shall master the sources; and that is asking a lot. Unfortunately, and against the author's wish it would appear, one receives the impression from Miss Drew's study that Jung is the chief critical source. Jung is of course a very important source because he has done more perhaps than any other man to explain and co-ordinate the traditional images which Eliot uses. But the older sources of the images themselves need to be in the front of the mind because Eliot's poetry lies in the central European tradition, harking back even to its pagan roots; and the ancestry of his images can be traced through the *Apocalypse*, the *Pastor of Hermas*, *St Augustine*, *Dante*, *Piers Plowman*, *Rembrandt*. From that ancestry they derive much of their power and significance. This, however, is only one weakness in a good book and is due to unbalance rather than any critical inaccuracy. It would also have been interesting in a work of this sort to hear something of that little discussed problem of Eliot's poetry, namely, the unresolved puritanism that is revealed in some of the imagery, and which may be in part responsible for the restraint and the limits of his religious vision.

G.M.

THE ENGLISH CATHOLICS 1850-1950. Edited by Bishop Beck. (Burns Oates; 35s.)

Those who feel depressed by the slowness of the conversion of England or by the magnitude of the 'leakage' should read this book as a tonic. Here is a record of the steady growth and solid progress of the Church in England during the past century, in the face of difficulties more formidable than our own. Here is the counterpart to the great pageant at Wembley, less emotional, less moving perhaps, but equally impressive and more compelling. Whether one studies the progress statistically in the lucid articles of the Fr Morgan Sweeney, Denis Gwynn, or Bishop Beck, or pictorially in the photographs of noble churches and colleges, the sense of great achievement is equally strong.

There is scarcely an aspect of Catholic life that is not touched upon in this great survey, which is marked throughout by ripe scholarship and worthy English.

Fr Philip Hughes gives us a vivid picture of the state of the Church in 1850, a kindly, though not uncritical estimate of the outstanding bishops, while his opening chapter on the social changes of the century is a masterly analysis, acute, concise and eminently readable. Denis Gwynn deals with the appalling plight of the Irish immigrants and the great part they have played in the spread of the Faith. Archbishop Mathew writes engagingly of the clash between the Old Catholics and the Converts. Fr Humphrey Johnson, in an appreciation of Newman, discusses some of the grave intellectual problems that exercised the mind of the Cardinal, and which still await a solution. Canon John Bennett traces the origin and development of the heroic work done for the poor, the lame and the blind, a subject that might so easily have been overlooked in a book of this type. Naturally a large space is given to the struggle for Catholic schools, elementary and secondary, the amazing expansion of the teaching Orders of women, and the battle over the universities. The chapter on the Catholic Press by Mr J. J. Dwyer traces the fortunes of the better-known reviews and weeklies. Some of them are defunct, but most of them are still with us after a stormy century of struggle. The literary output of Catholic writers needed far more space than that allowed to Mr Edward Hutton, who has to select from an *embarras de richesses*. Many notable works such as the translation of the *Summa Theologica*, the Westminster Version of the Scriptures, the Bellarmine Series, and the mathematical works of Sir Edmund Whittaker, have been passed over in silence. Dom Edward Cruise, in his detailed survey of the Religious Orders, has found room for some delightful rapid sketches of outstanding figures of the past, including Frs Wilberforce, Jarrett, McNabb and Pope, to mention only the Dominicans.

Most Jubilee books are lavish and expensive but of little permanent interest. This one on the contrary is a valuable contribution to the history of Catholic England. But some Catholic activities have been crowded out. Scouting gets only a passing reference, and one would have expected some mention of Father Philip Fletcher and the Ransomers. Apart from literature, the arts receive scant attention. The Stage, which has always numbered many Catholics, is not referred to, nor the Catholic contribution to music and painting.

GODFREY ANSTRUTHER, O.P.