

The first chapter is given to 'Paradox' and the sense in which it is the language 'inevitable and appropriate' in poetry; ten chapters are given to discussion of the poems, what each says as a poem, 'What it communicates'; the final chapter, 'The Heresy of Paraphrase', sets out the generalisations which follow from the discussion of 'poems favoured in their own day and still admired by most critics'. The author suggests that Donne's poem being metaphysical and Yeats's poem modern, the intervening poems should be read as one has learned to read Donne and the moderns, and one should endeavour to see, in terms of a common approach what these masterpieces have in common rather than how they differed at different periods. The 'common goodness' which the poems share should be stated, not in terms of content or subject-matter, but rather in terms of 'structure' in the special sense in which the writer explains it.

Professor Brooks in discussing these poems in the light of his theory of structure has much to say that is new and interesting, and it is a refreshing, sometimes rather chastening, experience to read again poems so familiar as these under a fresh interpretation. He puts forward his views and arguments temperately and avoids dogmatism. Such a book should specially commend itself to those who do not subscribe to the view that in the long history of poetry there is no element that transcends the limitations of time, place and ephemeral conditions, and thus expresses what is universal for mankind.

J. J. R. BRIDGE.

LES INTELLECTUELLES DANS LA CHRETIENNE. (*Pax Romana*; 600 lire.)

This volume is a collection of the addresses given at a meeting held in Rome at Easter 1947 under the auspices of *Pax Romana*, which is the union of the federations of Catholic University Students of the world, founded in 1921. During recent years in various countries graduate groups were springing up in connection with the national federations of Catholic students. In England there is the Newman Association in the various university centres. It was at the XXth international meeting of *Pax Romana* at Eribourg in 1946 that plans were laid for the formal establishment of an international graduate section of *Pax Romana*. It was at the meeting in Rome in 1947 that the movement was actually established with the title of 'Le Mouvement International des Intellectuels Catholiques'.

The idea of the federation and consequent deliberate cooperation of such men throughout the Catholic world is indeed one that offers an enormous opportunity of influence in the world of thought and promises to be a great power for good. It is also the natural blossoming of the existing federation of the Catholic students, for after all most undergraduates do eventually become graduates and their training should fit them to form the intelligentsia and lead the movement of thought. Such a development was already envisaged

in the early days of *Pax Romana* in the late twenties and early thirties, when the present writer's own father (President of *Pax Romana* in 1928) was much concerned with the movement. But it is obvious that the majority of undergraduates after their graduation leave the university centres and scatter into the various professions and at that time it had hardly been possible to do more than make connection with those graduates who remained within the university. The plan, however, was gradually maturing and it was finally in 1947 that it came to fruition at the meeting of which the present volume is the record.

The volume includes seven discourses by eminent speakers, all dealing with particular aspects of international collaboration among Catholics on the intellectual plane, and is introduced by a preface outlining the ideal of the movement and explaining the nature of the meeting, by M. Millot of Fribourg in Switzerland, at the time president of *Pax Romana*. The book is presented in French and printed in Italy, but the various speeches are given in their original languages, with, however, a *résumé* in French of the discourses not given in that tongue.

The first address is that of Mgr Bernareggi giving in French the principles of the particular form of Catholic Action that is represented by the intellectual movement. The second is that of the Italian minister of public instruction, Guido Gonella (in Italian), dealing with the relation of national culture to international cooperation. The third, in Spanish, is by no less an authority than Fr Emmanuel Suárez, Master General of the Dominicans and one of the greatest living canon lawyers, on the historical development of the idea of the community of nations. This is a particularly important paper. The fourth lecture is on Christian Humanism by M. Maritain (in French), and the fifth is a study of the economic aspects of cooperation by Fr Gundlach, S.J. (in German). The sixth paper, in English, by the Irish ambassador to the Holy See, Joseph Walshe, emphasises the spiritual unity achieved by Catholicism, and the last discourse is that of M. Gilson (in French) in which he outlines the history and present state of cultural development within the Catholic Church.

SEBASTIAN BULLOUGH, O.P.

CATHOLICISME. Encyclopédie dirigée par G. Jacquemet. (Letouzy et Ané, Paris, 1949; n.p.)

It was Leo XIII who gave the impulse to the great modern Catholic intellectual renaissance, which in spite of two devastating world wars has continued to gather momentum. The three great Leonine encyclicals, *Aeterni Patris*, *Providentissimus*, and *Rerum Novarum*, have been the fruitful sources of the energetic revival of philosophy, theology, scripture and sociology.

In this work of intellectual revival the French Catholic *savants*, both clerical and lay, have played a very important part. In every