

of the Catholic body on the Standing Conference, the Statement should commend itself to all Catholics interested in youth organisations. It sounds a warning note both against undue encroachment on the part of the State as well as the danger of such organizations becoming ends in themselves and distracting from the central importance of the home and the responsibility of parents. However, the type of association envisaged in the Statement has but little in common with the Y.C.W. as described so sympathetically by Fr. Rochford. There can be very few people who by now have not heard of the Jocists and of the Y.C.W. in England, and they will find here that Fr. Rochford has drawn on the fund of his experience to explain both what it is and what it does. And this latter is important because the Young Christian Workers is essentially an active movement, and its object is to train leaders who will also be apostles. Their aim is to Christianise the whole of their working life, their comrades and their material surroundings. Information, while important, yields first place to *formation* which is acquired both in the Enquiry group, where the details of daily life are judged and appropriate action decided upon, and in action. The pen portrait of Jim (pp. 34-36) shows what can be done, and what is the hope of the workers for the future.

In these days of paper rationing and rising costs a word of thanks is due to the publishers for providing such excellent value for a shilling. One can do no more than wish it the widest possible distribution.

F.J.

POLITICAL THOUGHT IN FRANCE FROM SIEYES TO SOREL. By J. P. Mayer. (Faber; 8s. 6d.).

No thinker or writer of note is omitted in this tight-packed survey of nineteenth century political philosophy in France. One uses the word writer advisedly because it is remarkable how many political thinkers were also distinguished writers, like Sainte-Beuve, Hugo, Maurras. But Mr. Mayer has attempted something more than a bigger and better Home University guide to political thought, giving a hand-list of all the names. This is also an essay in interpretation, and, perhaps through the very wealth of quotation, it fails to achieve its object. Moreover the quotations themselves are very badly translated, and often distort or make nonsense of the point at issue. Some of the lack of continuity may be inherent in the matter itself, for nothing emerges more clearly than the inability of the French to compromise, to the extent that it is extremely difficult to classify thinkers in terms of schools. Mr. Mayer comes nearest the truth when he speaks of writers scattered throughout the century as belonging to a family, a family including such diverse members as de Tocqueville and Sorel.

F.J.