

difficulty, and I wonder whether in this case the writer's philosophical perceptions are profound and intense enough to carry all obstacles before them. Mr. Roberts has not yet mastered his discipline, he has not entire control of the power of concentration. It sometimes seems as if he were too conscious of a pale critical spirit watching his gestures from a corner of the picture.

Those poems which rejoice in most freedom are, to my mind, the group of mountaineering poems, and in particular *St. Ursanne* and *La Meije* 1937 :

Going down from the Aiguilles d'Arves, toward la Grave
 With sunlight on the corn sheaves, and the evening voices,
 The fields already ripe with autumn crocus,
 We said nothing, but saw the Meije rise up across the valley.

This verse in fluent correspondence with a lovely landscape is, I think, more satisfying than the slightly forced liveliness of *Temperance Festival*, or the lengthy wrestlings of the more 'thoughtful' pieces.

Mr. Roberts' book may not have reached the distinction of some 'philosophical' poetry, that of being useful as well as enjoyable. But enjoyable it certainly is, and it will be read by anyone who is interested in the ulterior development of the poetry of the 1930's.

FRANK PRINCE.

PERE LACORDAIRE. *Leader of Youth*. By M. V. Woodgate.
 (Sands and Co.; 3s. 6d.)

This short book on Père Lacordaire is not just a life of the great Dominican, for it attempts to portray three successive impressions of him corresponding to three periods of his life. Lacordaire the priest is the first of these impressions. The great event in this phase of his life was his conversion to the faith of his childhood when he renounced his study of law and certain fame as a lawyer, which his own ambition as well as his mother's had mapped out for him. 'And now that he had been taken back into the Church and had gained a gift surpassing any other, he must repay it with the greatest he could offer; he could not fall behind in generosity. He must be a priest and thus able to give to others the spiritual freedom which he had himself received' (p. 27). His association with Lamennais and his final triumph in the pulpit of Notre Dame bring this first impression to a close. The second period of his life was that of the Dominican; his noviciate, his ambition to restore the Dominicans to France, the return to Notre Dame and the great

cycle of sermons which he preached in Notre Dame and all over France, form the content of this picture. The last impression is that of the Headmaster; Lacordaire's work for the school of Sorèze, his influence on the boys and his work for the Third Order are all described. Miss Woodgate deserves credit for showing how these three stages in Lacordaire's life were not independent, but three periods of one great life; the Dominican life following easily from his priestly life, and his work as a headmaster being enriched by his knowledge of men which his experience as priest and Dominican had given him.

The sub-title of the book is 'leader of youth,' and the appeal which Lacordaire made on the young is brought out quite clearly by Miss Woodgate; his love for the young, his devotion for the new order of things which the Revolution had brought with it, his appeal to all classes in his sermons all over France, and his influence over boys in his later years at Sorèze, all are described in an interesting and sympathetic way with well-chosen extracts from some of his letters to young men which tempt one to read more.

The style is in keeping with the subject. A ponderous and laboured life of a man who was so alive and refreshing would be unwelcome; but this book is not only in keeping with the spirit of Lacordaire, but even succeeds in catching something of the drama of his life; the scene in the convent where the Archbishop offers him the pulpit of Notre Dame, his return to Notre Dame later in his Dominican habit, the effect of Lacordaire on the boys at Sorèze, these and similar events are told in a simple and direct way which succeeds in being dramatic by its very simplicity. Material unessential to the picture is left out and often many years are telescoped into a short space when occasion demands, and the general effect is in consequence of a refreshing and satisfying life of Lacordaire.

DANIEL WOOLGAR, O.P.

NOTICES

MARY OF NAZARETH. By Vincent McNabb, O.P. (Burns Oates; 5s.)

Anyone who knows Father McNabb's sermons or writings will expect to find treasures of thought and spirituality in a book by him on Our Lady, and there will be no disappointment in that respect. The present volume represents the collected thought of a lifetime on her for whom he has always felt a profound