

to offer. His 'Industrial Parliament', the separation of industry from politics and the institution of a self-governing body to control industry, is certainly desirable, and he has many shrewd and useful things to say about it. Although he elsewhere states the conditions for success, namely that it is 'only possible first, when there is a tolerable solution of the economic problem' (which he once offered in *The Two Nations*) 'and a wide distribution of property, secondly, when there is the acceptance of a general philosophy which teaches that there are other things more important than economics', he does not seriously develop that theme in relation to the human beings whose just individual and communal rights have to be secured before such vast centralised structures can be built on their bowed but rebellious backs. He mentions workers' co-operatives in industry only to imply that they generally have failed although there is a growing volume of evidence from abroad, notably of the *Communités de Travail* in France and the impressive achievements of the co-operative movement in Nova Scotia, which is due entirely to Catholic initiative. He scarcely mentions modern co-ownership at all, although of this too there is information available, from the C.F.T.C. and the UCE.ACT. and other bodies in France, from the writings of Henry Valder in New Zealand, even from this country—practical information far in advance of orthodox ideas of co-partnership. He does mention American developments in that direction but only to refute Mr Zilliacus and not to bring out the fundamental rightness and practicability of Catholic sociology which was the theme we needed from Mr Hollis. C.G.H.

THE WELL WROUGHT URN: STUDIES IN THE STRUCTURE OF POETRY.

By Cleanth Brooks. (Dennis Dobson; 10s.6d.)

The author is a professor in an American University and well known as a literary critic. In a series of essays, some already published in various journals, he propounds a new method of considering the essential nature of poetry. He deprecates the modern tendency to regard every poem as an expression of its age and as a work to be read in terms of its historical context, and would prefer to believe that poetry may represent something more universal than the particular values of its own time. In pursuance of this view he examines in terms of a common approach a number of poems taken in chronological order from Elizabethan times to the present. The poems are Donne's *Canonisation*, Milton's *L'Allegro* and *Il Penseroso*, Herrick's *Corinna*, Pope's *Rape of the Lock*, Wordsworth's *Ode on Intimations of Immortality*, Keats's *Ode on a Grecian Urn*, Tennyson's *Tears*, *Idle Tears*, and Yeats's *Among School Children*. Some of the quasi-interpretative headings to the chapters in which a poet is discussed—such as 'Keats, Sylvan Historian', 'History without Footnotes' and 'Yeats, Great Rooted Blossomer'—are of a kind that may be unfamiliar to many English readers.

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