

This might portend something new and exciting in the appraisal of modern literature, but seasoned readers of American criticism will know better (the book is largely a redaction of the author's major essays, making many of them accessible in England for the first time). The central thesis, a rationalization of intransigence, bears out what wiseacres and dilettantes have always felt—that the influential poets of the 'twenties made a botch of the revolution in poetry. Ezra Pound, for example, 'is merely a barbarian on the loose in a museum': the automatic charges of barbarism, decadence and wilful 'obscurity are all here, detailed and applied to show how some Americans, hopelessly corrupted by the Romantic view of life which they often detested, ended by wrecking English poetry.

Much of what Winters says could be allowed to stand. His exposure of the antinomies in T. S. Eliot's criticism is now almost a routine, and his account of Wallace Stevens looks temptingly like the truth. And if the defence is almost entirely an attack—and a fairly conventional kind of attack at that—it is, honourably enough, in the service of an intent solicitude for reason and civilization. A post-Christian with a *penchant* for Aquinas, Winters adduces Gilson and Valéry to illustrate the intelligence of our time at its finest and most coherent. It may be that they do. But so far as poetry goes, the claims we have quoted for the fugitive talents of these ladies are too extravagant for one to believe that Winters is at all sensitive to the real poetic needs, and achievements, of our time.

F. K.

PIERRE TEILHARD DE CHARDIN: His Life and Spirit. By Nicolas Corte, translated, and with an introduction, by Martin Jarrett-Kerr, C.R. (Barric and Rockliff; 15s.)

After the success of *The Phenomenon of Man* it is only to be expected that, in addition to translations of other works of Teilhard, there will be quite a spate of books about him and his thought. The publishers of this one are to be congratulated at least for being the first in the field. Appropriately enough, if we are in for a feast of Teilhardiana, M. Corte's contribution will serve as an *apéritif*—more exactly a cocktail. He himself says that 'a short book must necessarily move within relatively narrow limits'. But he contrives to give us, in the space of 115 pages, a biography of Teilhard, an exposition of *Le Phénomène Humain*, a survey of some of the destructive criticisms that had appeared prior to 1957 (notably the article by Fr Bosio, S.J., published in *La Civiltà Cattolica*), an account of the view of some of his more sympathetic critics and, finally, a chapter on the closing years of his subject's life. M. Corte is himself essentially *sympathique*. Curiously, the one feature of the system of thought that he cannot accept is the evolution of the Biosphere from the inorganic Barysphere: like a good old-fashioned vitalist, he feels the need for an infusion of *vita* to account for the animation of the 'dead' world of matter. There are those, of course, who would be content with a similar sort of process between Biosphere and Noosphere. The theory of the soul as ghost in the machine has an almost hypnotic appeal for

modern Christians. The translator has provided a text which flows easily and well, and has himself written a brief preface which is an interesting contribution to our understanding of the life and spirit of Teilhard.

BERNARD TOWERS

### NOTICES

GUIDE TO THE BIBLE is the first volume of an English translation of a useful introduction edited by A. Robert and A. Tricot (Desclée; 340 Belgian francs). The original edition of 1938 has been substantially revised: thus a completely new chapter on Inspiration has been provided by Père Benoit, and full account has been taken of the many archaeological discoveries which have of recent years so influenced biblical studies.

FAITH AND FACT BOOKS continue to appear at monthly intervals, and recent additions include an authoritative introduction to THE EASTERN LITURGIES by I-H. Dalmais, O.P., THE CHRISTIAN CALENDAR by N. M. Denis-Boulet and CHRISTIAN PHILOSOPHY IN THE MIDDLE AGES by Philippe Delhaye. Specially written for the English edition is Robert Speaight's THE CHRISTIAN THEATRE (8s. 6d., which is the price of each volume in the series), which provides a historical survey from medieval liturgical drama to T. S. Eliot.

THE FONTANA LIBRARY has extended its range by including paper-back editions of such important books as H. A. L. Fisher's HISTORY OF EUROPE (two volumes, 9s. 6d. each), Mario Praz's THE ROMANTIC AGONY (7s. 6d.), already established as a classic study of Romantic literature 'under one of its most characteristic aspects, that of erotic sensibility', and Bernard Berenson's THE ITALIAN PAINTERS OF THE RENAISSANCE (8s. 6d.), whose glory is necessarily somewhat dimmed by the inclusion of only a very few of the illustrations.

THE FAMILIES OF OUTREMER, The Creighton Lecture for 1959 (The Athlone Press; 4s.), reflects the special authority of Sir Steven Runciman, this time in considering the feudal nobility of the Crusader Kingdom of Jerusalem, 1099-1291. Another important lecture is that given by Professor David Knowles to celebrate the centenary of Lord Macaulay (Cambridge University Press; 3s. 6d.). 'More than any other writer of history he illuminates the men and the literature of the past not by analysis, but by the communication of his own intense appreciation.'

THE CATHOLIC MARRIAGE MANUAL (Hale, 21s.) is described by its publishers as 'the complete book of practical guidance and inspiration on every aspect of married life'. It is written by the Rev. George A. Kelly, Director of the Family Life Bureau of the Archdiocese of New York.

AND I SHALL BE HEALED (Heinemann, 21s.) is the account, written by herself, of Edeltraud Fulda's miraculous cure at Lourdes in 1950, officially recognized by the Church in 1954 only after long investigations. Written in the form of a day-to-day diary, it is a simple and sincere record.