

the essays under review. Readers of the thesis *Ideology and Utopia* will recall its influence and readily admit the necessity of an enlightened social consciousness if civilisation is to survive. The present work incorporates Dr Mannheim's earlier enquiry into the social dimensions of human thought and knowledge and takes the reader through an examination of the concept of *Welianshauing*. (Is the Entity designated by the latter given to us at all, and if so, how?)

Here a good use could have been made of the epistemology of the Schools and a methodological examination of historicism. Those who find the discussion of Competition as a cultural phenomenon a trifle banal may underline the reminder that Hegel discovered in dialectics the law that governed his own thought-structure simultaneously with the structural law of his time. And there is urgency today in Dr Mannheim's warning that mind and thought are more than the expression and reflex of various locations in the social fabric or that there exist more than mere qualitatively determinable functional correlations (with no possible freedom inherent in mind)—but that nevertheless it were an ill-placed 'mysticism' that would shroud realities in a romantic twilight where the light of rational cognition may penetrate.

With some reservations the late Professor Mannheim did adequate, and indeed admirable, work in the field of what his publishers call 'human thought in its relations with all the social forces impinging on the thinker'; but one questions the usefulness of attempting to embrace in forty pages the whole problem of the nature of economic ambition and its significance for the social education of humankind; and the chapter on the problem of generations is scarcely as useful as the two pages of bibliography appended to it. It remains only to regret Dr Mannheim's incomplete understanding of St Thomas's 'pre-existent *Ordo*' and of the Catholic bearing upon a 'time-less' philosophy.

J. F. T. PRINCE

THE GOVERNMENT OF THE CATHOLIC CHURCH. By E. M. Lynskey.  
(Kenedy and Sons, New York; \$2.)

This can be read with sustained interest and much profit by all. It is provided with an introduction by Professor Meng and a foreword by Professor Shuster, both, as is the authoress, of Hunter College. 'Their sole desire is to make available in handy format a brief, readable description of a complex institution that is loved by many, distrusted by others and fully understood by too few.' There are also many useful factual details and statistics. There is a good chapter on the foreign missions and their government. Perhaps some mention might have been made of the interesting development in the recent setting up of the hierarchy in South and West Africa, on the model of India and China. The average Catholic view of the Church is usually very limited and parochial. It is in fact a universal

supra-national society. Non-Catholics tend to think of it as a world-wide political institution, competing with the United Nations and the Communist Party. Consequently there is national opposition to close diplomatic relations with the Pope. This is to confuse his position as Vicar of Christ and head of the Church with that of an independent ruler of a sovereign state, the Vatican City. Though it may be legitimately questioned whether or not mutual diplomatic representation is politically advisable in any particular case.

A.F.

HOLDERLIN. His Poems translated by Michael Hamburger; with a critical study. (Harvill Press; 18s.)

HOLDERLIN. By L. S. Salzberger. (Studies in Modern European Literature and Thought.) (Bowes and Bowes; 6s.)

The first of these books is admirably well produced, and the fine printing of both the German and the English text of the poems is a real pleasure to the eye. Mr Hamburger's sensitive and scholarly translations should do much to make this difficult but rewarding poet better known among us.

Like most of the German Romantics, Hölderlin was deeply concerned with philosophical and religious problems, yet in the end the world he created in his poetry was a private universe, an Atlantis that he called Greece. His mythology is personal, and often confused by the use of familiar names with a strange connotation. This is especially true of his use of the name of Christ. Yet his poetry may be enjoyed for the passionate intensity with which his melodious words probe the realms of abstract thought, and for the sheer beauty of imagery, sound and rhythm. He is one of the most discussed poets in Germany today, and his cult is second only to that enjoyed by Goethe.

The translator is both a poet and an excellent linguist; he has successfully conveyed the atmosphere of the original poems. His selection is wider than that of Mr Leishman (published by Hogarth in 1944, and to be reprinted this spring), and in many ways more satisfactory. Mr Hamburger has improved his own earlier versions considerably (Nicholson and Watson, 1943). The same cannot be said of his introduction which is now renamed 'a critical study'. It occupies a third of the book, is still too discursive, and lacks critical poise.

Dr Salzberger's short study in a series already mentioned in these pages (BLACKFRIARS, November, 1952, p. 485) supplies what is lacking in the other volume, and can be recommended as a most enlightening introduction. The plan of her book is perhaps a rather uneasy compromise between a historical and a critical account, and the language is often laboured and Teutonic. This is counterbalanced by remarkable critical acumen throughout, especially in the final section on Hölderlin's mature poetry.

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