

evil he had unearthed. Only he knew with all his being that Christ 'took evil upon his own shoulders to deliver us from it'.

And so the gloom of his work is pervaded by a hymn of hope. His vigorous realism, the truth that shocks, bears no resemblance to positivist truth. For his power is that, immersed in this life, he could not help being 'the prophet of the other life'.

The translator has made a clear, economical and vigorous job of her work, and the force of the French is not too much weakened by latinised English. The total conception I have laid out above; but the penetrating observations, the sincerity and good will of the study can only come out in the careful reading of a fine work.

PAUL OLSEN.

CAN PARLIAMENT SURVIVE? By Christopher Hollis, M.P. (Hollis & Carter; 9s.)

Christopher Hollis has written, as one might expect, a book that is both informative and entertaining. His brief historical summary and analysis of the English party system are excellent, enlivened with that undercurrent of irony of which he is a master, and valuable so far as they go. But it is not the book that was needed at this juncture.

The last sentence of his penultimate chapter reads: 'It (capitalism) can be transformed peaceably into the greater freedom of a distributist philosophy'. And the final sentence of the book summarises the task of this generation of Englishmen, who 'must therefore find a way of giving the worker in the industrial system, in which so many millions of men and women must inevitably live their lives, a way of freedom and responsibility. These are the conditions of liberty and our survival'. But surely it was the task of a Christian political writer to *begin* with those sentences, which have been endlessly repeated by Catholic writers and speakers for many years, and show us the way to achieve those conditions.

There is another sentence to which I would call attention: 'If the price-level is kept stable, then the power of the moneyed interest must inevitably be broken'. That is not in this book: it was written by the same author some fifteen years ago in *The Two Nations*. If the man who voted against the American Loan could have developed these two themes we might well have had the book of the century. As it is we have a skilful defence of the Conservative Party, and the apparently final acceptance of managerial omnipotence and the permanence of big units, both highly debatable propositions. As a matter of fact none of Burnham's prophesies about the onset of the managerial state has come to pass and there is no evidence that the heads of the coal, railway, and other nationalised boards are anything but subservient stooges of the ministers.

It is curious that Mr Hollis, who presumably subscribes to the doctrine of the subsidiary function, should say that 'there is no solution in devolution', and should only have a centralising solution

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.