

least as a precursor of existentialism. The survey improves as it reaches our own time, and by far the best part of the whole book is the essay on Heidegger. Even here the tone remains that of literary tourism, but the explanation of what is meant by *Dasein* and of how Heidegger uses the term to get out of the snares laid by Descartes in the philosophical discussion of human existence, is the most intelligible account that has so far emerged in English. We are invited to consider thinking as thanking, but this is the only piece of original philosophic thinking that occurs in the book, and it has been anticipated by Heidegger.

This is not enough to save the book from being thoroughly unsatisfactory.

FERGUS KERR, O.P.

LET'S HAVE SOME POETRY By Elizabeth Jennings; Museum Press Ltd; 12s. 6d.

This book is meant for the young, for roughly the thirteen to seventeen year old, and is based on the very sensible view that although you cannot teach anyone to write poetry, you can teach them to appreciate it, that the best way to show them how to appreciate it is to show them how it comes to be written and encourage them to try, and that if they seem to have any real gift or urge you can give them at least practical advice. All these things Miss Jennings does admirably. On the one hand she makes plain the various elements that go to make up a poem, form, imagery, subject, genre, choosing her examples from a very wide area and including young poets of the present day, and on the other, by means of quotations from the reflections of poets themselves and from her own experience, she helps us to understand how poets come into being and how they work, even how being a poet can be a vocation. Perhaps the most outstanding virtue of the book is the sanity and balance of her advice to the young and particularly to the adolescent on the way to go about it, the necessity of hard work and good reading and the kind of help and criticism to look for. Miss Jennings' own standing as a poet guarantees the soundness of her advice and her own kindness shines encouragingly through the book.

B.W.

MEN OF DESTINY By Sir Stephen King-Hall; K-H Services, 162 Buckingham Palace Road, London, S.W.1; 18s.

This is the age of the cartoon. Sir Stephen King-Hall now offers us over 200 pages of cartoons in words, with a purpose desperately serious. Readers of his news letters, of his books and pamphlets, all his T.V. fans will want to possess this book, already of historical interest: for it 'guys' pomposity in high places so kindly and effectively that it may prove the nuclear warhead on the missile of his strategic books.

The cartoon figures—Mr Kennix (USA), Mr Mackall (Britain), Mr Buglov (Russia) and His Excellency Etienne Gallique revolve round the sun of Tanya, Olga, Subayova. (Was it not Mr Eisenhower who suggested that governments

might have to step down and let the people solve the nuclear dilemma? What could happen in a crisis over West Berlin is here portrayed in a story at once hilarious in form, profound in its grasp of the real issues.

If one has a copy one may still have the truly patriotic duty of asking for it in public libraries. And think of the fun when a committee says 'No,' and you ask 'Why?' One could add that three publishers refused the book, that the author with characteristic courage published it himself, and that it is now in its third impression.

T.R.

SOMME THÉOLOGIQUE. *Latin Text, French translation, with introduction, explanatory notes, and appendices.* L'ŒUVRES DES SIX JOURS, by H. D. Gardeil, O.P. (NF 8.10). LE GOUVERNEMENT DIVIN, vol. 2, by Reginald Omez, O.P. (NF 7.50). Cerf and Desclée.

These are two recent additions to the pocket-sized series started by the *Revue des Jeunes* about thirty-five years ago, of which some volumes have proved very precious indeed. Fr Gardeil takes the Hexameron, the treatise on the six days of creation (la. lxxv-lxxiv) which is the bridge passage between the treatise on the angels and that on human nature, and which introduces a psychology more biotic than psychic. It raises problems connected with the first two chapters of Genesis; the editor writes in a theological spirit, gives a useful account of patristic and medieval cosmologies, and indicates that St Thomas's essential thought is not committed to systems now obsolete, still less to any Bible Belt fundamentalism, without, however, mapping how it stands to theories of Evolution.

Fr Omez takes the second part of the treatise on the divine government of the universe, which considers the role of creatures in its working (la. cx-cxix), namely the action of spiritual forces, good and evil, in this world, astrological influences, and the causality exercised by corporal and human things. Here again the editing, while expounding the traditional theological economy, fails to relate it to modern preoccupations with depth psychology.

T.G.

ETON By Christopher Hollis; Hollis and Carter; 30s.

This is as lucid and well-written a history of Eton as will be produced for the next few generations. Eton is a difficult phenomenon to assess, still more to encompass. However you describe it, the feel eludes you. Like the feel of the Vatican, it has to be experienced. Both institutions manage to exist serenely in three centuries at once. Therein lies their unique stability and fascination.

Mr Hollis's book, excellent though it is, is far more akin to a Batsford guide to non-O.E.s than to Lyte's monumental *History*, whose weight, binding and many pages seem to have been produced in the headmaster's study and to bear the imprimatur of successive Provosts. Mr Hollis's book is about Eton, and therein lies the difference.

P.R.