

own sakes that we are reminded to read them again, and also that the attention of later generations of readers will be called to them by the appearance of the volume in the shops and on the bookstalls.

DAVID DONOHUE, O.P.

POEMS OF GERARD MANLEY HOPKINS. Third Edition revised and enlarged. By W. H. Gardner. (Cumberlege, Oxford University Press; 12s. 6d.)

It is a great pleasure to receive this new edition of Hopkins. It has been revised in the light of the latest chronological research, and there have been added poems in English, Welsh, Latin (these including one in honour of Father Tom Burke, O.P.) and Greek which have not previously been published, or at any rate not in a collected edition; and the print is no longer of the microscopic size which made previous editions so trying to read.

The new editor has added an introduction: a piece of literary criticism which is far less valuable than his scholarly editing. To use the terminology of one art to explain another is always a dangerous expedient; but to speak of a poem of Hopkins as 'a triumph of impressionistic art' seems extraordinarily inexact.

The notes contain much biographical, personal and rhythmic material, and take full advantage of the work that has been done since the last complete edition.

LUKE TURNER, O.P.

NOTES TOWARDS THE DEFINITION OF CULTURE. By T. S. Eliot. (Faber; 10s. 6d.)

In the past six or seven years the word *culture* has grown more and more popular and its place in the journalistic vocabulary is now well established. Mr Eliot's attempt to define the elusive thing for which this word stands is therefore opportune and his precise scholarship is well dedicated to such a task. Culture is an elusive thing because it is not susceptible of definition in one category of life, 'it includes all the characteristic activities and interests of a people'. It is necessarily 'of a people', for the culture of an individual or a class depends upon the culture of society as a whole and this permeates all levels of social life. There is the culture of the cobbler and of the physician; there is the culture of Greece and of Central Africa. Moreover while one may be more primitive or advanced than another it is never possible to say that one is higher than another in the sense that one reaches the 'ideal culture' more nearly than another. We are reminded of St Augustine writing of the Mystical Body, and Mr Eliot would certainly agree with this because he holds that there is a close relation between religion and culture. The word *relation* troubles him. 'The way of looking at culture and religion which I have been trying to adumbrate is so difficult that I am not sure that I grasp it myself except in flashes,