

large to stress the Christians' independence of what they mastered for their use, while Dr Markus shows them doing as they must, translating Christianity into the language they had.

An unusual addition to the *Nihil Obstat* and *Imprimatur* explains that it only declares the book free from doctrinal or moral error without implying any agreement with the opinions expressed. This is perhaps the more remarkable because the authors have expressed so very few opinions; but at any rate it dispenses the reviewer from discussing the extent to which Greek borrowings are represented as incorporated into Christian doctrine.

QUENTIN JOHNSTON, O.P.

T. S. ELIOT AND THE IDEA OF TRADITION. By Sean Lucy. (Cohen and West; 25s.)

Mr Lucy is not uncritical, but for the most part this is homage to the pundit of English letters. It takes the shape of an amiable and appreciative exposition of the coherence and profundity of T. S. Eliot's idea of tradition, drawing for corroboration and illustration on the whole body of his work, prose, poetry and drama, and claiming that the idea is acceptable, and central to his achievement.

Mr Lucy is often a great deal too appreciative. We are reminded, to take one of many minor instances that cumulatively create the atmosphere of his study, that Mr Eliot once wrote that Protestantism would cease to exist if the Church of Rome were no longer there to protest against—but not for this dictum to be questioned, or even justified, amazing as it is in its disregard for the realities of what Protestantism now represents. Or again, we read this: 'In imputing the contemporary artistic Babel to the lack of a healthy and active tradition, Eliot shows great insight'. Great insight? And is his assessment of the current situation always so sure, and what would the tradition he has envisaged really be like?

A slighting reference or two to Dr Leavis proves that the author is aware of the existence of the greatest critic of Mr Eliot's idea of tradition. Of course Dr Leavis may be wrong, but he has presented a formidable case, according to which the idea is a muddle and has worked only to ruin Mr Eliot's achievement. This would have to be dealt with, to save the pre-suppositions of his book, but Mr Lucy does not try.

FERGUS KERR, O.P.

### NOTICES

ROUTLEDGE PAPER-BACKS bring a library of standard modern texts, indeed of accepted classics, within the reach of any serious student. The first list is any case a reminder of how much sociological and psychological studies in particular owe to the house of Routledge and Kegan Paul. It includes Karl Mannheim's *Ideology and Utopia*, 'an introduction to the sociology of knowledge' (10s. 6d.), Freud's *Totem and Taboo*, 'some points of agreement between the mental lives of savages and neurotics' (6s.), Erich Fromm's *Fear of Freedom* (7s. 6d.), Malinowski's *Sex and Repression in Savage Society* (9s. 6d.), Piaget's *Language and Thought of the Child* (10s. 6d.), G. E. Moore's