

with human values and a philosophy of life. "Man," he says, "lives in a world of thoughts; if you change the moral, political and economic theories' generally accepted . . . you change the character of the world. And the most important of these, the ones which most radically change the world, are moral theories."

Does this brief monograph fall short in any way? It seems to this reviewer that owing probably to its very brevity it places too great a reliance upon what is merely learned, that is upon the verbal forms of knowledge which partaken of by themselves become un nourishing husks. Schopenhauer made a devastating onslaught on this kind of "instruction education" when he wrote:

In artificial education the head by means of dictation, teaching and reading, is crammed full of ideas. . . . Thence it comes that in youth after long years of study and reading we enter the world, partly foolish, often perverse, and conduct ourselves at one time timidly, at another time foolhardily; that we have our heads now full of ideas which we are anxious to apply but almost always misapply.

A full education, one forming the whole man, is not just a course of studies but studies intimately mixed with the events of our days and our own doings as participants in those events. It is in other words a way of life, just as Christianity and Stoicism in their best centuries were also ways of life. Nothing can be more remote from life than a university teaching system in which academic freedom tends to dwindle and become merely the freedom to be academic in the sphere alike of science or the humanities. To the battle-scarred Milton such a system would have appeared to lack utterly the essential quality he implied by the great word "magnanimous."

This last comment, however, on Sir Richard Livingstone's vital and timely book, is hardly more than a cavil when one comes to express gratitude for what he has done in such brief space. What has he done? He has reminded us that in a world forced by a tremendous crisis to grapple with and to reform the sorry scheme of things, one of the most important and necessary things to reform is the University.

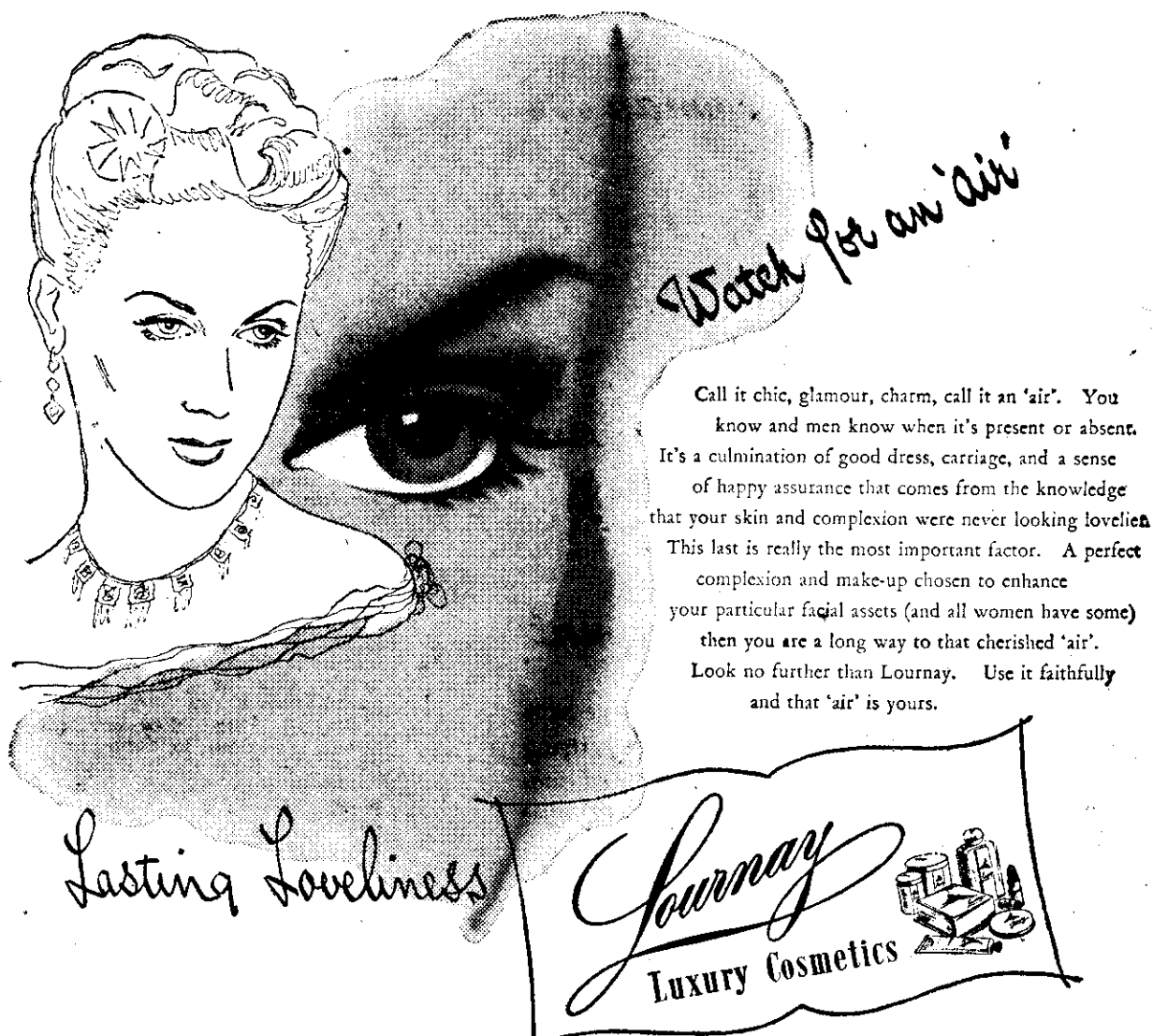
#### LIGHT ON HOPKINS

GERARD MANLEY HOPKINS: A CRITICAL ESSAY TOWARDS THE UNDERSTANDING OF HIS POETRY. By W. A. M. Peters, S.J. Oxford University Press (through Geoffrey Cumberlege).

HOPKINS is not widely appreciated because he is a poet's poet, and if Dr. Peters's criticism of him is not widely appreciated it will probably be because Dr. Peters is a scholar's scholar. Like Hopkins he has to be studied, not merely read.

In his introduction, Dr. Peters courteously but decisively disposes of other critics of Hopkins: "What is said by these critics is not necessarily untrue, but the point is that their statements are useless, unless an attempt is made to prove that they are true and are really relevant to Hopkins's practice." Then, obedient to his own exacting maxim, he presents an interpretation of Hopkins which is logical, precise, comprehensive and above all strictly relevant to, and seemingly borne out by, Hopkins himself. The interpretation fits the words, the theory fits the facts. There are few generalisations, no digressions, no unsupported opinions; every statement which cannot be adequately justified is honestly labelled "not

(continued on next page)



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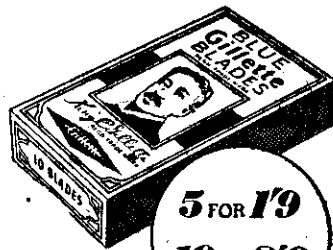
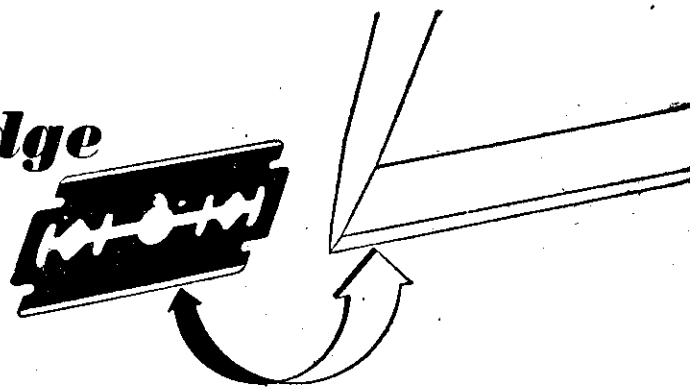
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