

Morley and the seven years under Stead (by all accounts a very different type of journalist) when Mr. Robertson Scott was himself a member of the staff. The section on Greenwood's last editorships includes two chapters on the *St. James's Gazette*, in which he aimed at carrying on the earlier *Pall Mall* tradition until his resignation in 1888; and one on *The Anti-Jacobite*, a weekly which lasted for only seven years in the 'nineties.

R. G. Cox.

SOCIAL ANTHROPOLOGY : PAST AND PRESENT

The Marett Lecture, 1950. *MAN*. Vol. L. September, 1950.

I do not wish to discuss the repercussions that the publication of Professor Evans-Pritchard's Marett Lecture will have within the subject itself but rather to draw the attention of *Scrutiny* readers to a valuable statement that they might otherwise have missed.

It is unfortunately very clear that the word 'anthropology' means a great deal of nothing to the reading public. Few people are very clear about the exact field of its enquiries and usually lump myths, quaint habits, bones and beadwork under the general heading. This is in no way culpable since quite apart from the usual 'lag' there has been a general lack of direction within the subject. The relation of social science to natural science and of both to the humanities, the independence of anthropology and its affiliations with other branches of knowledge are questions which constantly arise.

In his lecture Professor Evans-Pritchard notes the present situation and sets out a brief history of anthropological theory since its eighteenth century origins in France and England when it appeared as a 'child of the Enlightenment'. He traces what appears to be the significant line of development and then goes on to assess present theory in terms of its history and potentiality.

This is really the first modern statement of the orientation of social anthropology both towards the past and the future and is a far better introduction to the subject than an uncritical plunge or dip into the mess of ethnographic literature.

D. F. Pocock.

SYMPOSIUM ON MR. ELIOT'S 'NOTES' (III)¹

Mr. Eliot introduces his *Notes towards the Definition of Culture* by citing the Oxford English Dictionary as follows:

Definition I. The setting of bounds;
limitation (rare)—1483.

One could, I think, put forward the theory that the second meaning is co-present with the first in the author's intention. One has at times the impression while reading this book that the intention is quite the reverse of Matthew Arnold's which was:

'to try and inquire . . . what culture really is, what good it can do, . . . I shall seek to find some plain grounds upon which a faith in culture . . . may rest securely.'²

One of the many impressions the book leaves is that of its sterility. It is as though Eliot were saying in a rather devious manner 'we are an uncultured and rotten society and there's nothing we can do about it'. From a rather more overt theological position perhaps, he might have followed this up and at least achieved the title of 'elegant Jeremiah'. This, however, he either could not or would not do.

I have said that this is one of the impressions because it is difficult to assess Eliot's attitude throughout. It is in fact the major difficulty that confronts anyone trying to write about his later prose works, to discover just how seriously Eliot takes himself or intends to be taken. *The Cocktail Party* is printed rather differently, but it can be included here for the sake of convenience. Of late one or two articles or features have come out with the tone 'T. S. Eliot is not only a poet but also . . .' and from *Time*³ we learn:

'He loves practical jokes. For years Eliot patronized a small store which specialized in exploding cigars, squirting buttonholes and soapy chocolates'.

This sort of humour gives us the clue to the wilful bad taste of 'The reader should therefore abstain from deriding . . . the late regretted Miss Wilkinson' as to the sub-title of *The Cocktail Party* and also, I think, to much more. Mr. Eliot appears to have written off the world as one of his own bad jokes but such an attitude being in fact impossible we find a resulting negative quality in his later prose that one is tempted to call Swiftian.

¹Previous contributions appeared in Vol. XVI, No. 1 and Vol. XVII, No. 1.

²*Culture and Anarchy*. Introduction.

³*Time*, March 6th, 1950.