

ing in simple terms (always carefully elucidating the technicalities helpfully introduced) the mysteries of his trade with the love of a craftsman, the sureness of a scholar, and the enthusiasm of an explorer—and the archæologist needs to have something of all three, for not only must he examine his evidence with the precision of exact scholarship, but he must unearth and handle it with the skill of fine craftsmanship and persist in his search with the zeal of a courageous explorer.

The first and last chapters are devoted to the title-thesis. Apart from the fact, which is the general view of the good historian (and so also of the good prehistorian), that the aim of history (and so also of prehistory) is not merely to catalogue events, people or peoples, but rather to understand how people lived and loved in the past—apart from this thesis which is applied to archæology, these chapters have not the absorbing interest of the main part of the book. The last chapter has the rather ephemeral theme of showing that in Italy, Germany and Russia in recent times archæology was chiefly misused for nationalist propaganda. It is interesting to know that that chapter was 'substantially rewritten' since the first edition of 1939. Sources for the theme are somewhat second-rate, and the depreciation of archæological efforts in Rome under the Fascist régime, and of the Augustan exhibition in Rome in 1936, is pusillanimous. But I suppose this sort of thing is only the unavoidable aftermath of war.

The main part of the book, however, has permanent value: the methods are always described with actual instances and there are 24 excellent plates and 29 diagrams in the text. The author must be a very good Lecturer in Archæology, for his gift of exposition is beautiful: even so remote a subject as palæobotany becomes fascinating (and convincing) to the layman. Let me remark again on the value of this book to the student of the literature of antiquity (e.g. the Bible).

SEBASTIAN BULLOUGH, O.P.

MASS MAN AND RELIGION. A Study of modern man's attitude to religion. By E. G. Lee. (Hutchinson; 16s.)

If the publishers and author did not protest so much about the enormous value of this latest addition to the confusion of tongues on modern man's spiritual situation, if the author would take the trouble to see what authentic Christianity really teaches, if the results were succinctly presented in a pamphlet costing one-sixteenth of the present price (presumably raised to secure some return on the waste of £10,000 in the United Nations Literary Competition), it might be worth considering.

Mr Lee has a curious facility for missing the obvious, and with this is not unnaturally allied the fallacy of *ignoratio elenchi*. He begins by asking why two world wars have begun in Europe, by which he appears to mean: Why do wars begun in Europe in this

century involve the whole world before they come to an end, while wars begun at a distance from Europe do not? If his answer, that it points to some peculiar psychic condition, means no more than that the soul is involved in any genuinely human activity, then he is clearly right; but he wants to say something more profound. Now, surely, there is a perfectly simple explanation: The British Commonwealth covers a large part of the earth and by unwritten if not by written law is involved in the trials of the mother country; the U.S.A. is almost equally involved by sentiment, by economics and by all manner of understandings and agreements; the profoundly unspiritual bond of the axis gave Japan an excuse, with an eye for the main chance, to spread the conflict over a wider area. Of course the real problem, with which in fact Mr Lee does attempt to grapple, is not the geographical extension but the ideological character of the last war.

At a superficial level, there is much good comment on the actual situation: our atheism, our collectivism, our despair. We may and ought to keep the community spirit, but we must overcome atheism and despair; not, he thinks, by way of return to Christianity—at any rate in its present institutional forms—but by way of new, creative experience. It is all rather vague, and it is in fact not very new; most of it was said, with more literary grace and a more respectable philosophy before 1914.

Christianity is not to be considered as the outcome of historical facts, but the expression of individual experiences. The early Christians were little interested in the Person of Jesus—they did not even say anything about his physical appearance!—and their faith was largely eschatological, as 'modern scholarship is only just discovering'. Apparently the scholars have not improved on Schweitzer and Loisy. With amazing confidence after so little reflection on the sources, Mr Lee provides what he calls 'the skeleton of the usual Christian pattern'; what he actually gives are a few bones, wrenched from their sockets and curiously twisted: 'Man moved in ignorance of truth until a "predetermined moment in time"'. Then God stepped down into history in the person of Jesus Christ. Through this act revelation was accorded to man, and through revelation for the first time he saw the ultimate nature of truth. Until the appearance of Christ history was merely a preparation for the great event; it was an inevitable movement towards this point. After God had appeared certain consequences followed. Man would be "judged" in the light of the revelation. There would, eventually, be an end to history; it would all conclude in a grand apocalyptic occasion when Christ would appear on the "right hand of the Father".

He finds that religious experience is something unique in each individual and through its limitations may even create conflict. He rejects 'authority' as a means of overcoming that conflict, because he is apparently under the impression that authority would demand

that experience be uniform. Perhaps he could not be expected to have read Poulain and Bainvel, Garrigou-Lagrange and Saudreau, but he ought at least to have known that their happy quarrels are evidence of the Church's respect for the varieties of religious experience; still easier and perhaps more convincing would have been a passing glance at the Calendar of Saints.

If he will also read Gilson, he will find he is placing his foot—perhaps somewhat heavily—on the right way when he speaks about the Divine Existence. He will tread that none-too-easy way a little more lightly under thomistic guidance and perhaps emerge to continue the struggle with atheism, but equipped with more suitable weapons and heightened zeal.

EDWARD QUINN

ADVERTISING AND ECONOMIC THEORY. By E. A. Lever. (Oxford University Press; 9s. 6d.)

Mr Lever draws attention to a serious omission from the works not only of the classical economists but also of more recent exponents of the science. The problem lies deeper than the simple question of advertising, in the long neglect of the consumer's part in the interplay of economic forces; this may seem small enough in the prolonged abnormality of the post-war years, but his choice and the factors which influenced it were much more problematic than economists were inclined to admit in the days of comparative plenty. One of the most important of those factors was advertising, the place of which in economic theory is here skilfully indicated. The various kinds of advertising (competitive, combative, informative) are explained and many of them—contrary to preconceived opinions—shown to be genuinely economic in a more popular sense of the term. Statistical evidence, drawn largely from American sources, is generously provided and an urgent plea for similar information from British advertisers and industrialists will command the support not only of economists but of the general public. For the term 'advertisement', though not unduly charged with emotional significance, is very often enlarged in its meaning so that it readily creates feeling and calls forth moral judgments. It is to Mr Lever's great credit that he maintains a scientific detachment while insisting on the relevance of ethical principles, on condition that they are clearly recognised as such.

EDWARD QUINN

OUR NEW MASTERS. By Colm Brogan. (Hollis & Carter; 8s. 6d.)

During the war-time political truce, the Conservative Party, seemingly secure in its huge parliamentary majority, was subjected to a series of guerilla attacks by prominent Socialists, through the medium of the Victor Gollancz 'Roman' books. There can be little doubt that these publications contributed largely to the defeat of the