

world, during the last century. We have been offered but two alternatives—either that there is no higher law and in fact no law at all other than that which is spelled out in written statutes and codes, or else that there is an ideal law which is humanly conceived out of attributes agreed upon as desirable, which the law should work towards making effective in precise and positive terms. Both are based on the arrogant assumption that man is the master of his own fate and creator of the universe in which he lives. The more recent so-called existential philosophy seems destined only to accelerate this trend. The trouble is that the old doctrine of a natural law has been rejected. Unless law is to be purely man-made there must be a return to the natural law. 'The essence of a sound legal order is the recognition of a relationship, a relationship like truth, between knowing subject and objects known, a relationship between man, the subject of the legal order, and the natural order which is other and distinct from him in essence even while he participates in its operation'.

We have here a useful study, but certain turns of phrase or expression do not make for clarity or accuracy of statement.

AMBROSE FARRELL, O.P.

ARCHÆOLOGY AND SOCIETY. By Grahame Clark. (Methuen; 10s. 6d.)

Mr J. G. D. Clark, of Peterhouse, Lecturer in Archæology in the University of Cambridge, Ph.D., and author of several learned books on this subject, has given us a most delightful and fascinating book. It is written for the ordinary reader, but has particular value for him whose studies do not take him directly into the field of archæology but who nevertheless constantly depends on, and takes for granted, the reliability of the evidences produced by the expert. Such a person, if he has not had experience of digging, has surely often asked himself questions, when he uses evidence of an inscription, a coin, a ruined city wall, a trace of a settlement, etc., or accepts a conjectural date or chronology. He has asked himself how did the archæologists ever light on that particular site? How is it that certain remains have been preserved and others perished, and what do these things look like when they are actually dug up? How do the diggers actually set about their job, and how do they avoid destroying things while they dig? (And what exactly is the process of those *tours de force* of the excavator who recovers through the imprint in mud the exact form of an object long decayed?) What principles are there by which any chronology can be arrived at? And finally how does the archæologist set about interpreting the evidence he has found, and what deductions can he legitimately make from it?

These are precisely the questions (and in that order) that the author of this book answers. For the body of the book is devoted to five chapters entitled Discovery, Preservation, Excavation, Chronology and Interpretation. And it is good to listen to an expert explain-

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