

which is a common attribute of the young, mature opinion on this side would probably give the higher place to synthesis; to inducing in the minds of students the idea that harmony, both in our own minds and the world, is a possible ideal. Science was born from the agreement of minds, and we are now regaining a larger unity by the path of diverse specialities all subserving the common good, and an incomparable richness of knowledge drawn together by similar methods of thought. What we need to reform our higher education in Great Britain—we must leave America to speak for herself—is a strong strain of scientific thinking among those doing mainly literary studies, and for those on the 'science side', a recognition that science and technology have also their history, that they are the fruit of time and of collective and continuous effort, and that their results must go back to enrich the human soil from which they sprang. F. S. MARVIN.

### Short Reviews

*The Archaeology of Berkshire.* By Harold Peake. (The County Archaeologies.) Pp. xi + 260. (London: Methuen and Co., Ltd., 1931.) 10s. 6d. net.

MR. PEAKE introduces us to his county with an apology. He points out that it possesses no monuments of outstanding importance—only two, the White Horse of Uffington and Wayland's Smithy, are widely known—and there are no ancient sites of exceptional interest within its borders, Silchester, by the vagaries of county boundaries, being assigned to Hampshire. Yet an area which has the Thames as one of its limits, lies next to Wiltshire, the great centre of prehistoric interest, and includes geographically, if not administratively, one of the important cities of the Roman organisation, could scarcely fail to afford material of archaeological significance. In fact, it has produced evidence bearing on every period which falls within the scope of the "County Archaeologies", from the earliest—two dolmens are said to have been found at Boxford—to the Norman conquest, when Abingdon was a monastic centre of importance and the county was fully occupied. On certain points, indeed, its archaeological material is of considerable moment: such, for example, as the epipalæolithic culture of Thatcham, and the evidence from Wittenham and the neighbourhood, which shows continuous occupation through Romano-British and Saxon times. Questions of chronology depend upon the interpretation of the evidence of the terraced gravels of the Thames, but as Mr. Peake says, these must be regarded as still open. A carefully compiled gazetteer gives details, with bibliography, of all the archaeological finds in the county, arranged under parishes.

The problem of setting out a coherent record of material, so much of which consists of isolated finds, is one of considerable difficulty. Mr. Peake

has solved it happily by building up a picture of the succession of events through precise detail which conforms ultimately to a pattern determined by the geographical conditions of downland, river valley, and woodland. He has thus skilfully combined the interests of the specialist and the needs of the general reader—a perennial difficulty in a series of this kind, which must do its best to make the best of both worlds.

*Science and Common Sense.* By John Langdon Davies. Pp. 234. (London: Hamish Hamilton, Ltd., 1931.) 10s. 6d. net.

MR. JOHN LANGDON-DAVIES published a year or two back an interesting and stimulating book on "Man and his Universe", of which the thesis was that the pursuit of science through the ages was the search for God. This was carried out by a sketch of the main steps in the evolution of science, and, being connected by the one master idea, it proved valuable to many lay minds who are perplexed by the intricacies and apparent *volte-faces* in present-day science. The second volume, which is now before us, attempts the more ambitious task of a philosophic survey of the whole field and discusses the relations of science with other branches of human thought; but, unfortunately, it does not take us very far. Aiming at being philosophical, it fails from want of philosophy. Where thorough and penetrating analysis is needed, it is content to put us off with superficial antitheses which lead to the devastating conclusion, often repeated, that "Reason as a leader of men is dethroned".

The fundamental fallacy is developed in the earlier part of the book, where it is shown that, as we are unable to reach the nature of 'things in themselves', the only reality within our ken is that of the relations between phenomena which are knowable only in mathematical form. These form 'reality' for the rest of the volume, and all other experience—ideas of love, beauty, goodness—are dismissed as 'make-believe'. The 'make-believe', we are led to conclude, have no substance, because they change from age to age or man to man. As if the conclusions of science were not equally liable on their own lines to evolutionary change! A more thorough analysis would give us a goal, real for all branches, though not attainable in its fullness, which is approached on converging lines in science, morality, and aesthetics. The lame conclusion of the book is a pity, because it begins with some excellent criticism of the tools of knowledge in our senses and language. But thoroughness and comprehensiveness in thought are often to seek in English books of this kind.

*Perkin and Kipping's Organic Chemistry.* Entirely new edition by Prof. F. Stanley Kipping and Dr. F. Barry Kipping. Pp. xi + 614 + xxix. (London and Edinburgh: W. and R. Chambers, Ltd.; Philadelphia: J. B. Lippincott Co., 1931.) 8s. 6d.

It is nearly thirty-eight years since the first publication of this now world-famous textbook. This is its third complete revision, save for a partial one in 1922. Meanwhile its influence has become so