

He holds that the 'main issue is not whether people should own the means of production publicly or privately. The main issue is whether the people should own at all, whether they should have any right of access to the means of life'.

Two introductory notes have been added by J. Bailey, Secretary of the Co-operative Party, and Maurice B. Reckitt.

J. F. T. PRINCE.

OUR NEW MASTERS. By Colm Brogan. (Hollis & Carter; 4s. 6d.)

First published in May 1947 this book has now been revised and republished in a cheap edition. Needless to say there has been no revision in the author's opinion of the Labour Party; their recent activities are not of a kind to endear them to their opponents, or indeed, to many of their supporters. The Party seems to be fraying at the edges, left and right, which is more or less the fate predicted by Mr Brogan. As an attack on the present Socialist Government *Our New Masters* remains unrivalled; Labour's leaders are whipped like pilloried scarecrows by a gale of scorn, turned inside out with straw stuffing scattered in gusts of ridicule. The only Minister to weather the ordeal is Mr Bevin, and even he receives a buffeting which would shake a lesser man. His dogged pursuance of a strong foreign policy, however, stands him in good stead, affording shelter from the storm that strikes his colleagues.

Politicians are excellent Aunt Sallys, there are few in any party who would benefit from a research into their past performances by a writer of Colm Brogan's merit. Prominent Socialists, during the war-time political truce, sniped consistently at Conservatives from the cover of Roman pseudonyms; it is to be hoped that these same snipers can take it, for they have certainly got it.

MAURICE McLOUGHLIN

THE PRESS, 1848-1948. (The Newspaper World; 2s. 6d.)

FAITH AND WORKS IN FLEET STREET. By J. W. Robertson Scott. (Hodder and Stoughton; 6s.)

FROM COMMUNISM TOWARDS CATHOLICISM. By Douglas Hyde. (Paternoster Publications; 6d.)

The first of these publications has been issued to celebrate the golden jubilee of *The Newspaper World* which was the first newspaper for newspapermen. It reviews the progress of every section of press technique; it shows how 'stories' are obtained, how these are converted into newspapers and periodicals, and how the reader is expected to take them. It even declares, in one solitary column out of some three or four hundred, the services the press renders to religions. The volume is full of useful information—explaining, for example, how it is that a paper can support a cartoonist or satirist who disagrees with and even pillories the editorial politics. But in all this interesting display of progress there is scarcely

a hint of its purpose. Fifty years of purposeless progress in the diffusion of the printed word is indeed an extraordinary achievement. Robertson Scott, whose book records twenty-four years of exceptionally successful editing of *The Countryman*, as well as of other years with his *The New East*, does seek further into the meaning of things, particularly in the first article 'The Papers We Get'. The author was 81 years old when he retired from *The Countryman* which he had founded, and the galaxy of talent and blood here represented in the letters and telegrams of congratulations on the coming of age of that quarterly shows that he was in touch with the Press at every point. His long and varied experience reveals the primary evil of commercialism which has corrupted the printed word; when writers began to make 'stories' their business instead of truth their vocation; and this has happened more particularly in the last half-century. But he concludes also that the Press in consequence has less influence on the people, which is one of the few hopeful signs in the morass of the modern printed word. Robertson Scott himself shows that non-commercial and vocational journalism can in fact become as great, if not greater, financial success than if the printed word be treated as a commodity. Even so he reveals no true purpose for the universal diffusion of news. That everyone has a right to know everything and ought to want to know everything is the principle upon which it all seems to be based. That is why the now famous conversion of the news editor of the British *Daily Worker* is so refreshing. Douglas Hyde in this pamphlet shows how for some years he could immerse himself in the editing of news for Communists while in the process of discovering a line which was drawing him out of Communism altogether. It was *The Weekly Review* which first set him on the track in 1943. At that time he accepted the philosophy of purposeless, inevitable, material progress which provided him and so many other generous men and women with a way of life which led nowhere. But after the leaven had worked for four years and more the news editor found that the way of Catholicism led out of his newspaper office, and with heroism he departed. What his story shows particularly is that the intense progress in technique in all sections of industrialist society but particularly in the Press will be regulated sooner or later by the complete materialism of Communism which smothered its freedom and therefore its humanity entirely, or the Church which will regulate it by giving it an ultimate purpose and consequent responsibility.

CONRAD PEPLER, O.P.

SOCIAL ANTHROPOLOGY: An Inaugural Lecture. By E. E. Evans-Pritchard, Professor of Social Anthropology. (Oxford University Press; n.p.)

In this short but very suggestive inaugural lecture Professor Evans-Pritchard sets out what he understands by social anthropology. He states with admirable lucidity that for him it is the study of societies,