

nineteenth-century astrologer claimed, relying on an 'ancient manuscript', the setting of a jewel *may* be described as its bed, and this *may* be the meaning of Solomon's bed and the sword lying on it which occur in some Grail romances; *perhaps* therefore the bed is the setting, the hilt of the sword crystal, and the blade the crystal's fire-bringing ray. (This is only a fraction of the wealth of mythological allusion produced to support one point; it is fascinating, but one feels one has been blinded, not with science, but with myth.) And perhaps if this hypothetical cult of the fire-bringing crystal was widespread it did provide a kind of pagan typology of the Incarnation, rather than, as Lady Flavia thinks, of the mystery of the Trinity. Perhaps. One returns home, after following the leader round the shores of the Mediterranean and back and forth across Europe, breathless, beguiled, but, regretfully, unconvinced.

BENET WEATHERHEAD, O.P.

BERKELEY. By G. J. Warnock. (Pelican; 2s.)

This is another excellent volume in the Pelican Philosophy series: clear, accurate, constructively critical, attractively produced. But it deals with only one side of Berkeley's philosophy. True, we are from time to time reminded that corresponding to talk about *percipi* and passive idea there is in Berkeley talks also about *percipere* and active spirit; but at the crucial spots we are told that 'Berkeley's observations "about spirits" have received perhaps more attention than they deserve'. And yet it must be plain to any reader of the Principles—and still more plain to anyone who is prepared to approach *Siris* seriously—that Berkeley's main interests lie with 'spirits'. It is not always that of which a man speaks longest or most clearly that is most fundamental to his thought. Perhaps the fundamental trouble is that Mr Warnock shares Berkeley's errors on the use of language. He is inclined to equate the philosophical puzzle and the linguistic puzzle; to minimize 'the obscurity of things, or the natural weakness and imperfection of our understanding' and to emphasize our wrong *use* of true principles. This is as much as to suggest that philosophical puzzles are all of our own making: an intolerably strong statement, and one which the Pelican Philosophy series might well devote a volume to investigating.

MARY IN THE DOCUMENTS OF THE CHURCH. By Paul F. Palmer, S.J. (Burns Oates; 9s. 6d.)

Here is a book whose publication comes very opportunely in a year in which the Holy Father has invited all Catholics to devote in