

from that of Clive and Hastings. With him and after him came men like Dr Claudius Buchanan, William Ward and so on. Such men redeemed the English name from the stigma of indifference towards India's moral and spiritual welfare. It was however scarcely to be expected that their zeal would invariably be according to wisdom, so that Dr Ingham's uniformly laudatory treatment of their activities becomes at times a trifle monotonous.

In the case of some Indian words the author uses a 'modern' form of spelling. Thus the well-known *suttee* takes on the baffling form of *sati*. It is not always understood that the traditional English transliteration of Indian words is based on ordinary English, and not European, phonetic values.

Another small criticism: Dr Ingham does not seem to be aware that Persian, a highly literary language, was the official language of India under the Mogul Emperors and remained so until replaced by English in 1813.

CYPRIAN RICE, O.P.

THE PALACE OF MINOS-KNOSSOS. By J. D. S. Pendlebury. (Max Parrish Ltd; 12s. 6d.)

This is a new edition of a guide first published in 1932. The author who died sixteen years ago, was a devoted admirer of the work of Sir Arthur Evans and at one time curator of the Knossos site. The late Sir John Myres has added a stimulating foreword which contains many bold generalizations and there are admirable illustrations and plans. But no account is taken of the new discoveries that are revolutionizing our conception of the sequence of Minoan cultures—the deciphering of Minoan script by Mr Michael Ventris, the finds in Cyprus and in Asia Minor, the new data on the Egyptian chronology from which Minoan still depends. *The Palace of Minos* was well worth re-printing as a classic account of past discoveries and past reconstructions, but as an introduction to Minoan civilization it will soon have little value.

GERVASE MATHEW, O.P.

THE ROMAN MIND. Studies in the history of Roman thought from Cicero to Marcus Aurelius. By M. L. Clarke. (Cohen and West; 18s.)

Professor Clarke's expressed purpose is to provide classical students with an introduction to the history of Roman thought, and the treatment is accommodated to this end; but his book may well appeal to a wider public. The acceptance by Rome of Hellenistic culture, especially Hellenistic philosophy, intellectual in tone and indifferent to nationalism; the attempt to assimilate it to a native tradition of religious and moral ideas largely shaped by sentiment; and the varying inter-relations of these elements under the influence of different minds and