

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

varying circumstances—these things, which constitute the theme of Professor Clarke's book, are a significant part of the history of Western thought, to which not enough attention has hitherto been paid, and non-classical readers will find here much that is profitable. Nor need they fear being out of their depth; Professor Clarke writes with an attractive, straightforward style, wholly free from philosophical jargon, and with a faculty for apt quotation which precludes arid generalities—and, for the comfort of those who have forgotten more Latin than they care to admit, be it added that quotations in the original are almost invariably accompanied by translations. Though not everything that Professor Clarke says is incontestable (I myself remain unconvinced by his interpretation of certain aspects of the Augustan age), his judgment is sound and helpful; the deft treatment of Cicero's vacillating ideas on philosophic subjects in particular seems to me excellent. There are however parts of the work which I would regard as less successful. The introductory nature of the book is probably responsible for the prominence given to an exposition of Epicurean and Stoic tenets (though twice Professor Clarke seems to presuppose a general knowledge of points which he has not yet discussed); but after his own assertion that the interest lies not so much in the doctrines themselves as in the fact that particular people held them I feel that a briefer summary, perhaps incorporated in the Introduction, would have been acceptable, leaving room for an attempt to estimate the influence of philosophy on the lives of some of those known to have studied it seriously in the Late Republic—e.g. M. Brutus. As it is, of Romans of this most interesting period, only Cicero, Lucretius and Cato achieve more than a few lines' notice. In the later part of the book, though the selection of material is good, there is I feel a tendency to divide the subject-matter into watertight compartments which, however convenient in themselves for explaining particular aspects, do hinder somewhat a comprehensive view of trends of thought in the period. The last chapter, on *humanitas*, carries this tendency to the extreme, for it introduces an important subject which remains largely unco-ordinated with the concepts discussed earlier, and even unrelated chronologically to the general line of discussion. I could wish at least for a concluding chapter to draw together the various threads: it may well be that a complete tidying up of ends is precluded by the Roman capacity for retaining side by side unreconciled attitudes to life; still, a straightforward summarizing of the issues would be a help. Nevertheless, the balance, is I feel, distinctly in favour of the book's very real merits, and it should do much to arouse in its readers a greater interest in this important but all-too-often neglected subject.

D. M. LEAHY