

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

a special way to the Mother of God. The last hundred years or so have seen an intensification of that honour and love towards Mary which has always been a normal feature of Christianity. Naturally this has led to a desire to know more about the Blessed Virgin. It is, then, a pity that so large a number of books written to meet that demand are either too subjective or theologically too abstruse, the reader being speedily overwhelmed by all those titles ending in '-trix' which are so offensive to English ears no matter how pious and marian.

Fr Palmer's book, on the contrary, is thoroughly objective in approach, and concerned with fundamentals. His aim is to allow us to think with the Church, to have *her* mind on Mary. His texts, in consequence, are drawn largely from the Fathers, the Councils, and the Popes. Even medieval doctors such as Saints Bernard and Thomas, whose authority as sources is less than that of the Fathers, are only sparingly represented.

A special word of praise must be added for the intelligent and sober theological notes whereby the texts are knit together and the whole rhythm of dogmatic development underlined. Altogether this book is to be highly recommended to all those who seek a clearer understanding in faith of all the great things that God has done to Mary.

RONALD TORBET, O.P.

THE DOMINION OF CHRIST. By L. S. Thornton. (Dacre Press; 25s.)

This is the second volume of a considerable work on the 'Form of the Servant'. In it the author deals with fundamental themes of biblical theology as illustrating the restoration to 'wholeness' of all things in Christ. Dr Thornton's method draws upon anthropological data and critical scholarship, but is itself concerned to interpret Scripture, thus illumined, by Scripture. Much of what he writes is of the greatest interest. Many problems, for instance, regarding the significance of the doctrine of the 'Imago Dei' and the figure of the serpent-dragon are elucidated and the unity of the great biblical themes of the 'child', 'light' and 'rebirth' are demonstrated and clarified. Perhaps the best section is that on the divine victory.

One of the great interests of the work is the way in which its method of interpretation brings out and comments upon the patristic and traditional view of the Scriptures and it thus provides a very useful handbook for the theologian. It must be said, however, that the book is difficult to read and that much of the difficulty is due to the author's manner of presentation.

I.H.