

But a myth that does not culminate in logos, that is indifferent to truth, is a mere gnosticism, an old-wife's fable; at the end it will be found wanting, even in its own order. On the psychological level the symbol heals, because intellectually it is no mere conceptual formula but the truth of God. This existential reality of God is man's deepest need. The fulfilment of that metaphysical need takes place in Christ, who is the fulfilment of myth, the only adequate and saving symbol.

There are two sides to the human intellect. Every article in this book is, in its way, the affirmation of that. Whether the subject be the theology of clothes or the symbolism of the centre, or Luther's struggle or the negative element in St Thomas, we come back again and again to the mind as the faculty of mystery, of the numinous, and to the mind as the faculty of conceptual formulae. If the rational side is developed unduly, the mind slips into an easy univocity and we have scientism dominating in a waste land. But where the balance is affirmed, psychology, exact science and metaphysics walk together in a healing, holy harmony, the Jungian lies down with the Thomist and the Baconian smiles on both.

This book will render good service in the recovery of symbols. In a lively introduction the compilers reveal the influence on them of David Jones's *The Anathemata*.

WILLIAM BARDEN, O.P.

DESCARTES: PHILOSOPHICAL WRITINGS. By Elizabeth Anscombe and P. T. Geach. (Nelson Philosophical Texts; 12s. 6d.)

LEIBNIZ. By Ruth Lydia Saw. (Pelican Books; 2s. 6d.)

There has been a dearth of English versions of Descartes' philosophical works. The two-volume translation by Haldane and Ross has long been out of print, and the *Everyman* volume has hardly filled the gap. It is doubtful whether any one-volume selection *can* fill it, but this is what Miss Anscombe and Mr Geach have set themselves to do. Their aim in compiling the present selection has been 'to include enough material to give a general view of Descartes' system; to exclude details of obsolete scientific theories and theological technicalities'. Accordingly, only the *Meditations* and Descartes' controversy with Hobbes are printed in full; some of the scientific passages of the *Discourse* (among them those concerning the theory of the heart's action, surely one of the most illuminating examples of what Descartes regarded as a satisfying rational explanation) are omitted, and other works appear only in more or less heavily anthologized form. The selection can, naturally, be criticized from many points of view. For all the boldness of its claim, there are, and could not fail to be, regions of

Descartes' philosophical thought of which the reader is given no glimpse here.

Whatever may be said about its omissions, the quality of the translation must make the English student of Descartes regret that more of his works are not here available in their entirety. This is a philosopher's translation, not content to render texts by a word-for-word literal equivalent, but concerned to convey what Descartes was trying to say in language that a modern English philosopher would understand. There are significant departures from hallowed usage, such as the refusal to render *cogitare* and *penser* by an invariable 'think'. The Latin and French terms often require a wider and vaguer English equivalent; and the inability to recognise this has been one of the reasons for the English tendency (from Locke onwards!) to exaggerate Descartes' intellectualist side. In general it can safely be affirmed that this translation makes Descartes talk less nonsense than any previous English version. The volume is prefaced by a long introductory essay on Descartes' work and its background by the distinguished French scholar, M. Alexandre Koyré.

Ruth Saw's volume on Leibniz in the *Pelican* series is not, as some of the volumes in the series have been, a radically new and constructive attempt to rethink the thoughts of the philosopher dealt with in terms of a different language and a different mental climate. Miss Saw states two opposed ways of going about the task of presenting the philosophy of a thinker as metaphysical as Leibniz: a modern author must either unashamedly present the system 'in its author's own sense, disregarding the shock which his terms will give to sensitive modern ears', or to translate his thoughts into the interpreter's language. She wisely rejects this either-or, and in some measure attempts both 'a critical reinterpretation in modern terms' and an exposition 'in Leibniz's own terms . . . of what he himself believed he was doing'. Her success in accomplishing the former task equals that in the latter: it is in giving such systematic exposition, arranged and carried out along traditional lines, that her great qualities as a teacher are most manifest.

R. A. MARKUS

ARCHAEOLOGY FROM THE EARTH. By Sir Mortimer Wheeler. (Oxford University Press; 25s.)

ROME BEYOND THE IMPERIAL FRONTIERS. By Sir Mortimer Wheeler. (G. Bell and Sons; 25s.)

Sir Mortimer Wheeler is perhaps the most distinguished archaeologist in Europe. But he owes the greatest of his achievements to the rare combination of two qualities: namely a scientific expertise in the technique