

The author modestly describes his book as an essay in biography. He has given us a real portrait which has all the charm of a perfect miniature. B.D.

MACHIAVELLISM. By Friedrich Meinecke. Translated by Douglas Scott. (Routledge and Kegan Paul; 50s.)

Though Bodinus and Benevent are odd forms in English, this is a workmanlike translation of *Die Idee der Staatsräson in der neueren Geschichte*, and it comes with a full and valuable introduction to the author by Dr W. Stark, the general editor of the series, 'Rare Masterpieces of Philosophy and Science'. It was written under the Weimar Republic, after Meinecke had lost some of his optimism about the dignity of State policies and had reached closer sympathy with the pessimism about secular power inherited by Burckhardt from St Augustine and the Stoa. He had suffered from the aftermath of Bismarck, but not yet from the Nazi iniquity.

He was formed by a generation which had no doubts which side it took when it looked back to the struggle of Germany against the 'Catholic bigot courts of the Counter-Reformation'. His Germany, of course, was nearer to Berlin than to Frankfurt or Vienna, and we, instructed by Miss Wedgwood about the Thirty Years War, cannot enjoy such a simple judgment. His generation, too, could hail Campanella for boldly shattering the authority of Aristotle and the Scholastics and for 'demanding that the essence of things should no longer be investigated by means of the sophistical deductions of individual reason, but rather of the faithful observation of nature'. Moreover, it seems to have felt that political expedience was nobler when pursued and rationalized by the high-minded Teuton than by the cynical and slippery Latin.

Yet he was a liberal in his way, and a courageous one at that. He wrote also not as an academic but as an historian with a real feel for men and events. His is a standard work on the doctrine of *raison d'état* and its place in modern history. It begins with the fifteenth century—in fact the doctrine was recognized before Machiavelli gave it such ruthless expression—and ends with Treitschke in the nineteenth, when the essence of the State was said to be power and its rule a public morality superior to personal honour.

THOMAS GILBY, O.P.

EVOLUTIONARY THEORY AND CHRISTIAN BELIEF. By David Lack. (Methuens; 10s. 6d.)

This is a slight book, yet well documented both for historically important and for good modern works. Thus it provides a useful