

identify those 'modern Pelagians' against whom the work was directed. This second part of Dr Leff's book is perhaps more successful than the first. In it he argues convincingly that the principal 'Pelagians' were William of Ockham and other Nominalists of the period. These were exaggerating the powers of human free will at the expense of the inherent necessity of divine grace; Bradwardine, on the other hand, argued for a divine predetermination that in no way impaired free will. Dr Leff's analysis of Bradwardine's theology, however, is not as complete as one would wish it to be. It is not at all clear, for example, that Bradwardine's doctrine of *concursum praevium* is all that original; or that the doctrine has been fully rendered. There are, moreover, some curious lapses in a professedly scientific treatise. It is surprising, for instance, to find that decrees of the Council of Trent on Justification are sometimes quoted not from a critical text or even from Denzinger, but from some very secondary sources. Again, the title of a work of Garrigou-Lagrange published in 'St Louis and London, in 1934' is hardly *Dieu: son existence et sa nature*, although there was, I believe, an English translation of sorts published in that year.

LEONARD BOYLE, O.P.

READINGS IN THE HISTORY OF WESTERN CIVILIZATION. Selected with introduction and commentary by Thomas P. Neill. Vol. I. (The Newman Press, Westminster, Maryland; \$2.25.)

This will make sad reading for those of us who believe that there is no such thing as Catholic or Protestant history but only Catholic or Protestant religious fiction. It consists of twenty-four extracts from previously published books dealing with historical problems. It is intended to represent the conclusions of 'competent Catholic scholars' 'who are good historians accepted outside Catholic circles and whose interest is to present the truth dispassionately'. This is a high ideal and is fully consonant with the magisterial address by Pope Pius XII to the Historical Congress at Rome in 1955 which is printed as a preface. It is fulfilled in three of the twenty-four articles, those by Christopher Dawson, Henri Grégoire and Pierre Janelle.

But it is a dismal thought that a new generation of undergraduates in Catholic Universities are to be brought up to accept as serious history Mr Chesterton's delightful whimsies on Neanderthal Man, Mr Belloc's splendidly mendacious rhetoric on Alaric, and Mr Hollis's brilliant journalism on Elizabeth and Cecil. It is odd to find Father Arendzen described as 'a scholar whose conclusions are based on exhaustive study and whose findings have not been challenged by serious students of any faith'. The Editor plunges back into the past to find suitable contributors; the character of the Renaissance is

described by an extract by Dr Ludwig Pastor. It is only fair to add that the volume contains much clean polemic, notably by the editor and by Father Hull, and that it is a rare thing for polemic to be clean.

GERVASE MATHEW, O.P.

NOTICES

NAPOLEON IN HIS TIME, by Jean Savant (Putnam, 30s.), will surely rank as one of the finest books on Napoleon. Not that Napoleon enthusiasts would ever give it their approval, for the picture that emerges is of a most unlikeable man, indeed of a thoroughly detestable man. M. Savant presents, with introductory comment, contemporary accounts of Napoleon. From the very first page of this completely fascinating book it is clear that the disagreeable boy in Ajaccio is going to grow into that sullen-looking man on the *Bellerophon*, brooding on a ruined Europe and his shattered hopes. So many different people who knew Napoleon well are in agreement; he was not *sympathique*. M. Savant deserves the highest commendation for this first-class anthology. Miss Katherine John, who has translated and edited the book, also deserves the highest commendation for a first-class translation.
