

referenced. The production is pleasant, though it is a pity the printer mislaid his sigma (twice) when he reached page 33, and thought of the moon at midday in Psalm 90 (p. 99): the printer's devil, no doubt.

'Do you believe in the devil?' comes again at the end (p. 125): and when we have read this book, our official answer will have more meaning, for in saying 'Begone, Satan' we are but following Christ.

SEBASTIAN BULLOUGH, O.P.

ST BERNARD OF CLAIRVAUX. By Bruno S. James. (Hodder and Stoughton; 12s. 6d.)

The publishers compare Father James's *Saint Bernard* with Chesterton's *Saint Francis*. The comparison does less than justice to both authors, each excellent in very different ways. G.K.C., concerned with 'a poet whose whole life was a poem', upholds the romantic legend of the saint. A critic complained that Chesterton's *St Francis* contained only one date—and that was wrong. Fr James is exact and precise, careful and even meticulous about dates and anxious to disentangle his hero from legendary and romantic overgrowths and to soft-pedal the marvellous in the accepted convention of the modern fashion of hagiography. He does not undertake to give a history of St Bernard's time, but rather a portrait of the man. His deep study of the saint's correspondence has given him an insight into Bernard's character and enabled him to reveal and portray a great man and a very great saint whose colossal will triumphed over the limitations of life-long chronic bad health and whose immense achievement and ceaseless labours were combined with the contemplative calm of a sweet and loveable personality.

The historian who tackles some of the problems of Bernard's life—such as his clash with the Cluniacs, his controversy with Abelard and the mysterious affair of St William of York—will constantly need to temper his judgments by referring to the personal character such a biography reveals.

The author sometimes falls into colloquialisms: 'Bernard is flabbergasted' . . . 'Bernard does not pull his punches' . . . 'Bernard is the nigger in the woodpile'.

If we were to criticize the author as cynical about modern monasteries when he asks: would even Bernard be accepted today in some monasteries, one can imagine him saying it is conceivable that Bernard might write a very pointed and even caustic letter about monastic liqueurs, tonic wine and commercialized perfumery. But of course the retort could be made that Bernard would be open to charitable persuasion by a modern Peter the Venerable: and there are many such in our monasteries still.

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