

Persian and Moghul (though not Hindu), as well as Western manuscripts. His approach to this vast subject is very simple. He has not attempted to impose upon it any ideas of his own, but arranging it more or less geographically and chronologically he cites (in most sections) all the major and a great many secondary examples, together with quotations from a mixed collection of authorities. The result is a rather curious patchwork. Dr Diringers own taste seems to coincide rather with that of J. A. Herbert, writing in 1911, than with that of more recent scholars, and his occasional historical reflections seem to belong to an even earlier period, with the odd result that the introductory paragraph of his section is sometimes directly contradicted by what follows. This eclectic method also sometimes leads to the same MSS. turning up in two different sections (the Douce Apocalypse is quoted as both English and French, the Canterbury Gospels, Vespasian A.L., as possibly sent to England by St Gregory, and dated 720; in the former case the plate reference is to an early Gothic Beatus page). As a conspectus of the subject the book covers a far wider field than any previous single volume and provides classified references to a great wealth of material. The 260 pages of plates are variable in quality but very generous in quantity and give an interesting suggestion of the extraordinary variety, richness and importance of this art. The illustration to Henry of Blois's Psalter has, however, strayed into the Anglo-Saxon section and that to the Anglo-Saxon Gospels in the Morgan collection is among the Romanesque plates. It seems odd to illustrate the Utrecht Psalter by the Gospel title-page of a hundred years earlier which is bound up with it. The Persian section takes practically no account of the research of the last thirty years.

NICOLETE GRAY

BRADWARDINE AND THE PELAGIANS. A Study of the *De Causa Dei* and its Opponents. By Gordon Leff. (Cambridge University Press; 32s. 6d.)

Thomas Bradwardine, fellow of Merton College, Oxford, in the first half of the fourteenth century, and Archbishop of Canterbury for a month before his death in 1349, is best-known for his massive *De Causa Dei adversus Pelagianos et de virtutum causa ad suos Mertonenses*, completed in 1344. Yet, although the *De Causa Dei* has been in print since 1617, when Sir Henry Saville edited it, the work has occasioned very little serious study; this, perhaps, was mainly due to the formidable size of the volume, which, in Saville's edition, runs to 876 folio pages. Dr Leff's venture is therefore, at its very least, a brave one. For not only has he attempted to uncover the theological principles upon which the *De Causa Dei* rests, but he has also made a fine effort to

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