

his trek has few solutions to offer. It is hard to see why this book was written: the reader would do better to read Whitehead's *Science and the Modern World*.

DAVID BRADING

**TREASON IN THE TWENTIETH CENTURY**, by Margaret Boveri, translated by Jonathon Steinberg; Macdonald; 35s.

This is a German work. It is in two parts. There is first a sort of historical-philosophic study of the changing nature of treason. Then follows a series of pen-portraits of European and American figures prosecuted and condemned for treason during and after the second world war. These 'profiles' are done with skill and intelligence and many of them with sympathy; for among them of course are the heroic figures involved in the famous twentieth-of-July attempt on Hitler's life. Not much that is new here; nothing for students or historians. But it is good and readable journalism, even though there are also remarkable omissions.

One cannot praise the historical and theoretical part. It is at once pretentious and superficial and often loosely inaccurate in its statements. Two examples of its history will suffice:

'In the year 1105 Pope Pascalis II felt himself powerful enough as God's representative on earth to grant a German prince forgiveness up to and including the Day of Judgment for having disobeyed his father'.

'The Weimar Republic was the first state in German history which was not accepted unquestioningly by its citizens as the highest authority under God'.

There is one contemporary figure not discussed in the book. Any study of technical treason in the twentieth century must surely consider the matter of General de Gaulle. This book puts King Leopold of Belgium among the 'traitors', but not a word of the President of France. It seems completely wrong.

SAUNDERS LEWIS

**FREEDOM, GRACE AND DESTINY**, by Romano Guardini; Harvill Press; 21s.

The pattern of this book is to sketch philosophical notions of freedom and something corresponding to grace at a natural level (graciousness) and destiny, and then to contrast them with the implications of Christian revelation in which they find their fulfilment or transcendence.

Mgr Guardini admits that these are difficult subjects and that his account must