

Régamey is himself one of the most distinguished of French art historians and his criticism, unsparing and severe as it often is, springs from a total sense of the truth and of the real dimensions of charity. For an English reader he may seem over-concerned with French problems, but it must be acknowledged that it is in France alone that the question has been seriously posed. It is indeed a natural and necessary complement to the liturgical movement which has done so much to revivify the religious life of France. Père Régamey brings the precision of a theologian and the sensibility of an artist to the presentation of a debate that is always subtle and not easy to resolve. He has at least provided the evidence, and if his interpretation of the Roman Instruction be true, as we are firmly convinced it is, there should be hope for the future so that the artist may be given once again that respect and dignity which properly belong to his vocation, supremely achieved as it is in giving glory to God.

ILLTUD EVANS, O.P.

THE EUROPEAN MIND (1680-1715). By Paul Hazard. Translated from the French by J. Lewis May. (Hollis and Carter; 35s.)

The publishers must be congratulated upon bringing out this excellent English translation of the late Paul Hazard's famous book *La Crise de la Conscience Européenne*. True, to scholars of the period the original work has been familiar ever since it was published in Paris eighteen years ago, but now this most remarkable work of synthesis has at last become available to the cultured English reader who, in the hurly-burly of modern life, often lacks that extra portion of time or energy that is required for the study of books written in a foreign tongue.

Hazard's historical method consists in describing the complex climate of opinion and sentiment of an age rich in contrast and change. Thus we are presented with *Geistesgeschichte* in the highest sense of that much misused term. Since 'the history of ideas undermines national treatment' (Acton), Hazard has painted for us a wide European panorama with due emphasis on France, England, Italy, Spain, Germany and Holland.

How is it that the great scholar did not get lost in the maze of contemporary books, pamphlets and letters which he used for his material? The answer is: he retained an unerring sense of proportion that helped him to select truly illuminating features, as well as to arrange them in their proper order of significance.

It was Goethe who recognised that 'the deepest theme of world history, to which all others are subordinated, is the conflict between unbelief and belief'. This is also the central theme of Hazard's book. All the principal attacks, direct or indirect, which as early as the beginning of the eighteenth century served to sap the foundations of the faith in Christ, are subjected to a profound analysis. Due weight is given to the insistence on earthly

happiness and the related belief in the unlimited possibilities of scientific progress. The last part of the book shows that although in essentials the period under review may be regarded as the overture to the age of rationalist enlightenment (an overture in which all the *leitmotifs* are anticipated), it was by no means utterly devoid of pre-Romantic trends. Thus the conclusion is reached: 'In this era, so turbid, so crowded with events, that it seems at first sight a mere welter of confusion, there took their rise two great streams which were to flow on through the whole of the century'.

Can the rationalist stream not be traced still further back? Indeed, it has been argued, most recently again by Andreas Flitner in his learned study on *Erasmus im Urteil seiner Nachwelt* (Tübingen, 1952), that Hazard, in his analysis of the secularisation of European culture, did not sufficiently stress the indebtedness of this initial period of the *Aufklärung* to the more remote era of the Renaissance. In view of what the author himself remarks on this problem (pp. 252, 442), it would seem that the criticism is not quite justified. Surely it lies in the nature of things that a study in which the attention is focused on a chosen period cannot give a detailed account of all the roots of that period.

Two points, however, suggest themselves to the present reviewer. First, as regards the construction of the work itself, so important a feature as the advent of tolerance should perhaps have been treated in a special chapter, rather than be included, almost as an afterthought, in the chapter 'Happiness on Earth'. Second, and more important: the French edition included a slim volume of *Notes et Références* (160 pp.), full of useful and stimulating bibliographical suggestions. If for some reason or other it has proved impracticable to include the extra material in the English edition, this deviation from the French edition ought to have been pointed out in the preface to the present volume.

Before he died, Paul Hazard completed the manuscript of a sequel to this work; it was published in Paris in 1946 under the title *La Pensée Européenne au XVIIIe Siècle. De Montesquieu à Lessing*. It is most gratifying to learn that the posthumous publication too will appear in an English edition.

H. G. SCHENK

**BORN TO BELIEVE.** By Lord Pakenham. (Cape; 18s.)

Future historians of the first half of the twentieth century will be fortunate in the social documentation provided by the spate of autobiographies so characteristic of that period. Yet for the most part they will be able to learn very little of the character of the men and women who wrote them. So far this has been particularly true of the autobiographies that have come from a university milieu. Thus among them Mr