

ject, epigrams like 'Work for the young, committee-meetings for the middle-aged, flatulence for the old', ghost-stories, mathematical puzzles that would do for a *Penguin Puzzle Book*—in short, what would you? It is a little odd, perhaps, to find it all cut up into little snippets—after all, the plums out of a plum-pudding are not quite the same thing as the plum-pudding itself, and this applies particularly to the many fragments of Homer; but an age in which a *Digest* has far the greatest circulation in the world should raise no objection.

Miss Freeman's translations are fluid and limpid, and avoid the odd idioms and word-collocations into which the translators of a generation ago used to twist themselves to show that their scholarship had not been outdone by some subtlety of particle or verb-compound. Not that scholarship is here missing; but it is decently clothed—its stockings may be blue, but they are of silk. Miss Freeman has her blind spots here and there, like the rest of us. *Croissons* (p. 217) for *croissants* is one, and one of the mathematical puzzles is a conflation of two side by side in the original Metrodorus (which has led to her giving the wrong answer on p. 310).

The book's first success should be as an admirable bed-book, both for those to whom it recalls the originals and for those who have, as yet, no Greek (Miss Freeman in her unalarming introduction urges winningly the possibility of learning some, for those who begin to feel the spell of a great literature); and its second success should be as a prize for those unfortunates who, being 'good' at science or mathematics, have their noses kept firmly to the grindstone while their preceptors pay uneasy lip-service to the importance of their education 'not being allowed to become narrow'. Many of them, if not yet too far gone in the worship of another Greek god—PI—would really enjoy it.

FELIX HARDY, O.S.B.

THE FALL OF THE SPANISH AMERICAN EMPIRE. By Salvador de Madariaga. (Hollis & Carter; 21s.)

This important work is in some ways more satisfactory than its forerunner, *The Rise of the Spanish American Empire*: it is better planned and more balanced. The review of the latter in this journal (August, 1947) must be corrected in one respect and an apology offered. The absence of any account of the Jesuit missions and of the suppression of the Society was there noted as a serious defect. The account is to be found here: that of the missions is indeed too summary to be adequate for any reader coming to that fascinating subject for the first time, but the importance of the suppression (as well as the very shady character of the whole proceeding) is fully stressed. 'The solid mass of white Creoles, however, remained attached to Spain because it remained attached to the Catholic faith, to the traditional way of doing things. Suddenly, from this Spain of the sceptre and the Cross, from the very King of Spain heir to Ferdinand and Isabel came that most tangible proof of Voltaire's philosophy: "Out with the Jesuits". On that day, the King of Spain

with his own hands cut the most solid link between his Crown and his subjects overseas' (p. 282).

The interest and value of this work lie in its reversal of traditional assumptions. Hitherto the great majority of historians have presented the eighteenth-century *philosophes* as the apostles of enlightenment and progress, and the leaders of Spanish-American independence as idealistic exponents of democratic reform. Sr Madariaga presents another picture, and does so not by deserting to the other camp but by taking up a central position. Both these volumes drive home the lesson that men and events in history cannot be sharply differentiated into white and black. It may be objected that the result is a tendency to present everything as a uniform grey, which is in itself a distortion if no account be taken of principles. The general picture of the Jesuit missions in Paraguay, for example, may be of a greyish tinge, but the view of life behind that particular organisation of human society may, as a theory, have been white. One welcomes well-informed criticism of the practice, but one would also like to know what, if anything, was wrong with the theory. This is perhaps the weakness of Sr Madariaga's central position, as it is perhaps the weakness of liberalism even at its best. He criticises the facts vigorously enough, but the principles by which he criticises are not always very clear. Thus he writes: 'We owe much to the eighteenth century; but if we were to sum up its folly in a few words, what better than this: it took its ideas on education from a man who had left his five children in a foundling hospital. A truly dramatic symbol of that divorce between thinking and doing, between ideas and life, which is the besetting sin of the "century of the lights".' (pp. 230-1). Very true, and it needs to be said; but there is something more—is eighteenth-century humanitarianism a satisfactory and complete view of human life or is it not? Probably Sr Madariaga felt no need to make his principles explicit since he could assume that a 'liberal humanism' would be the creed of the majority of his readers. Though the two standpoints are thus different Sr Madariaga's criticism of the eighteenth century agrees with much that Catholics have written, and everything that helps to lessen to any extent the differences that divide men, everything that discloses some common ground, even though this be largely of a negative kind, is to be gratefully welcomed.

The present work is divided into four parts. The first studies the psychological tensions resulting from the relations and intermingling of three different races on American soil. The second deals with the 'internal origins of the secession'—the social, economic and political tensions during the imperial period. The third treats of the 'external origins of the secession'—(1) the influence of eighteenth-century philosophy (Montesquieu, Rousseau, Voltaire, Raynal); (2) the anti-imperial activities of Jews, Freemasons and the exiled Spanish-American Jesuits (the first and, to a lesser extent, the third seems overstressed; the second might have been amplified for the benefit of British readers, most of whom are unlikely to associate Freemasonry with any political and philosophical movement); (3) the

impact on Spanish America of the three revolutions—the American, the French, and the Negro (in Haiti). Part IV covers the precursors of Spanish-American independence, in particular Miranda. Here the balance of history is restored by removing the romantic views about liberty and democracy with which these men have usually been coloured: most of them are shown to have been struggling to assert only their own aristocratic privileges, all of them are justifiably described as ‘unbelievably green and innocent’ (p. 374), their efforts ultimately failing because they sought to remedy the shortcomings of the system by destroying instead of reforming it. The craze for destruction, with a naïve (in some cases perhaps even disingenuous) belief that ‘virtue’ would automatically triumph if traditional fetters were removed, is indeed the characteristic of this period, as much in Spain as in Spanish America. Sr Madariaga has made a valuable contribution to the study of the pre-liberal period of human history. The life of Bolívar, to which all this has been leading up, must be eagerly awaited.

A small but perhaps not unimportant point may be raised in conclusion. The association with the Jesuits (through Mariana and Suárez) of the doctrine countenancing tyrannicide is adduced as one of the reasons for eighteenth-century hostility to the Society. It is implied (pp. 268-69) that this doctrine was put forward in the name of the ‘universal monarchy of the Pope’, whereas both Mariana and Suárez sanction tyrannicide (under certain conditions) as a logical corollary from the basic principle of the sovereignty of the people. To have brought this out would have clarified the contrast between the Spanish Hapsburg tradition, which helped to build up the Empire, and the ‘enlightened despotism’ of the Bourbon Charles III, which helped to destroy it.

A. A. PARKER

RICHARD OF CORNWALL. By N. Denholm-Young. (Blackwell; 15s.)

Mr Denholm-Young's study of Richard of Cornwall provides a welcome addition to our knowledge of the reign of Henry III, a reign which Sir Maurice Powicke has recently so admirably interpreted. Richard of Cornwall, the king's brother and himself the King of the Romans, held a key position in the complex politics and diplomacy of the period; yet he is a curiously elusive figure, and the average reader of history is under a very real debt of gratitude to Mr Denholm-Young for the light which his book throws on the character and achievement of the man. Richard, it is clear, was a born negotiator and a more than competent financier. His birth placed him in exactly the right position for the exercise of his talents. Essentially a grandee on the pattern supposed to be peculiar to the eighteenth century but in fact by no means ill at ease in the thirteenth, his birth and abilities made him all but indispensable at a time when political and fiscal competence was for the moment not easy to discover.