

precisely by the Jacobins. When, amongst other arduous problems, he tackled that of bringing religious peace to France he came for the first time into contact with Pius VII. Mr Hales retells the familiar story of the preliminary negotiations that led up to the Concordat. By tacking on to it, at the last moment, the Organic Articles, Napoleon did not play straight with the Pope. Nevertheless in Paris—only a few years before the capital of European anticlericalism and irreligion—a Concordat, whatever its defects might be, was signed. The Catholic religion was officially recognized as that of the majority of Frenchmen. In reaching this settlement with the Church Napoleon's motives may well have been mixed. But if he deserves his due share of credit for it, still more does Pius VII by his readiness, where no yielding on a matter of principle was involved, to come to an understanding with the new world that was beginning to emerge from the great revolutionary upheaval.

That Pius VII would never give way on a matter of principle was precisely what Napoleon later failed to grasp. Lord of the World, or nearly so, he required the prestige of a subservient papacy to give lustre to his imperial throne. But the Pope would not—could not—identify the interests of the Universal Church with those of the conqueror of Europe. To break his resistance Napoleon separated him from his trusted counsellors, Consalvi and Pacca, imprisoned him at Savona, later treated him with great discourtesy at Fontainebleau. He intended to have it out with Pius VII on his triumphal return—from Moscow! But the year 1812 proved to be the beginning of the end. Two years later the Emperor had abdicated at Fontainebleau and Pius VII was back in Rome, where he treated with genuine christian charity Napoleon's mother, Madame Mère, and other refugee members of the Bonaparte family in the hour of their downfall.

Mr Hales tells his story well. It may be assumed that it was not his purpose to add anything substantially new to what was already known to historical scholars. But there was certainly room for a popular presentation of this story in English. In this country *Napoleon and the Pope* should prove invaluable in schools and colleges.

H. B. LOUIS

A HISTORY OF THE COUNCIL OF TRENT, Vol. II, by Hubert Jedin; Nelson; 70s.

Although this monumental work is not one of the opportunist books on the Councils that have been appearing this year—the German edition was published in 1957—it comes at an opportune time. Nobody can read it without contrasting the situation in 1545 with the happier auguries for the Council that meets this autumn. At Trent the Church was represented by a mere hundred bishops, overwhelmingly Italian, and about the same number of theologians. There were grave diversities of opinion on theological questions and a mountain of

abuses crying out for reform. Above all there was a subservience to political loyalties that threatened to negative the work and even to wreck the Council. There were doubts whether the Fathers would reach agreement on anything, whether the Pope would ratify their decrees, and indeed whether the Council would ever be generally received as truly ecumenical. Yet these early sessions, held in the domain of the Emperor, without the presence of any German, Swiss or Polish bishops and largely boycotted by the French, passed the decree on Original Sin and reached unanimity on the thorny and vital subject of Justification.

The first volume dealt with the antecedents of the Council—the abuses in the Church, the new heresies, the sporadic efforts at reform and the tangled political skein. This volume describes in great detail the first seven sessions (1545-47) till the threat of pestilence and other causes drove the Fathers to Bologna. These years saw the deaths of the two principal enemies, Luther and Henry VIII, but it was too late. There was never any serious hope of healing the Schism: it was now a question of putting one's own house in order, and that was a task of gigantic difficulty. Some of the doctrinal chapters need close concentration, but Dom Ernest Graf has lightened our labours by providing a translation of great clarity and distinction that hardly ever betrays its German origin. There are also chapters that deal with the lighter side of the Council's progress—the personalities, the administration and provisioning—and these add greatly to the general interest of the book. As in Volume I, Cardinal Pole's name frequently occurs. He emerges as a theologian of moderation though an ardent advocate of reform. When Cardinal Madruzzo attended the celebration of the wedding of one of his staff and led off in the bridal dance there was some raising of eyebrows. 'But Pole observed that in his country it was customary for clerics not only to join in the bridal dance but even to bestow on their partner the customary salutation on such an occasion'. It is side-lights such as this that bring a past era to life. The author's immense scholarship is everywhere in evidence but it need not discourage the general reader. There are few recent books that will better repay careful study, and not one that treats with such learning and candour the intricate cross-currents of Renaissance thought and ecclesiastical politics that characterize the early Reformation period.

GODFREY ANSTRUTHER, O.P.

*LETTERS FROM A TRAVELLER*, by Pierre Teilhard de Chardin, in an English translation edited by Bernard Wall; Collins; 25s.

The first of this collection of letters, written to members of Teilhard's family and to friends (including Abbé Breuil), is dated 15 April 1923 when Teilhard, at the age of forty-one, was on his way to China for the first time. The last of those here published was written from New York on 1 April 1955, just a few days before his sudden death. During these three decades, apart from the