

themselves in the ecumenical movement. The hope must now be that the impulse of the Heythrop Conference will lead to informed and generous action at the level of the diocese and of the parish. The good will is there, and the Bishop's Committee will, we hope, do its best to make use of it.

ILLTUD EVANS, O.P.

THE ROMAN QUESTION, Extracts from the despatches of Odo Russell from Rome, 1858-1870, edited by Noel Blakiston; Chapman; 63s.

Pius IX became Pope in 1846, Cardinal Antonelli his Secretary of State in 1850 and this partnership was unbroken until the latter's death in 1876, two years before that of Pius, thus constituting the longest Pontificate and Secretaryship in the history of the Church. It was to this formidable partnership that Odo Russell was introduced in 1858, at the age of 29, as unofficial British representative at the Papal Court. The despatches and letters in this book cover the period of his Mission until he left Rome in July 1870 on the morrow of the Infallibility definition and the eve of the disappearance of the Temporal Power.

Although part of the fascination of these admirably written documents lies in the vivid description of the Roman scene and such incidentals as the reappearance of Keats' Joseph Severn as Consul, the indiscretions of Miss Dawkins and the proposal to canonize Christopher Columbus, the main interest lies in the transactions of Russell with Pio Nono and Antonelli. He puts on record the charm, courtesy and confidential manner with which they spoke to him on the most vital matters, all of which would seem extraordinary in relation to a young, unofficial representative of a Protestant country if one did not remember that Odo was the nephew of Lord John Russell and became the son-in-law of Lord Clarendon at a moment when such great families were still ruling an England that was the most powerful country in the world. The interviews with Antonelli reveal a somewhat limited statesman with an expert grasp of his thesis; those with Pius IX, are of an altogether different kind. The Pope was amiable, discursive, familiar and humorous, though he once caused Russell to suspect senility when a joke about Semiramis eluded the Englishman while convulsing the Pontiff; but Odo was quite percipient enough to realize that behind all this was the inflexible will of one ready to be a martyr.

The greater part of the book is taken up with the situation created by the *Machtpolitik* of Cavour and Victor Emmanuel whereby Italy, including the Papal States, was absorbed into the Kingdom of the Piedmontese. Russell, as a Liberal Englishman, never concealed his enthusiasm for this development or his regret at seeing the remnant of the Temporal Power preserved by French troops. He did not hesitate to urge upon Pius and Antonelli the acceptance of the nationalist movement and it is remarkable how little resentment the two showed at his outspokenness. They abstained, for instance, from drawing a parallel with the British Government's attitude to the Fenian movement in

Ireland. It is true that Pius, on one occasion, could not resist saying that 'he admired the power and energy of Englishmen in the suppression of revolution, such as in the Ionian Islands, India and lately in Jamaica, where they hung 2,000 negroes and met with universal approval, while he could not hang one single man in the Papal States without incurring universal blame.' It is possible that, on this occasion also, Russell did not quite see the point of the Papal laughter.

The benevolence of these two Italians to the British representative, who was a very likeable person anyway, was partly due to the fact, which they acknowledged, of 'the perfect liberty and independence enjoyed by the Catholic clergy in England.' This was, of course, a recognition of the harmlessness of the English hierarchy but few other governments would have tolerated, for instance, Cardinal Wiseman saying that a victory of Napoleon III over Great Britain would 'prove beneficial to the interests of the Church' as 'His Imperial Majesty would concede a Roman Catholic administration to Great Britain, and once relieved of the heretical thralldom of her Protestant statesmen she would rapidly return to the bosom of the Mother Church.' The report of this statement seemed so monstrous to Russell that he personally checked it with the Cardinal.

Although Russell's mother became a Catholic he himself always remained a convinced liberal Protestant. None the less, there is a curious atmosphere of appreciation of Catholic things in these documents. It is not only that Russell loved being in Rome, which would have been impossible if he had hated the Church, but he succeeded in fascinating successive administrations with his reports. The despatches of their unofficial Roman envoy were always the first to be read in Cabinet, though they rightly maintained that the internal affairs of the Church were no business of theirs. Odo Russell's insight into the developments in Rome, especially during the period of the first Vatican Council, was nearly always correct. It is strange, at first sight, to find him saying that a full definition of Papal Infallibility would, in his opinion, prove beneficial to the world, but all he meant was that it would unmistakably show the incompatibility of the Church with what he termed 'civilization.' It is also interesting to remember how influential two Englishmen were over this great issue, Acton in opposing the definition, Manning in supporting it.

This is an excellently edited and produced work, with photographs that are really illustrative, revealing the flaccidity of Napoleon III, the hyper-thyroid intensity of Pius, the mutton-chop serenity of Lord Clarendon, the beautiful and sombre face of Cardinal Antonelli.

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RELIGIOUS TOLERATION IN ENGLAND, 1787-1833, by Ursula Henriques; Routledge & Kegan Paul; 35s.

omewhere there is a girls' school on the walls of whose sixth-form room should be a plaque acknowledging the debt which we all of us owe to some of its past