

REVIEWS

second dissolution. Yet the chief interest of this final version lies in its evidence of the changed perspective of Elizabethan Catholicism rather than in its incidental record of the Marian reaction. For it marks the coming of the new tradition that crystallized in the *De Schismate* of Nicholas Sanders. Fr. Coppinger has been forgotten and the wavering Bridgetines and the small monastic scandal. But the Tyrant remains and the Wicked Minister and the Saints, and through its naïve tortured classicism and the spontaneous flow of Scripture the *Passio* has become a study in black and white.

GERVASE MATHEW, O.P.

LEO XIII, ITALY AND FRANCE. By Count Eduardo Soderini.
Translated by Barbara Barclay Carter. (Burns Oates; 15/-.)

When Leo XIII became Pope in 1878, the Holy See undoubtedly did not enjoy—apart from the deep affection and sympathy felt for Pius IX personally—the prestige which accrued to it twenty years later. This was due to various causes, but mainly to the fact that the previous twenty years had been a period of political marking-time for the Papacy. After Pius IX's gallant attempt to modernize the government of the State of the Church had failed in 1848, there was little left to do but wait for the inevitable end; and, whether wisely or not, little effort was made to remedy the existing defects even in the purely administrative field.

Further, during these years the idea of a Papacy permanently bereft of the Temporal Power was a new one, and since many of the people who advocated it as likely to contribute to the spiritual influence of the Vatican were precisely those who most wished to see that influence weakened, it is not surprising that the idea that the Holy See could continue in a manner suitable to its traditions and its dignity without the support of a temporal state was but slowly assimilated by Catholics in general. Until, therefore, Papal prestige had risen again to such a height that it was plain to the world that the Temporal Power was no longer a necessity, it is obvious that the time for conciliation had not come.

The pontificate of Pope Leo, which lasted twenty-three years, saw the full restoration of the influence of the Holy See and the foundations securely laid of the reconciliation with Italy which the next generation was to complete. In the course of these years there were many negotiations, suggestions, and attempts at rapprochement from one side or the other. These Count Soderini was eminently fitted to describe, for not only had he unlimited access to the state papers dealing with the subject, but he was also a personal friend of the Pope, was employed by him at times on confidential missions, and was in a position to hear the truth about various disputed points from his own lips.

BLACKFRIARS

In a general way Leo XIII was willing to do all in his power to end a state of war between the Church and the Kingdom of Italy; he saw of course that it was bound to press very hardly on patriotic Italian Catholics, and he was fully alive to the disadvantages of the policy of forbidding them to take part in the government, even by voting. But at the same time he was profoundly convinced that a false step might be irretrievable, and that the time was not yet ripe for a general policy of conciliation.

On the other hand, the Italian government emerges from the narrative as equally unable to formulate a fixed conciliatory policy. But perhaps the most potent force against conciliation was the fear of the Church's influence; the dread that she might use it to effect a restoration; and the idea that the somewhat unstable existence of the new Italian state could only be assured by weakening that influence as far as possible. Further, the notion was widespread that, given a favourable moment, the Pope might call for foreign intervention in order to regain his state. In a most interesting passage Count Soderini states categorically and of his own personal knowledge that Leo XIII never entertained such an idea.

The Pope's relations with the French government occupy the second part of the book. On the whole he was well served by his Nuncios, but neither the tact and firmness displayed by most of them nor the Pope's own foresight and breadth of view availed to compose the quarrels among the French Catholics or could induce their leaders to refrain from identifying support of religion with an anti-republican creed; a policy which Leo foresaw would effectually prevent the Catholic body as a whole from exerting the influence in politics which was their due. As appears from Count Soderini's narrative, the Pope estimated more correctly than did the leading French laymen the strength of republican feeling in France and the unfortunate consequences of making Catholicism synonymous with Legitimism in the public mind.

Pope Leo XIII's work for Social Reform will be dealt with in a subsequent volume. For the rest it only remains to praise Miss Barclay Carter's clear and accurate translation from the Italian and the excellent notes which she has contributed.

J. BERKELEY.

MISCELLANEOUS

ESSAI DE SOCIOLOGIE. By Luigi Sturzo; translated from the Italian by Juliette Bertrand. (Bloud et Gay; 20 frs.)

The originality of this remarkable study is at once its merit and its weakness. Don Sturzo is obviously impatient with abstract theories on society that seem to neglect the living reality, "ces matériaux isolés de leur cadre historique ne seraient que des