this edition: eight points of scholarly detail or assessment of new evidence. (Actually p. 147 is an addition, and p. 208 an alteration, not vice-versa as indicated).

Proper names are a slight puzzle, even though Fr McHugh assures us he is following the forthcoming Jerusalem Bible in English; on the whole they are Douay names, Godolias, Jeremias, Josue, Elias, etc., though occasionally AV names, especially among the Judges, Deborah, Gideon, Ehud. Appeal to the Hebrew forms does not give a clue to the principle here, but it seems a practical compromise. After all, the Douay names have an antiquity often going back to the Septuagint, while the AV names when different only go back to the AV. And AV never altered the traditional forms of big names like Moses, Aaron, Isaac, Jacob or Samuel; and one is glad to see here a certain pride in the long tradition behind Douay names like Elias and Eliseus instead of the rather clumsy transliterations of Elijah and Elisha. But Fr McHugh's kindly index provides cross-references to any forms. The bibliography has been brought up to date to 1961.

SEBASTIAN BULLOUGH, O.P.

NAPOLEON AND THE POPE, by E. E. Y. Hales; Eyre and Spottiswoode; 21s.

A conclave of cardinals had already met in Venice—since the recent treaty of Campoformio, in Austrian territory—when, in November, 1799, Napoleon by overthrowing the corrupt government of the Directory made himself master of France. On March 14th, 1800, this conclave elected as Pope a Benedictine monk, Cardinal Chiaramonti, who took the name of Pius VII. For a moment it seemed not unlikely that the new Pope might have to defend the rights of the Church against pressure from the ecclesiastical pretensions of the Hapsburgs, as his predecessor, Pope Braschi, Pius VI, had vainly attempted to do in the day of the reforming Emperor, Joseph II. But on June 14th came the shattering news that Napoleon, fighting his second campaign on the plains of northern Italy, had won the battle of Marengo. Austria's luck was out. The whole Holy Roman Empire was indeed tottering to its fall, for within a few years the new master of France would have made himself master not only of Italy, but also of most of Germany, and indeed of as much of the rest of Europe as he could conveniently lay his hands on. Under such circumstances, what was to be the relationship between the general and the monk, between the new Charlemagne, as Napoleon liked to consider himself, and Pius VII, the head of the Universal Church? This is the subject of a highly readable book, characterized by a ripe understanding of the underlying significance of events, in themselves often of intense dramatic interest, by E. E. Y. Hales, *Napoleon and the Pope*.

The opening years of the Consulate witnessed constructive government in France. Like many another virtual dictator, Napoleon was putting the country on its feet again, 'clearing up the mess', made by the Revolution, or more

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