

modern life of the saint. The author's scrupulous accuracy is well known, and he has added to it the capacity to write in an interesting fashion—not always the case in treatises of this nature; and moreover he has been well served in his translator who has added to the English edition an excellent inside-cover map, and a valuable preliminary note (to chapter 4) on the organisation of the Dominican Order.

Some disappointment may be felt by lovers of tradition at the author's dismissal of St Thomas's visit to this country as historically groundless. According to some earlier authorities, none of them however ancient, the saint was present in 1263 at the General Chapter held in the Holborn priory in the quality of diffinitor (representative) of the Roman province. It is a tradition that was much loved by English Dominican writers of the last hundred years, and received the backing of Father Mortier, historian of the Masters General, in the beginning of this century. It has been repeated by still later historians. Doubtless Father Walz has excellent reasons for his rejection of the statement as historically groundless, but supplies no proof beyond an attempt (on p. 89) at an alibi which is not very convincing, i.e. the saint's presence at a provincial chapter in Rome in the autumn of 1263. As the general chapter was held in the spring there was ample time for St Thomas to return to Rome. English Dominicans in the same century annually attended the general chapter and were home in time to attend their own provincial meeting on the feast of the Assumption. The author has chosen three excellent illustrations, Traini's Triumph of St Thomas, Zurbarán's splendid Apotheosis of the saint, and a nineteenth-century painting in the Vatican by Ludwig Seitz.

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THE HISTORY OF THE POPES. By Ludwig Freyheer von Pastor. Vol. xxxviii (Clement XIV, 1769-1774). Translated from the German by E. F. Peeler. (Routledge and Kegan Paul; 40s.)

The volume under review is almost entirely devoted to the story, told in great detail, of the suppression of the Society of Jesus by Pope Clement XIV (Lorenzo Ganganelli). Overborne by the fierce threatenings of the Bourbon courts, this sorely-tried pontiff, after four years of fruitless endeavour to stave off the disastrous decision, at length succumbed to the unbearable pressure and signed the brief suppressing the Society on 21st July, 1773. Few will deny that this onslaught on the Jesuits was but an ill-disguised attempt to undermine the authority of the Holy See by striking at some of its most loyal defenders. The Bourbon rulers of France, Spain, Naples, Parma and other Italian princedoms, in alliance with Portugal's all-powerful minister the Marquis de Pombal, had already expelled the Society from their own territories, and, in order to compass its complete downfall, had even

occupied some outposts of the papal dominions during the reign of Ganganelli's predecessor, Clement XIII, in an abortive attempt to bend him to their will. With Clement XIV they succeeded; but in the turmoil of the years following the suppression it is plain for us to see how this destruction of the innocent recoiled upon the heads of their persecutors. In attacking the Jesuits, the Bourbons had indirectly attacked the highest and most responsible authority on earth and thus played into the hands of the revolutionary forces so soon to engulf not the Papacy but themselves.

How far the Pope was to blame, if at all, has been debated ever since, and it is doubtful if the present work provides a completely satisfactory answer to the question. He has been accused of making a simoniacal bargain during the conclave to suppress the Society if the Bourbons would use their influence to secure his election, but no historian of repute supports the charge. Much however is made in this work of Cardinal Ganganelli's ambition to become Pope (pp. 88 *seq.*), but it is hardly possible to speak with certainty, as some critics pretend to do, of the motives of a man who was never known to take another into his confidence. Still further on, we read (p. 291) that 'in order to gain the Papacy Ganganelli (whom Clement XIII had described as "a Jesuit in Franciscan clothing") thought it expedient to throw in his lot with the other side and he entered the conclave as an enemy of the Order'. Here again the proofs offered emanate from statements of the very men who threatened him, chiefly of Cardinal de Bernis and the malignant Spanish ambassador Moñino. This latter showed himself throughout to be the Society's most virulent enemy, and by his bullying and insolent threatening had more effect than any other ambassador on the agitated Pope. It must have been for him a bitter experience to have lived to see the restoration of the Jesuits to all their honours and privileges by Pius VII in 1814.

Not many writers today will deny the injustice of the suppression, and the majority will agree that Clement acted with lamentable weakness. We cannot blind ourselves to his misjudged attempts to evade the issue by treating the Society with unmerited harshness in the vain hope of placating its enemies and satisfying their demands in almost everything short of total suppression. No one can deny the Pope's right to suppress a religious Order, and the solution of the question can only come from a study of how far the Pope considered himself justified in sacrificing the Jesuits in order to gain peace for the Church and a cessation of the Bourbon persecution. If this volume does not supply the complete answer, it has however done much to elucidate many of the difficulties.

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