

hungrily recognized as such by almost everyone, of every nation under heaven, Parthians, Medes and Elamites. . . .

'What was it our mother used to say about over-anxiety?' he asked his sisters (6th January, 1928). 'The best medicine is a trustful reliance upon his providence, while we hold ourselves ready for anything.'

After twenty-five years with Bulgaria, Turkey and Greece as his patch—an apparent might-have-been in the diplomatic service of the Holy See—suddenly he was transported like a Daniel to the lions' den. De Gaulle was demanding the removal of all the French bishops who had collaborated with Pétain, including the incomparable Suhard—'there are very sharp thorns, certain grave and important questions' (28th May, 1945)—but with patience, understanding, diplomatic skill and peace of mind, the nuncio got the ban withdrawn on almost all the bishops.

About his cardinalate, he wrote to a nephew (Christmas, 1952): 'I was glad to receive your congratulations on my imminent nomination as cardinal, which will leave me as modest and

simple as before. . . . You must pray the Lord to grant that your uncle who, coming from the obscurity of Sotto il Monte, has known the splendours of Eastern and Western Europe, may remain faithful to the principles by which he was reared.'

To another nephew, a seminarist, he characteristically signed himself '+Angelo Giuseppe, your uncle the Cardinal and Patriarch, but first and foremost the Lord's humble priest' (22nd February, 1953).

In the last days of Pius XII's life he wrote: 'It is our duty to fear nothing, because the Lord rules his Church. We must live day by day' (6th October, 1958).

The new Pope, John XXIII, wrote to his brother (31st January, 1959): 'Above all I beg you to have patience and charity and preserve your peace of mind. Take no notice of any worldly gossip and do not be upset by anything. To keep yourselves in your present simplicity is the surest and happiest way to do honour to yourselves on earth and in the sight of heaven.'

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VOM JUNGEN ANGELO RONCALLI (1903-1907) ZUM PAPST JOHANNES XXIII (1958-1963), by F. M. William. *Verlag Felizian Rauch*, Innsbruck, 1967. 166 pp.

Franz Michel William is well known to 'Newmanists' as one who has explored in detail the influence of Archbishop Whately on the young Newman, and the resulting Aristotelian component in Newman's thought; in particular, his preference for inductive, cumulative patterns of proof and argument. In this book it is the formative years, not of Newman, but of Angelo Roncalli, that he puts under his microscope. His thesis is that Roncalli, coming across Aquinas through his seminary training, and Newman (especially the *Essay on Development*) through the writings of Loisy and his personal friendship with Buonaiuti, forged his own 'via media' between Modernism and the un-historical scholasticism of the period. By extending the Baconian experimental method to positive theology, and by using concepts such as 'substance', 'accidence' and 'convergence', he was able—as early as 1907—to give his own meaning to the key term 'adaptation', the

necessity of which he appreciated, but which the Modernists had interpreted 'transformistically'.

The evidence that Roncalli knew Newman's *Essay* well is impressive (cf. e.g. the interesting point that the constant appeal to Bacon in a lecture given in 1907 is surprising: one would have expected an Italian to invoke Galileo in this context, cf. p. 92).

Dr William tends to overconcentrate on individual terms, rather than on the whole drift of a writer's thought. As a result, the argument tends to be somewhat too abstract, and his case looks, perhaps, more watertight than it is. Nevertheless, as a stimulus to historians to explore further, the suggestion that John XXIII's 'motto' of *aggiornamento* was born, under the influence of Newman, at the height of the Modernist crisis, is fascinating.

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