

abuses crying out for reform. Above all there was a subservience to political loyalties that threatened to negative the work and even to wreck the Council. There were doubts whether the Fathers would reach agreement on anything, whether the Pope would ratify their decrees, and indeed whether the Council would ever be generally received as truly ecumenical. Yet these early sessions, held in the domain of the Emperor, without the presence of any German, Swiss or Polish bishops and largely boycotted by the French, passed the decree on Original Sin and reached unanimity on the thorny and vital subject of Justification.

The first volume dealt with the antecedents of the Council—the abuses in the Church, the new heresies, the sporadic efforts at reform and the tangled political skein. This volume describes in great detail the first seven sessions (1545-47) till the threat of pestilence and other causes drove the Fathers to Bologna. These years saw the deaths of the two principal enemies, Luther and Henry VIII, but it was too late. There was never any serious hope of healing the Schism: it was now a question of putting one's own house in order, and that was a task of gigantic difficulty. Some of the doctrinal chapters need close concentration, but Dom Ernest Graf has lightened our labours by providing a translation of great clarity and distinction that hardly ever betrays its German origin. There are also chapters that deal with the lighter side of the Council's progress—the personalities, the administration and provisioning—and these add greatly to the general interest of the book. As in Volume I, Cardinal Pole's name frequently occurs. He emerges as a theologian of moderation though an ardent advocate of reform. When Cardinal Madruzzo attended the celebration of the wedding of one of his staff and led off in the bridal dance there was some raising of eyebrows. 'But Pole observed that in his country it was customary for clerics not only to join in the bridal dance but even to bestow on their partner the customary salutation on such an occasion'. It is side-lights such as this that bring a past era to life. The author's immense scholarship is everywhere in evidence but it need not discourage the general reader. There are few recent books that will better repay careful study, and not one that treats with such learning and candour the intricate cross-currents of Renaissance thought and ecclesiastical politics that characterize the early Reformation period.

GODFREY ANSTRUTHER, O.P.

*LETTERS FROM A TRAVELLER*, by Pierre Teilhard de Chardin, in an English translation edited by Bernard Wall; Collins; 25s.

The first of this collection of letters, written to members of Teilhard's family and to friends (including Abbé Breuil), is dated 15 April 1923 when Teilhard, at the age of forty-one, was on his way to China for the first time. The last of those here published was written from New York on 1 April 1955, just a few days before his sudden death. During these three decades, apart from the

time during the second world war when, marooned in Peking, he had to content himself in this respect with taking his geologist's hammer with him on Sunday picnics in the nearby hills, he was a constant traveller and explorer. The places of origin of these letters, and his magnificent descriptions of them and their inhabitants, constitute a record of wanderings many times, in sum, over the face of the earth. Years, of course, were spent in China (with return visits to France as often as he could manage them—there was something about Paris which he, the most cosmopolitan of all men, could never do without for very long), and in China he ranged far and wide through the Mongolian and Gobi deserts, on those splendid expeditions through which he gained, not only scientific eminence but, more important, that 'feeling' for the world, both in time and space, that give him such astonishing insight into the full implications of the fact of the Incarnation. But as well as China, here are journeys to Ethiopia, and Burma, to Northern India, Java, America and South Africa—and, of course, Rome! His accounts of people and places everywhere show that deep sensitivity and open-hearted response for which 'love' is the only fitting word. He loved his neighbour, and he recognized a neighbour in everything as well as everyone he met.

The translation is the best to date of Teilhard's writings, possibly because the subject-matter is so much easier. Those who have hitherto been put off by his Gallic lyricisms, should make this volume compulsory reading. Here is no idle dreamer, spinning webs of phantasy, as some of his critics have supposed. Here is the essential man, down to earth and practical, as gentle as a dove, certainly, but also wise as we are instructed to be wise in the ways of the world. He wanted his worldly platform, in the form of scientific honours, in order to gain a hearing not only from the world in general but also from those obscurantists within the Church towards whom he showed such forbearance. The collapse, by orders of Rome, of his hopes for the chair in the Collège de France, and the final refusal of the publication of *Le Phénomène Humain*, in 1948, were grievous blows and hints of sadness creep into his letters after this time. But he prayed, and asked for prayers, that he might 'end well'. His prayers were answered to the full.

One of the three items that form the introduction to the book starts, in the words of Pierre Leroy, S.J., 'The look in his eyes when they met your eyes revealed the man's soul'. There are two magnificent photographs which amply confirm this statement.

BERNARD TOWERS

CHURCH AND STATE IN HISTORY, by Douglas Woodruff (Faith and Fact Books); Burns and Oates; 8s. 6d.

This book deserves a warm welcome. If only, one is tempted to exclaim, it could have come out thirty years ago! It is strikingly planned in a series of chapters: The Church and the Roman Empire, the Church and Feudal Society,