

as participation in the global community and learning from other faith traditions. A glossary of terms provides helpful information for readers not acquainted with some vocabulary used by women religious.

The major portion of the book was published by Twayne Press in 1996 under the title *Poverty, Chastity, and Change: Lives of Contemporary American Nuns*. That work contains 51 interviews, all but seven of which are included in this edition, and each with a brief update. Seven of the full interviews are follow-ups to earlier ones found in the first edition; two of the interviews are entirely new to the 2011 edition. In some cases new photos of the interviewees are included.

I find it puzzling that R. chose to publish a new edition with so few new interviews. Is it perhaps warranted by a growing interest in the history of women religious in today's world? Perhaps R. wanted to attract a wider audience, which is understandable, but in that case adding more interviews with younger women in religious life would seem a more plausible course of action and would shed additional light on the lack of young women interested in pursuing religious life today as it is currently structured.

All of this said, the updates and several new interviews in this edition do bring some additional issues to the table. R.'s contribution toward explaining what religious life for women religious is all about, their struggles to find their place in the institutional Catholic Church, and their uncertainty about the future are well reflected in this work. As such, it is a welcome addition to the history of women religious in the United States.

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THE POLICIES AND POLITICS OF POPE PIUS XII: BETWEEN DIPLOMACY AND MORALITY. By Frank J. Coppa. New York: Peter Lang, 2011, Pp. viii + 205. \$36.95.

Twenty-four years ago, I wrote an article on the Vatican and the Rome-Berlin Axis, speculating that the policies of Achille Ratti as Pope Pius XI (1922–1939) and Eugenio Pacelli as Pope Pius XII (1939–1958) were very different, in spite of the similarity of their names and their apparent close collaboration. My research at the time was based on secular diplomatic records, none of which came from the Vatican Archives, which at that time were closed from the pontificate of Pius XI on. Since 2006 they have been open for the papacy of Pius XI, but not for the papacy of Pius XII. Now that these archives are available to qualified scholars, Coppa has returned to the earlier speculations of myself and others to expand on the contrast between Popes Pius XI and Pius XII.

New evidence from these archives identifies and explains the factors that led Pius XII to preserve his silence during World War II; in so doing,

C. finds that this pope and his predecessor subscribed to radically different policies for dealing with the totalitarian dictatorships.

After his election in 1922, Pius XI kept Gasparri, secretary of state under Benedict XV, as his own secretary of state, and named Pacelli under-secretary for extraordinary ecclesiastical affairs. In contrast to Benedict, Gasparri, and Pacelli, however, Pius XI was a far more combative individual, preferring to challenge on the basis of principle rather than to seek compromise solutions. At the same time, with Gasparri, he saw the value of concluding concordats with secular states, especially Mussolini's Italy, where it became possible to resolve the continuing Roman Question. Once the Lateran Pacts were concluded, Mussolini sought to save face by anticlerical bombasts, and Gasparri urged the pope not to reply in kind but to preserve good relations with the Italian government. This was too much for Pius XI, who dismissed Gasparri in 1929 and promoted Pacelli to secretary of state, thinking that he would be less independent than Gasparri.

Pacelli encouraged Pius XI to accept Hitler's terms for a German Concordat in 1933. The pope was wary of the Nazis because of their anti-Semitism and because of his distrust of Hitler. When the Germans repeatedly violated the terms of the Concordat, Pius XI was proven right time after time, and the issue then became whether or not the Vatican should protest these violations to Hitler. With the support of the retired Gasparri, Pacelli feared a worse treatment of the church in Germany and counseled moderation. Pius XI, on the other hand, wanted to protest and, when he insisted, Pacelli had to back down. Eventually, the pope issued the encyclical *Mit Brennender Sorge* in 1937, which was an attack on the faithlessness of the German government.

By 1938, the pope was seriously ill and less tolerant of the fascist regimes. He left Rome to avoid meeting Hitler in May 1938 and denounced Mussolini's introduction of anti-Semitic legislation. He sought out the American priest John LaFarge to draft an encyclical against racism. LaFarge's draft was returned to Rome at the end of 1938, but there is some question whether Pius XI ever saw it, since he died in early February 1939. After the death of Pius XI, the conclave to choose his successor met for only one day and elected Pacelli to become Pope Pius XII. Many scholars have argued that this was because of the coherence of views and policies of Pius XI and Pacelli, who was seen as the natural heir. C., on the other hand, contends that the election was quick because many cardinals had found the pugnaciousness of Pius XI to be an embarrassment and wanted to elect a pope who could be counted on not to challenge every move made by the fascist states. Pacelli had long demonstrated his diplomatic skills and was elected not because he was the natural successor of Pius XI but because he would be a very different pope in both style and substance.

Thus, Pius XII's first act in 1939 was to try to convene an international conference to prevent war, but by then appeasement had had its day. With the outbreak of war, Pacelli assumed a position impartial to the two sides in the conflict, refusing to assign blame to either party and hoping to be in a position to mediate peace. One way to sustain this impartiality was to maintain his silence over the Holocaust.

C. has made good use of the newly released Vatican documents to explore the early career of Pacelli and the contrasting relationship between Pacelli and Pius XI. C.'s argument about the influence of Benedict XV and Gasparri on Pacelli's outlook and his subsequent disagreements with Pius XI are well documented and convincing. It is when the study moves into the period of World War II and after that C., who has effectively outrun his documentation, has little new to say. He raises but leaves unanswered the question of why Pius XII, who so favored conciliatory diplomacy when dealing with the Nazis and the Fascists, was unwilling to practice either conciliation or silence when dealing with the expansion of the Soviet bloc after 1945.

Despite the quality of C.'s argument, the book is a difficult read because of poor editing. It is filled with typographical errors, and the text is excessively repetitive, including dates at every mention of a pope and constantly reiterating the central thesis. A good editor could have made the book a much easier read.

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INTO THE LION'S DEN: THE JESUIT MISSION IN ELIZABETHAN ENGLAND AND WALES, 1580–1603. By Robert E. Scully, S.J. St Louis: Institute of Jesuit Sources, 2011. Pp. xv + 468. \$32.95.

This is a vibrant, comprehensive, and well-documented account of Catholic experience and attitudes in the reign of Elizabeth I. It pays particular attention to the role of the Jesuit mission initiated by the arrival in England of Edmund Campion and Robert Persons in 1580. The story has been told many times before, often apologetically or hagiographically, but Scully's survey is clear headed and even handed, taking full account of recent scholarly advances. Although written from a sympathetic viewpoint, it avoids any overly celebratory or partisan air. S.'s approach is narrative, indeed often biographical, but he arranges his material in helpfully thematic fashion, framing discussions around the background to the mission; "the geography and social topography of Catholic evangelization"; Jesuit spiritual and missionary strategies; the role of women in sustaining the mission; the confrontation with the Tudor state; the experience of exile, imprisonment, and execution; and the role of the Jesuits