

first it is a history of the Revolution in its relations to the Church, written by a priest who has his prepossessions, yet is a trained investigator and conscientious historian. While the position that he occupies obliges him perhaps to vent his feelings, these do not seem to alter his method nor weaken his authority.

To follow through those troublesome times the members of the two clergies who were then ministering to the religious needs of the French people, M. Pisani has deciphered the registers of jails, gone over the reports of government agents, ransacked the papers of the secret police, and used some still unpublished diaries and speeches of prominent revolutionists. One of his interesting contributions relates to the fact that the Constitutional priests suffered more from the Terror than the non-jurors. Assuming new names, practising unexpected professions, disguised as lawyers, national guards, workmen, street peddlers, the latter were identified only by the faithful few, thanks to special and secret signs. Thus they succeeded in tendering their services to a clandestine congregation including prisoners in the jails and victims on the way to the scaffold. The author has been able to identify one hundred and fifty of these secret priests, only nine of whom were guillotined. Twenty-one Constitutional priests, on the other hand, suffered the death penalty, a very small proportion, by the way, of the total list of victims.

It was mostly from the petty annoyances and persecutions from the foes of religion that the Constitutional clergy had to suffer. They bore the brunt of the battle against the Church. The story of this onslaught, beginning with the adoption of the new calendar in October, 1793, and ending in May, 1795, when the law of Prairial returned to the parishes their houses of worship, is well and graphically told. Here too we find interesting figures as to the number of priests who in imitation of their bishop, Gobel, abdicated their functions, henceforth useless in a "state governed by Reason". M. Pisani discovered that out of the five or six hundred priests of Paris two hundred and sixty-seven renounced their vows. That is a minimum for he could not examine all the lists. As for the married priests he finds one hundred and sixteen, three of whom, "he blushes to say", were canons of Notre Dame.

The last part of the book, dealing with the individual fate of the various churches of Paris, is of less interest to the general reader. The conclusion that the author brings out with an emphasis that the necessity of the ecclesiastical *imprimatur* more than explains, is the final crushing of the irregulars, while the Church came out of the storm almost unshaken. From 1791 to 1796 the number of the "jurors" passed from 600 to 150. Such was the punishment of their "fatuity" and their "challenge to God".

O. G.

Nouvelles Lettres du C^{te} Valentin Esterhazy à sa Femme, 1792-1795.
Publiées par Ernest Daudet. (Paris, Plon-Nourrit et Cie., 1909, pp. ii,

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393.) The first volume of Count Esterhazy's letters was disappointing in that it did not throw the light on the vexed questions relating to Marie Antoinette and her coterie of friends which the count's *Memoirs* had led scholars to expect. From the present correspondence less was expected. Esterhazy was no longer in the position of one who could reveal secret history.

The letters for 1792 were written from St. Petersburg, whither the count had been sent after Pilnitz as the agent of Artois. They are essentially domestic in tone but the broader interest is not lacking. There is enlightened comment on political and diplomatic events, entertaining gossip on the life at the Russian court, and some excellent passages on the palaces and gardens. Austria's unfavorable attitude toward the *émigrés* (p. 43 *et passim*), the more sympathetic policy at Berlin and St. Petersburg, the suppression of the reforms in Poland, the progress of the Revolution in Paris, and like topics appear constantly. At times the comments are penetrating, as for example his shrewd guess in the letter of ^{12 July}_{30 June} as to the real significance of the presence of the "Confédérés" in Paris, or his survey of conditions early in October.

For 1793 and 1794 there are only a few letters, the events of the period being sketched by the editor on the basis of the count's *Journal*. For the two years following, 1795 and 1796, there is a group of thirty-three letters, some quite long, written from Russian Poland, where Catherine settled several dilapidated estates on him. These often afford interesting glimpses of the conditions in Poland, of the management of Polish estates, and of the Russian administration. By way of appendix there is a sketch of the author's mission to Russia, a study of Potemkin, and a superficial description of the Russia of the period.

On the whole the letters are entertaining—often good reading—but they contribute little that is original or new to our knowledge of the period. The author seems to have been a most devoted husband, very popular with princesses and children, but not gifted with the larger qualities of the real diplomatist.

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Dessous de Princesses et Maréchaux d'Empire, d'après des Lettres Inédites, des Documents Nouveaux, les Journaux de Modes et les Témoignages des Contemporains. Par Hector Fleischmann. (Paris, Librairie des Annales Politiques et Littéraires, 1909, pp. 285.) The character of this work would raise the question, even did the author not pose it in his preface and repeat it *passim*, of its right to exist, and also of the place and purpose of *Kulturgeschichte*. As its title-page alleges, the book is thoroughly documented and contains an excellent selection of illustrations, but the material set forth, though largely new, adds scarcely anything to the general store of information supplied by Henri Bouchot's *La Toilette à la Cour de Napoléon, Chiffons et Politique de Grandes Dames* (1810-1815), published in 1895, Alphonse Maze-Sencier's *Les*