



PROJECT MUSE®

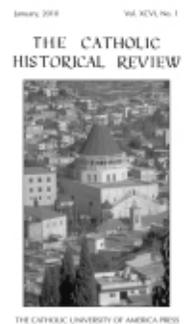
*Georges Goyau (1869-1939): Un intellectuel catholique sous
la III e République (review)*

Stephen Schloesser

The Catholic Historical Review, Volume 96, Number 1, January 2010, pp.
156-157 (Review)

Published by The Catholic University of America Press

DOI: <https://doi.org/10.1353/cat.0.0631>



➔ *For additional information about this article*

<https://muse.jhu.edu/article/369541>

All of this had a distinct effect on the Liberal party, which returned to power in late 1869, under the leadership of William Ewart Gladstone. On becoming prime minister he was determined to tackle the Fenian issue, not by means of repression, but by his “justice for Ireland” policy. He hoped to marginalize the Fenians by winning over other sections of Irish society. As well as a measure to increase the rights of tenants, he attempted to woo the Catholic Church, which had never been sympathetic to the Fenians, by disestablishing the Anglican Church in Ireland and by attempting, although ultimately failing, to find an acceptable means of allowing Catholics access to university education. Although Fenianism faded to a degree, there was renewed support for Irish self-government, and Gladstone was forced to agree to restrictions on civil liberties to combat crime. His policy of winning Ireland round had failed, although Jenkins is struck by how relatively moderate were the infractions of liberal principles even in Ireland.

The issue of the response of the liberal state to terrorism is an important thread that runs through this densely evidenced book, rather than a dominating theme. Jenkins paints a very full picture of the events of the times and offers a most interesting account of the deliberations of British statesmen as they sought to respond to Fenianism. In this, they were caught among liberal principles, reformist impulses, public opinion both in Britain and Ireland, the pressure of interest groups, and the need to maintain order. *The Fenian Problem* offers both an insight into the issue of managing terrorism and a thorough introduction to much of the British high politics of the time as it related to Ireland.

DePaul University

JAMES H. MURPHY

Georges Goyau (1869–1939): Un intellectuel catholique sous la III^e République. By Jérôme Grondeux. [Collection de l'École Française de Rome, Vol. 38.] (Rome: École française de Rome. 2007. Pp. xii, 445. €53,00. ISBN 978-2-728-30749-4.)

It is difficult to read sources in early-twentieth-century French Catholicism without encountering Georges Goyau, member and secretary of the Académie française (1922–39). His prolific stamp is everywhere—as organizer or sponsor of events and associations; and as author, editor, or authority in publications. Because he is largely unknown, interpreting such encounters has been frustratingly difficult. Fortunately, this welcome volume changes all that. In addition to Grondeux’s comprehensive biography, his bibliography is exhaustive: besides Goyau’s eighty monographs (1893–1939), it also includes about 110 articles Goyau published in the *Revue des Deux Mondes* (1895–1939) and another 550 articles in *Figaro* (1920–39). Grondeux also provides details on locating archival sources, including voluminous correspondence only recently made available at the Bibliothèque nationale.

In his career’s first phase, begun under Pope Leo XIII, Goyau advocated social Catholicism: “It is clear that for Goyau, to renounce social Catholic

engagement is to renounce the world" (p. 127). After *The Pope, Catholics, and the Social Question* (Paris, 1893), Goyau published another five series on the subject (1901–12, c. 1500 pp.). Another passion was German religious history, resulting in four volumes on Catholicism and a fifth on Protestantism (1905–08, c. 1900 pp.). Yet another four volumes were devoted specifically to Otto von Bismarck's *Kulturkampf* (1911–13, c. 1000 pp.).

In 1903, Goyau married Lucie Félix-Faure, daughter of Félix Faure, president of the Third Republic (1895–99). Her publication of *Newman and His Works* (Paris, 1901) had popularized and made the late cardinal's thought widely accessible in France. As an intellectual, writer, and activist, she became a leading figure in Catholic feminism, lecturing at the Institut catholique de Paris, publishing in periodicals (including *Fémina*), and serving as vice president of a women's labor organization (pp. 280–85). Tragically, after just ten years of marriage, Lucie died prematurely. World War I broke out one year later.

Laid on top of submission to Pope Pius X's condemnations of liberal Catholicism—including those following the Act of Separation in 1905 and of Le Sillon in 1910 (painfully, the same year as the death of Goyau's mother)—these emotional trials led to Goyau's second phase. Both during and after World War I, his historical writings, especially biographies, complemented widespread efforts to represent an ancient yet ever new "Catholic France." Grondeux characterizes Goyau's long view as "Roman in the idea that the papacy also has a mission towards all of humanity, that it is the guarantor of a universality that is Catholic, Christian, human; and also guarantor of Truth whose rights it defends" (p. 402). This universalizing vision, coinciding with the French Empire's colonial apex, resulted in a third phase: histories of missions, including *The Church on the March: Studies of Missionary History* (Paris, 1928–36, c. 1300 pp.).

At the end, cataracts deprived Goyau of his passion for reading. His last article for *Figaro*, "Let's Listen to the Voice of Danzig," appeared on September 1, 1939, the day Hitler invaded Poland and sparked a second world war. After Goyau died the following month, Pope Pius XII sent his widow a handwritten letter of sympathy. In spite of a biography published in 1947, his memory was soon eclipsed. The cold war papacy embraced democratic liberalism as a weapon against communism, while France fought futile wars against decolonization.

Grondeux suggests another reason for the eclipse: profoundly marked by Leo XIII, Goyau remained fiercely ultramontist while engaged in both *rallement* and social Catholicism. This apparent contradiction—"intransigent in theory" while "liberal in practice"—defies received categories (p. 401). But recent history may offer a context for re-evaluation: "John Paul II's mixture of intransigence with gestures of openness would have found an attentive exegete" in Goyau (pp. 402–03).