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Some slight irregularity in the transliteration of Turkish names seems hardly worth noting in face of the exceeding care with which the work has been handled.

Professor Lybyer's monograph is scholarly in detail and reference, clear in presentation and organization, and philosophical in its grasp of forces and interpretation of facts.

HESTER DONALDSON JENKINS.

*Geschichte der Jesuiten in den Ländern Deutscher Zunge.* Von BERNHARD DUHR, S.J. Zweiter Band. *Geschichte der Jesuiten in den Ländern Deutscher Zunge in der ersten Hälfte des XVII. Jahrhunderts.* (Freiburg i. B.: Herder. 1913. Pp. xviii, 703; x, 786.)

*Histoire de la Compagnie de Jésus en France, des Origines à la Suppression (1528-1762).* Par le P. HENRI FOUQUERAY, S.J. Tome II. *La Ligue et le Bannissement (1575-1604).* (Paris: Alphonse Picard et Fils. 1913. Pp. viii, 737.)

THE histories of the Jesuits by countries go bravely on. The two thick tomes of Father Duhr's second volume are scarcely at hand before from Father Fouqueray too we have another. But the simultaneous publication accentuates the difference between the two works. In inner content, as in outer form, that difference remains as great as ever; and again it is not alone by its sumptuous print and its pictures that the German work excels.

As in his earlier volume, Father Duhr's sincerity is everywhere as evident as is his scholarship. If he has failed of fairness, it is for no lack of effort. His central theme, of course, is the Thirty Years' War. Whatever his order's relation to that struggle, it was inevitable that the war should color all its activities. That it was the Jesuits' war, however, Father Duhr will not admit. His opening chapter disputes their responsibility for its beginning, and all his book illustrates their eagerness to end it. That certain Jesuits, like Heinrich Wangnereck, fought most fiercely the final settlement he of course concedes; but he shows these to have made themselves the mouthpieces of a Roman policy sharply at variance with that of the order's head, and at cost of rigorous discipline from their superiors. Nor is Father Duhr less frank in laying bare the wide divergence in view and sympathy everywhere to be found among the Jesuits themselves. As to their political activities this is only to reach the result already reached by Moritz Ritter; and much of the argument has been set forth in greater detail in Steinberger's capital study on the Jesuits and the peace question (Freiburg, 1906). But everywhere our author enriches the discussion with new materials—as in his use of the Chigi archives, closed even to Steinberger, but now accessible in the Vatican.

If this be true for political history, much more so is it for the religious

story of his order. What he has to tell of their several provinces and colleges, their personnel, their buildings, their endowments, will interest chiefly his fellow Jesuits; but his story of their methods in school and mission, in pulpit and confessional, at the courts and in the armies, his pictures of the devastation of the war and of the vice, the superstition, and the cruelty that followed in its train, all these will make his book a treasure to the historian of civilization. Even the student of the history of prices will find his profit in the careful tables which here record the cost of Jesuit living. Especially for the story of witch-persecution, which in the Germany of just this period reached its climax, and among the Jesuits found both its hottest supporters and its most eloquent foes, the unflinching pages of Father Duhr have permanent worth. Nor does he forget the services of German Jesuits to science and to literature. But, if he glories in the astronomical achievements of a Scheiner, he does not fail to record the religious narrowness which closed the ears of even a Scheiner to the Copernican views and to point out the "basal error" of the Roman decrees in setting up the Scriptures against science, or to tell us how Scheiner himself was admonished by his superiors to abandon his too free opinions as to the heavens and forbidden to set his name to his treatise on the sun-spots. If in the character and the work of Friedrich Spe he finds the best embodiment of Jesuit ideals and devotes to his biography the closing pages of his volume, he yet frankly reveals to us that Spe's brave book against the witch-hunters made such a scandal in the order that he narrowly escaped severance from its ranks. Such frankness earns, and deserves to earn, our confidence for all his story.

The new volume of Father Fouqueray is, on the other hand, pure partizanship. It knows few lapses into insight, none into impartiality. Yet it is a most industrious compilation, and from sources not all hitherto accessible. The larger share of the Jesuits in affairs of state makes now their story a more stirring one, and there can be no question that the writer's power of narrative grows with the progress of his work. Even his partizanship perhaps makes more intelligible the factional passion of which he writes; and even his partizanship fades when once his order shares the responsibilities of power. The Edict of Nantes, "Since unhappily, by the weakness of the Valois, religious unity was no longer possible", may have been better, he admits, than endless civil war; but "the Church, assured of possessing the entire deposit of Revelation, could only with regret behold her eldest son, the Very Christian King, promulgate ordinances little consonant in themselves with the sovereign rights of the divine truth, authorize without the consent of the Holy See departures from the Canon Law, permit the practice of a dissenting cult, mixed marriages, the opening of unorthodox schools, and recompense ministers and teachers of heresy, which is and will always be error". Yet, now that Henry of Navarre had become a Catholic, our author cannot question his sincerity of purpose, and accepts in literal faith his assurance to his Roman agent that he will "so manage the Edict that the Catholic religion will receive the chief benefit". Were not the Jesuits now his

advisers? "Henry IV., henceforward a sincere Catholic, whatever may be said", had at last come to know them, and henceforward "to his death will love and favor the Company of Jesus"—"with what liberality and what persistence the next volume will relate".

An interesting episode in the present volume is the chapter devoted to the French Jesuits in Scotland under Mary Stuart and her son (1562-1597).

GEORGE L. BURR.

*A History of Geographical Discovery in the Seventeenth and Eighteenth Centuries.* By EDWARD HEAWOOD, M.A., Librarian to the Royal Geographic Society. [Cambridge Geographical Series.] (Cambridge: The University Press. 1912. Pp. xii, 475.)

THE author has achieved in an admirable way a very difficult task. During the two centuries under consideration there were many important voyages to all parts of the globe both by land and sea. A number of nations participated in this work of discovery and in particular the Dutch, English, French, and Russian. Land exploration was carried on quite extensively by the Jesuits and other missionaries. To be able to write a book on such a big subject one must possess a very sound knowledge of geography and cartography, not only of the period under discussion but also of those which precede and succeed in order to point out the relation of one to the other. The book shows that the author is well qualified for the work which he undertook. In his introductory chapter he summarizes in a clear and scholarly manner the discoveries of the sixteenth century and states what were the prevailing geographical and cartographical ideas at the end of that period and what were the problems which were handed down to the seventeenth and eighteenth centuries. With this as a beginning he proceeds to tell how the different nations went to work to solve these problems. In connection with each important voyage there is a short biographical sketch of the officer in command and a brief discussion of the motives which led to the undertaking. It is well known that during the greater part of the seventeenth century the purpose of the voyages was largely commercial development, towards the end of that century geographical knowledge was advanced through the exploits of the buccaneers, but from about the middle of the eighteenth century, generally speaking, the aim of the voyages was primarily scientific discovery and only incidentally trade.

According to the author, "the most notable achievements during the first half of our period were the voyages of Tasman, which did more than any others to draw the veil from the previously unknown Australasian area. . . . Glancing now at the regional extension of exploring work during the seventeenth and eighteenth centuries, it may be said that the most marked characteristic of the whole period was the unveiling of the great Pacific Ocean."

Taking into consideration the long period covered and the numerous