

The volume, as a whole, is one that will interest and instruct the general reader. To the one who contemplates visiting Italy for the first time it will prove of real value as a brief preparation for understanding the historical setting of the Italians, who have been called "the chosen and peculiar vessels of the prophecy of the Renaissance." The book has an additional charm for one who has seen Italy and the Italians, since it brings only the most pleasant reminiscences, while it has neither "extenuated nor concealed aught necessary to a just estimate."

In his discussion of the many forces that have contributed to the evangelization of Italy, Dr. Taylor has been free from sectarian bias. Yet he does not seem as hopeful concerning the Free Italian Church, now called the Italian Evangelical Church, as we had hoped the facts in the case might warrant.

The portion of the volume treating of the strength and weakness of Romanism and its relations to new Italy is timely and well worth the serious attention of Protestant Christians today.

The volume contains about fifty illustrations, which add much to its attractiveness.

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MORITZ VON SACHSEN. VON ERICH BRANDENBURG. Erster Band: Bis zur Wittenberger Kapitulation (1547). Mit Titelbild. Leipzig: Druck und Verlag von B. G. Teubner, 1898. Pp. viii + 557. M. 12.

NO OTHER character in German history has been the subject of so many conflicting conjectures as Maurice of Saxony. Two of these conjectures are especially prominent. To some writers he is an extreme Protestant, and aids the emperor in the Smalcald war, and turns against him afterward, because he believes that his course in both instances is required in order to defend the Lutheran religion. To others he is from boyhood a cool and calculating diplomatist, with no religious preferences, but with an overmastering determination to promote his own interests; and at twenty-five he is so skilful in political bargaining and deception that he outwits the shrewdest statesmen and makes them his tools. The author of this book begins it without announcing any theory. He aims to produce an inductive study of Maurice, and he derives his conclusions from a painstaking investigation of all the accessible evidence. He weighs not only the published

materials, but also the official documents pertaining to the subject preserved in the archives at Dresden, Marburg, and Weimar. The larger part of these documents have never before been used.

The result is a solution of the enigma presented by the career of Maurice which must be pronounced satisfactory on the whole. Maurice was indifferent to the religious controversy of his time, and, though a Lutheran, was not an admirer of Luther. He found himself in the Protestant ranks by the action of his parents, and ruling over a people ardently attached to the evangelical faith. Nor could he fail to perceive that his people had done well for themselves, temporally at least, by casting off the papal yoke. There were many such reasons which forbade him to change his church relations. Furthermore, as he was not interested in religious matters, so neither was he scrupulous in personal morality. Nor was he a patriot burning with zeal to set Germany forward on the path of virtue and prosperity. He was concerned chiefly about his own ambitions.

But, on the other hand, he was no such miracle of successful diplomacy and greed as he has been portrayed. He was but twenty when he became duke of Saxony, and his policy frequently wavered. While he was a Lutheran, the majority of his counselors were Catholics, and he was influenced now by his own ecclesiastical position and now by theirs. It is true that he joined hands with the emperor in the Smalcald war. It is true that the emperor gave him more than the Smalcald League would give, and hence it has been inferred that he sold himself to the highest bidder, and aided the Catholic party in order to possess himself of the electoral dignity and to enlarge his territories at the cost of his cousin.

It is chiefly at this point that the researches of Brandenburg bring us new light. Maurice had determined to remain neutral, notwithstanding the alluring promises of the emperor. But he learned that King Ferdinand was planning to overrun electoral Saxony, and to annex it to his own possessions, already dangerously large. Should this purpose be accomplished, Maurice would have on his borders a Catholic power so preponderant as to menace his territory, and, indeed, as to disturb the political balance of all Germany, but especially of the central and northern states. Before deciding on any course, he visited Bohemia, where the invading forces were being collected, that he might make himself certain of all the facts. He then determined to join the emperor and conquer electoral Saxony for himself in order to keep a far worse thing from being done.

The demonstration of this truth is the principal contribution made to our knowledge of Maurice by the author. But it is not the only one. From the beginning to the end of his work he produces an abundance of fresh material. Nothing escapes him, either of dry financial and political detail, or of stirring achievement on the field of battle, or of anecdote concerning private and domestic affairs. He causes not only Maurice, but the men and women about him, to live before us, and shows us the inner motives which inspired their actions.

Should the author be as successful in the second volume, yet to appear, as he has been in the first, he will lay the student of the Reformation under very great obligations, and it will be impossible for anyone to write intelligently of the Smalcald war without referring to his work.

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LES ORIGINES DE LA COMPAGNIE DE JÉSUS. Ignace et Lainez. Par H. MÜLLER. Paris : Librairie Fischbacher, 1898. Pp. vi + 329.

THE Society of Jesus is 350 years old. Its original purpose was to oppose everything that was Protestant. It has exerted a powerful influence in church and in state. Its missionaries have gone to China, Japan, India, Paraguay, and Canada. Its enemies have been not only Protestants, but also popes and princes. By its very constitution it was calculated to stir up the most decided and bitter opposition. The historian of the Society of Jesus, therefore, finds himself much perplexed to get at the exact facts which alone can lead him to right conclusions.

On the one side the society is composed exclusively of hypocrites and fanatics, capable of all crimes and deserving of all accusations. On the other side the Jesuits are, each and all, saints above eulogy and above panegyric. The probabilities are that the truth lies in neither of these extremes, but somewhere between them. It is the business of the historian to sift all the evidence, find the fragments of truth, and, so far as possible, combine them into a symmetrical whole.

The author of this book fully appreciates the responsibility of his undertaking. He believes that he is peculiarly qualified because he is on neither side of the controversy; he studies simply to know the truth; and he has no other interest than that which is yielded by the