

Olaf Asbach and Peter Schröder, eds. *The Ashgate Research Companion to the Thirty Years' War*. Farnham, Surrey: Ashgate, 2014. xiv + 347 pp. £ 85. Review by THOMAS WORCESTER, COLLEGE OF THE HOLY CROSS.

The co-editors of this volume introduce it by stating that their topic, the Thirty Years' War (1618–48), “remains a puzzling and complex subject” (1). When one has read their introductory essay, and the twenty-five essays that follow, essays by a broad and international array of experts, one may ask if the topic has become any less puzzling, and has its complexity at least been clarified or somehow made more intelligible? Or does clarity in this case perhaps require even more, not less, complexity? This ‘research companion’ has five parts, overlapping at times, that consider recent scholarship on various origins or causes, aspects and issues, periods, protagonists, winners and losers, and various consequences of what some scholars may see as several distinct, though related wars. Like other Ashgate Research Companions, this one aims to assess recent publications on the questions it considers.

Part I, entitled The Holy Roman Empire of the German Nation, is relatively brief with but two chapters, the first, by Joachim Whaley on whether or not failure of the 1555 Peace of Augsburg should be assigned the key role in the origins or causes of what we now call the Thirty Years' War, and on what the consequences of the War were or were not for Germany, in the short run as well as all the way to the twentieth-century. The second chapter, by Brennan Pursell, focuses on Electoral Palatinate, its Calvinist Elector Frederick V, on the significance of his actions regarding Bohemia in the first phase of the War, and on how much support he did or did not have for such actions from various territories in the Empire and beyond. Each of these essays does a good job of showing how scholars are disposing of any simplistic narrative of these events.

The Great Powers, Coalitions and Conflicting Interests is the focus of Part II, consisting of seven chapters. Conflicting interests—political, religious, economic, and other—is the theme that recurs most often, and shows why coalitions were often fragile at best, and subject to frequent change. Christoph Kampfmann's chapter on the three emperors who reigned during the War (Matthias, 1612-19; Ferdinand II, 1619-37; Ferdinand III, 1637-57) points out that of these three only

Ferdinand II has attracted a good deal of attention from historians, divided, until recent decades, between Protestant scholars extremely critical of an emperor said to have been too close to the Jesuits, and Catholic scholars laudatory of him. Kampfmann makes clear that a decline in confessionalized polemic has not eliminated other differences among historians, and he argues, unlike some historians, that the interests and position of the Empire emerged in quite good shape in the decades after 1648.

Each of the other six chapters of this part looks at powers outside the Holy Roman Empire and at their shifting roles, and their gains or losses, in the War, 1618–48: Spain, Denmark, Sweden, France, the Papacy, and the Ottoman Empire. The chapters on Denmark and Sweden shed important light on why an international Protestant coalition in support of German Protestant princes never really worked well. Gabriel Guarino does an excellent job of showing how Spain was overstretched, even apart from the Thirty Years' War, with far too many territories to defend, in a vast array of places, in Europe and beyond. The Ottoman Empire prudently remained neutral, even though a weakening of the Austrian Habsburgs was very much in its interests, as Maria Baramova clearly shows. The French, who also had an interest in containing the Habsburgs, did not remain neutral. Cardinal Richelieu, depicted variously since the 1600s as anything from a Machiavellian or even demonic villain to the savior of European freedom from Habsburg domination, appears here in Lucien Bély's chapter as successful in his goals, but at the price of imposing an absolutism in France that in fact lacked support from French subjects, and one that would elicit revolts from various levels of French society. Bély is able to present Richelieu in a nuanced fashion, and he does the same for Mazarin who succeeded Richelieu as Principal Minister.

Guido Braun's chapter on the papacy offers a mixed assessment of what he terms "a celibate electoral monarchy, with a sacred-secular double ruler at the top" (101). Braun acknowledges that the Papal States were the only states within Italy to gain territory during the Thirty Years' War, and he seems to see Gregory XV's creation of the Congregation for the Propagation of the Faith (in 1622) as an astute move. But Braun sides with those historians that see the papacy as a loser by 1648, for it "had changed from a central figure in the

European system of power and its peace-making mechanisms to a marginal one,” and the peace treaties bringing the Thirty Years’ War to an end had set the course for a “secularisation of law and politics” in which heads of state, even Catholic ones, no longer respected popes (111). That popes were scorned and worse by many heads of state from the later-seventeenth century to the early-nineteenth century is indisputable, but how much of such scorn or contempt was a result of events 1618–48, or elicited in other ways, is perhaps not as clear as Braun suggests.

Part III, in five chapters, considers Different Stages and Theatres of War. The first three of these examine, within the Empire, 1618–29, 1629–35, 1635–48. On the earliest of these periods, Ronald Asch considers how and why things went badly for Frederick, Calvinist would-be ruler of Bohemia, and why more generally the Habsburgs get the upper hand that made possible the Edict of Restitution of 1629, the edict that if fully implemented would have transferred a great deal of property from Protestant to Catholic hands. Asch convincingly shows that tensions between Lutherans and Calvinists played a major role in weakening potential checks on Habsburg power. Toby Osborne’s chapter on 1629–35 takes the story through Swedish intervention up to the Peace of Prague of 1635. Tantalizingly, though perhaps somewhat anachronistically, Osborne calls the Thirty Years’ War “partly a media event” (139), but without explaining adequately what he means by this. On 1635–48, Tryntje Helfferich takes another approach, and emphasizes the death and destruction experienced by soldiers and by ordinary people. Plague, starvation, torture of many kinds, cannibalism, and as many as eight million dead, mostly German, come to the fore in this oddly refreshing chapter, after so much on European elites and their strategies, successes and failures. The remaining two chapters in this part treat the Dutch-Spanish War, 1621–48, and the War in Italy, 1628–59. There are no historiographical surprises here: historians still identify Spain as a big loser and France as a big winner in seventeenth-century Europe.

Throughout this volume questions about church and state, religion and politics, and various other sources of power and authority, and the complex relationships between all these, abound. Thus it is somewhat repetitive, or at least overlapping, to have a Part IV, Religion and Poli-

tics. But in fact, not all chapters in this section focus exclusively on this topic. John Theibault's chapter on the material conditions of war explores two schools of interpretation of the economic state of Europe 1618–48 and in the aftermath of the War: one that argues that the War destroyed what was a robust prosperity, and the other that argues that economic decline was already underway pre-1618. But Theibault argues that more research is needed on the precise geography of decline, demographic, economic, and other. Sigrun Haude's chapter on the experience of war emphasizes the large percentage of first-person accounts of the impact of the War on non-combatants written by clergy and by members of religious orders. Haude merits praise for including a history of mentalities approach to the War's history, e.g., by examining questions such as what generated individual and collective vulnerability and fears. Peter Wilson's chapter on strategy and conduct of the War divides the War into but two periods, 1618–35, and 1635–48. But the more interesting question broached by Wilson, that of what was thought to constitute a 'just' war, and what were considered the 'laws' of war, is but mentioned in passing. One may ask, are there no scholars working on evolution of such concepts in the first half of the seventeenth century?

Experience and Praxis of War is the title of Part V, the last section of this research companion. As was the case with Part IV, so too Part V's title suggests considerable overlap with what has already been discussed. But the four chapters of this last part focus largely on something else, i.e., the consequences or aftermath of the War. Alex Gotthard's chapter on the "settlement" of 1648 for the Empire is the best of these chapters, for it provides an excellent overview of both negative assessments, especially in the wake of nineteenth-century German unification and in the Nazi era—Hitler even promised to rescind the Peace of Westphalia—and of more recent, more positive assessments stressing how the peace of 1648 restored balance that had been lost.

As thorough as this research companion is on a great many issues, there are some topics that get short shrift if any attention at all. Women and the Thirty Years' War could have made a useful chapter, for any references to women are but scattered and brief. Religion does and does not get adequate attention: The Peace of Augsburg and its Erastian solution to Protestant/Catholic conflict gets more than enough

commentary, but some other religious questions receive superficial attention. Susan Richter refers to the Jesuits “and other Spanish or Portuguese orders” (330). Does she mean that the Society of Jesus was often referred to that way by enemies of Spain or Portugal? Or does she actually think that all Jesuits were Spanish or Portuguese? War often has many by-products, not all of them destructive or death-dealing; the editors of this very useful volume might have included a chapter or two on art, literature, and the Thirty Years’ War. Such inclusion would not necessarily have helped to clarify a “puzzling and complex subject” (1), but it could certainly have enriched the complexity.

William Carroll. *Galileo: Science & Faith*, London: Catholic Truth Society 2009, 66 pp. £ 1.95. Review by ALESSANDRO GIOSTRA, STANLEY JAKI SOCIETY.

The Galileo (1564–1642) case represents a very difficult and intriguing subject to investigate. It implies, indeed, a deep knowledge of the seventeenth-century historical context, the scientific and philosophical debate concerning the new astronomical theories, Galileo’s personal events. The importance of Galileo for the birth of science has prompted some historians to carry on valid researches, and some popular expositors to derive easy and superficial conclusions. That is the reason why Galileo’s condemnation by the Catholic Church still occupies a relevant place in the modern age conception of the relationship between science and faith. This booklet, forming part of the Catholic Truth Society Concise Histories, presents, in a synthetic and effective way, Galileo’s thought and vicissitude from the science-faith perspective. Although it cannot be considered a complete treatise on that subject, it succeeds in rendering the basic aspects of the Galileo affair clear. The author, William Carroll, is Thomas Aquinas Fellow in Theology and Science at the University of Oxford.

Galileo has become an ‘Icon of Modernity’ (3–10), and one of the unfortunate consequences of his condemnation consists in the legend of a clear-cut distinction between science and Catholic faith: “surely one of the constitutive myths of the modern world” (6). A meaningful event happened in January 2008, when a group of students and profes-