



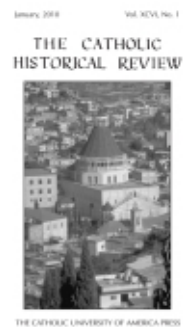
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*Relation de la mission des Pyrénées (1635-1649); Le
jésuite Jean Forcaud face à la montagne (review)*

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a degree at the *Sapienza* if one had not studied philosophy previously with the Jesuits.

Carella's biographical and scientific profiles of the fifty-six lecturers in philosophy at the *Sapienza* suggest, instead, that they were of some merit. A previously little-known figure discussed here is a lecturer of Greek origin, Demetrio Fallirei (Demetrius Phalereus), who, despite the hostility of the Faculty of Medicine and the competition of the Jesuits, managed to teach philosophy courses for many years to more than a hundred students. His approach mixed Aristotelian physics, Galenic medicine, the Baconian theme of a *prolongatio vitae*, and Cartesian physiology. Indeed, the study of Fallirei and other lecturers in philosophy at the *Sapienza* supplies evidence of a discrete diffusion of Cartesianism in seventeenth-century Rome, added to a cautious interest in the new atomistic theories. Thus, this book questions the traditional portrayal of an academic institution in dramatic decline, totally enclosed within the neo-Aristotelian Scholasticism sanctioned by the Council of Trent.

Università di Roma "La Sapienza"

HILARY GATTI

Relation de la mission des Pyrénées (1635-1649); Le jésuite Jean Forcaud face à la montagne. Translated, annotated, and introduced by Serge Brunet with the collaboration of Paul Fave. [Collection de documents inédits sur l'histoire de France: Section d'histoire moderne de la Révolution française et des révolutions, Série in-8°, Vol. 46.] (Paris: Éditions du Comité des Travaux Historiques et Scientifiques. 2009. Pp. ciii, 357. €50,00. ISBN 978-2-735-50658-3.)

Jesuit reports to their superiors have long been appreciated as a source of early-modern social and cultural history, invaluable outside eyes on local cultures; the reports of Jean Forcaud and his successors in the valleys of the Central Pyrenees are no exception. These accounts of missions tell about social structure, religious organization, feuding, and emotions. They are also dramatic descriptions of the cutting edge of Catholic Reformation, as the charismatic missionary, with the willing collaboration of his lay audience, sweeps away local custom and idiosyncrasy (music, dancing, games, masks) and replaces it (for how long we do not know) with Tridentine norms.

Forcaud describes missions in the following dioceses: Tarbes (1635, valleys of Lavedan and Ossun), Comminges (1637-38, valleys of Aure, Lournon, Larboust, Oueil, Bareilles, Luchon, Layrisse, Bavarthés, and Barousse, as well as the larger towns of St. Béat, Aspet, and Salies de Luchon; in 1642, valley of Aran), Couserans (1639, valleys of Birós, Bellongue, Bethmale), Alet (1640-41, valley of Capcir), Mirepoix (1643), and Auch (1644, valley of Mauléon). After Forcaud's death in 1644, other Jesuits continued the work. This book contains a brief account of missions in Comminges of 1648-49.

Forcaud, based in Auch, missionized the Pyrenées in a kind of personal calling, first convincing the bishops, and then moving communities and entire valleys by his preaching. As he tells it, the fame of the missions spread quickly, and he and his companions were besieged by requests for their preaching. Their reports describe the landscape; the communities; a widespread, public polygamy, an easy tolerance in those towns in which Catholics and Protestants lived together; the enthusiastic celebration of carnival; ongoing disputes, *brouilles*, and feuds; and a general ignorance as to the basics of the faith, despite the ample numbers of local clerics (whom they missionized separately, notably with spiritual exercises). Foucaud found a willing audience for a program of reconciliation and the settlement of civil disputes, consolidation of brotherhoods into (especially) those of the Holy Sacrament, enclosure of cemeteries, the erection of crosses on prominences, and a rigorist penitential devotion to the crucified Christ, reaching parents through children, and encouraging household images and altars. In a detailed introduction and footnotes, Serge Brunet confirms the events in the relations and identifies local protagonists. Only in the Val d'Aran was Forcaud rebuffed, in the midst of the revolt of the Catalans against the Spanish monarchy and in the context of the Aran clergy's dedication to preserving their stubborn autonomy.

Some of the texts are seventeenth-century French versions; others are translations into modern French along with the Latin originals. The book includes an annex with complementary documents, a glossary, indices of subjects and proper names, maps, and numerous illustrations.

Relation de la Mission des Pyrénées is fascinating reading, a fine complement to Brunet's account of Val d'Aran in the early-modern period (reviewed *ante* XCIII, [2007], 84-103).

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Ferdinand III. (1608-1657). Friedenskaiser wider Willen. By Lothar Höbelt. (Graz: Ares Verlag, 2008. Pp. 488. €29,90. ISBN 978-3-902-47556-5.)

Many leading figures of the Thirty Years War have received masterful biographies. One thinks, for example, of John H. Elliott's *The Count-Duke of Olivares: The Statesman in an Age of Decline* (New Haven, 1986) and Dieter Albrecht's *Maximilian I. von Bayern* (Munich, 1998). Johann Franzl published a suitable biography of Emperor Ferdinand II (1578-1637) (Graz, 1978). But no modern biography has ever appeared of his son, Emperor Ferdinand III (1608-57), who finally concluded the Peace of Westphalia (1648), until the volume here under review by Lothar Höbelt, professor of history at the University of Vienna. One can welcome it as a qualified success. The author follows the chronological span of Ferdinand's life from his birth in Graz to his death in Vienna forty-nine years later. Yet perhaps because of a dearth of pertinent sources, we never come to know