



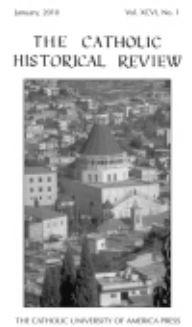
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*Ferdinand III. (1608-1657). Friedenskaiser wider Willen*  
(review)

Robert Bireley S.J.

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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).

*Las Palmas de Gran Canaria, Spain*

WILLIAM A. CHRISTIAN, JR.

*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

Ferdinand's personality. He became emperor at his father's death in 1637 when the Habsburgs were riding high, only to see their fortunes soon begin to decline. The younger Ferdinand undertook no great programs or initiatives and was generally content to react to situations. A strength of the book is its treatment of the final phase of the Thirty Years War, from 1635 to 1648, and then the decade following the long conflict, periods that usually receive short shrift in standard works. Yet the book is overly long and in some sections difficult to follow, especially those dealing with the politics and military operations of the Thirty Years War.

Höbelt emphasizes Ferdinand III's allegiance to the Habsburg dynasty, "the first family of Europe," as it has been called. The emperor never set foot in Spain; indeed, he scarcely left the Habsburg lands apart from journeys to Regensburg for a diet. Yet, Höbelt contends convincingly, he stands out of all the Habsburg emperors as the most sympathetic to Spanish interests. The subtitle *Friedenskaiser wider Willen* expresses the reluctance with which he concluded the Peace of Westphalia because it required that he withdraw support from his Spanish relatives. Ferdinand III had married the daughter of Philip III, Maria Anna, in 1630, and his first major military venture, coordinated with the Spanish Cardinal-Infante, resulted in the pivotal victory at Nördlingen (1634). Ferdinand III showed much greater readiness to assist the Spaniards in Italy and the Netherlands than his father had. Höbelt sees Maximilian von Trautmannsdorf, Ferdinand's leading minister, as basically pro-Spanish despite his energetic advocacy of the Peace of Westphalia. The author follows closely the negotiations for Spanish marriages in the 1640s. Ferdinand's daughter, Marianne, went to Spain in 1649 to become the third wife of Philip IV, but his efforts failed at a Spanish marriage for his son, Ferdinand IV, who was crowned king of the Romans in 1654 but predeceased his father. He was likewise unsuccessful in arranging a match between his second son, Leopold, and Maria Teresa, the daughter of Philip IV. Some in Vienna in the 1650s even hoped for a return to the situation of Emperor Charles V. But Maria Teresa married the future King Louis XIV instead, with great consequence for European history.

Höbelt argues persuasively that Ferdinand did not really lose in the Empire as a result of Westphalia. The argument that he did lose can be made only if one attributes to him the desire to establish a form of absolutism there that neither he nor his father ever intended. The Peace re-established, more or less, the status quo *ante*.

The author underestimates the role of religion in the war, for example, at the Electoral Convention of Regensburg in 1630 and in the significance of the Peace of Prague (1635) as preparing the way for the religious concessions of the Peace of Westphalia. Höbelt alludes several times to references of Ferdinand to divine providence, but their importance is not clear. The "General Reformation" or Counter-Reformation campaign of the 1650s in the Habsburg lands Höbelt attributes more to the desire for discipline and order

than to concern for his subjects' salvation, and he questions its short-term effectiveness.

The lack of maps, apart from one of Hungary, as well as of adequate genealogical tables constitute a shortcoming of the book. Yet as a study of Ferdinand III, it stands out as a significant contribution to seventeenth-century European history.

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*Mary Ward und ihre Gründung. Die Quellentexte bis 1645.* Edited by Ursula Dirmeier, C.J. 4 vols. [Corpus Catholicorum, Vols. 45–48.] (Münster: Aschendorff. 2008. Pp. viii, 768; vi, 658; vi, 559; vi, 304. €89,00, 79,00, 69,00, 42,00; €224,00 for all four. Vol. 1, ISBN 978-3-402-03459-0; vol. 2, 978-3-402-03460-6; vol. 3, 978-3-402-03461-3; vol. 4, 978-3-402-03462-0.)

*Mary Ward (1585–1645): A Briefe Relation . . . with Autobiographical Fragments and a Selection of Letters.* Edited by Christina Kenworthy-Brown, C.J. [Catholic Record Society Publications: Records Series, Vol. 81.] (Rochester, NY: Boydell & Brewer. 2008. Pp. xxii, 175. \$90.00. ISBN 978-0-902-83224-4.)

Ursula Dirmeier's four-volume scholarly edition of primary-source texts by and pertaining to Mary Ward (1585–1645) is an exemplary accomplishment. Most of these texts have not been published previously and thus appear here for the first time to a wider scholarly public. Dirmeier modestly notes (p. 1:7) that this edition should be regarded as the starting point for more detailed study of Ward's work.

The introduction (at the beginning of volume 1) consists of four parts. Part 1 is devoted to a short biographical note on Ward. Part 2 pertains to the survival (and destruction) of Ward's writings in the centuries following her death. Here it is noted that ecclesiastical authorities intentionally destroyed large numbers of writings by—and documents pertaining to—Ward between 1749 and 1868, and that the bulk of Ward's writings that survived were safely stored in Munich and are now preserved in the archive of the Mary Ward Foundation in Munich (Nymphenburg).

The role of historical biographies (especially two that were published in 1732 and 1885, respectively) and of more recent scholarship in helping to preserve writings by and documents pertaining to Ward is discussed; in this regard, the role of successful efforts (commencing in the final quarter of the nineteenth century) to reverse prior ecclesiastical condemnations of Ward's legacy is also noted. Part 3 of the introduction lists the principal collections that house the texts reproduced in this four-volume edition; the organization of the texts within this edition also is briefly explained. Part 4 discusses the edition's editorial principles, including attention to original punctuation and capitalization in the texts and textual variants.