PROJECT MUSE®

Quellenbestände der Indienmission 1700-1918 in Archiven des deutschsprachigen Raums (review)

Willi Henkel O.M.I.

The Catholic Historical Review, Volume 96, Number 1, January 2010,
pp. 147-148 (Review)

Published by The Catholic University of America Press

DOI: <https://doi.org/10.1353/cat.0.0623>

➔ *For additional information about this article*

<https://muse.jhu.edu/article/369502>

Second, the table of contents to volume 4 might have included a complete listing of the very useful "Overviews" (*Übersichten*, pp. 251–66) within the appendices. Yet these two suggestions are by no means intended to detract from the extraordinary value and quality of this four-volume edition of works by and pertaining to Ward. It will be useful to researchers working on Reformation-era history, the history of Catholicism, and women's studies for decades to come. It deserves a place in most research libraries and could serve as a very useful model for critical editions of texts originating from this period.

Christina Kenworthy-Browne's English-language edition and selection of texts by Ward serve as an excellent companion to Dirmeier's four-volume edition of her writings; Kenworthy-Browne has utilized some of the texts and annotations contained in Dirmeier's edition (as noted in the acknowledgments, p. vii). The texts reproduced here are organized into three sections: (1) Poyntz's English-language biography of Mary Ward (pp. 1–102); (2) six autographical fragments by Ward (encompassing the years 1585 through 1609, pp. 103–40); and (3) six letters (five by Ward and one by Poyntz) written between 1619 and 1645 (pp. 141–61). Especially valuable are the explanatory descriptions, footnotes, and other scholarly annotations that appear (where/as appropriate) together with the texts.

The introduction to this edition begins with a short biography of Ward (pp. xi–xiii) followed by a brief history of her Foundation (pp. xiv–xv). Texts included in this edition are then discussed, with more extensive attention (pp. xvi–xxi, xxii) given to Poyntz's English-language biography. Brief comments on editorial policy (pp. xxi–xxii) are also included. Following the texts are a very useful timeline for Ward's life (pp. 163–66) and a select bibliography (pp. 167–69) as well as indices of people (pp. 181–83) and places (pp. 184–85). This edition includes eleven excellent illustrations, which include those placed on the dust jacket, on the frontispiece, and between pages 74 and 75. Kenworthy-Browne's English-language edition of works by Ward will be useful for courses and instructional segments on Reformation-era and early-modern history, women's history, church history, and English history. It deserves a place in undergraduate-level libraries as well as in many libraries serving secondary school students.

Alabama State University

JOSEPH S. FREEDMAN

Quellenbestände der Indienmission 1700–1918 in Archiven des deutschsprachigen Raums. Edited by Erika Pabst and Thomas Müller-Bahlke. [Hallesche Quellenpublikationen und Repertorien, Band 9.] (Tübingen: Verlag der Franckeschen Stiftungen Halle im Max Niemeyer Verlag. 2005. Pp. xvi, 112. \$54.00 paperback. ISBN 978-3-484-84109-3.)

This book is the result of a meeting that took place in Oxford in 1999. It proposed to offer a guide to the material concerning missions in India, which can be found in archives of German-speaking countries for the period from

1700 to 1918. The archives of the Franckesche Stiftung (foundation) in Halle offer rich material concerning the first Protestant missionaries to India; among them were the well-known Bartholomäus Ziegenbalg and Heinrich Plüschke, who served the mission of Tranquebar.

The project intended to include both Protestant mission societies (Basel Mission, Berlin Mission, Danish-Halle Mission, Moravian Church [Herrenhuter Brüder-Unität], Hermannsburg Mission, Leipzig Mission [Dresden Mission Society], Gossner Mission, North German Mission, and Breklum Mission [Schleswig Holstein]) and Catholic religious orders (Sisters of Mercy of the Holy Cross [Hazaribag Bihar]; Jesuit mission in Bombay; Carmelites; Swiss Capuchins; and Sisters of the Holy Cross Travancore, Trivandrum [Sisters of Menzingen]).

Regarding the Protestant societies, Albrecht Frenz rightly emphasizes the importance of the Basel Mission, which united all streams of the Reformation and served as an example and a model for later Protestant mission societies (p. 2). Regarding the Catholic religious orders, special attention is due to the short article about the importance of the Swiss Capuchin Anastasius Hartmann (1803–66), a pioneer of the Roman Catholic Mission in India in the nineteenth century and author of *Monumenta Anastasiana*.

For each mission society, the address, telephone and fax numbers, e-mail address, and name of the archivist are given. In many cases, the hours and other information about the archives are listed. After these data follow articles of at least five pages that give a short description of the history of the society in India and also the essential bibliography of publications about the society's history. The reader is facilitated by indices on the mission societies, religious orders, individuals, places and countries, abbreviations, and archives. Finally, the publication includes the addresses of the contributing authors.

Individuals who are looking for firsthand material concerning the history of Christian missions in India from 1700 to 1918 will be grateful for this reliable publication. Such studies will throw new light on the Christian mission in India and on the intercultural exchange that took place between Europe and India.

Munich, Germany

WILLI HENKEL, O.M.I.

Das Schicksal der Jesuiten aus der Oberdeutschen und den beiden Rheinischen Ordensprovinzen nach ihrer Vertreibung aus den Missionsgebieten des portugiesischen und spanischen Patronats (1755–1809). By Uwe Glüsenkamp. [Spanische Forschungen der Görresgesellschaft, Zweite Reihe, Band 40.] (Münster: Aschendorff Verlag. 2008. Pp. viii, 295. €44,00 paperback. ISBN 978-3-402-14866-2.)

In 1756, when the Marquis de Pombal suppressed the Society of Jesus in the Portuguese realm, more than 1000 Jesuits were deported back to Lisbon