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*The Oxford Movement and Its Leaders: A Bibliography of  
Secondary and Lesser Primary Sources* (review)

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from Portuguese overseas territories; eleven of them were German missionaries from the three Jesuit provinces of Upper Rhineland, Lower Rhineland, and Upper Germany. In 1767, as a consequence of the Spanish Bourbon suppression of the Company, some 2200 Jesuit missionaries returned to the mother country, among them eighty-eight German Jesuits from the three provinces. This study is a careful and factual reconstruction of the lives of the ninety-nine Jesuit missionaries, using the twenty-six works bequeathed by the missionaries in question, as well as information gathered from forty-one archives in Europe. After a short introduction describing the rising anti-Jesuit sentiments in Spain and Portugal, the author describes the repatriation of Jesuits to Lisbon, their imprisonment (lasting as long as nineteen years), and their eventual release. The harsh treatment for the Jesuit missionaries in Portugal reflected the personal animosity of Pombal and contrasted strongly with the more humane conditions of repatriation and relocation in Spain. In the next chapters, Glüsenkamp describes in detail the repatriation of the German Jesuits to their home provinces and the conditions of their reception. The hardest blow came in 1773, with the papal dissolution of the Society of Jesus. Glüsemkamp reconstructs the lives of many of the group of ninety-nine: some became secular priests, others resided in cloisters of other religious orders, many impoverished and old brothers found refuge in houses of hermits, and still others found support in their own families. A few fortunate souls succeeded in joining their brethren in White Russia, where the Society continued to exist, thanks to the refusal of Catherine the Great to acknowledge the papal decree of suppression. One of these was Anselm Eckart, a former missionary in Brazil and a member of the Upper Rhineland province, who died in 1809 in Dünaburg, Belorussia, the last surviving member of the group of exceptional missionaries. Eckart himself had been incarcerated in various Portuguese prisons between 1758 and 1777, one of the longest suffering of the unhappy Jesuits, and yet outlived the rest of his German brethren, dying only a few years before seeing the restoration of his beloved Society.

This careful and factual study comes with six appendices of lists and tables summarizing the biographies and careers of the ninety-nine German Jesuit missionaries. It is a useful addition to the history of the Society of Jesus for a period that has yet to receive more scholarly attention.

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### **Late Modern European**

*The Oxford Movement and Its Leaders: A Bibliography of Secondary and Lesser Primary Sources.* By Lawrence N. Crumb. [ATLA Bibliography Series, No. 56.] (Lanham, MD: Scarecrow Press. 2009. Pp. xxviii, 907. \$185.00. ISBN 978-0-810-86193-0.)

The Oxford Movement exerted a great influence on the Church of England during the nineteenth century, and it has continued to influence the

liturgy, spirituality, and church organization of Anglicanism throughout the world. Its origins, leading figures, theology, and the controversies associated with its history have caught the eye of scholars from the 1830s to the present. Lawrence N. Crumb, a retired Episcopal priest and associate professor emeritus at the University of Oregon, has devoted a quarter of a century to a project that culminated in this valuable bibliography of the Oxford Movement and its main personalities.

Crumb's first edition appeared in 1988 and included 5688 citations, and in 1993, he published a supplement with an additional 1831 entries. Although the vast majority of the citations begin in 1833, the date of John Keble's "National Apostasy" sermon and the traditional start of the Oxford Movement, there are several entries from the late-eighteenth and early-nineteenth centuries. This second-edition bibliography, which extends through 2001 to include publications commemorating the bicentennial of Cardinal John Henry Newman's birth, contains 8225 citations. The author limits the bibliography to the leaders of the Oxford Movement—Newman, Keble, and Edward Pusey—and the subject matter, in addition to theology and ecclesiastical topics, includes literature, history, and the arts.

Crumb's methodology has not changed dramatically from his first 1983 edition. "The sequence of entries is chronological and thus provides a history of interest in the Movement. Within each year, entries are arranged as follows: first, books and other separately published items, arranged by author; next, chapters in books (including articles in encyclopedias), arranged by editor (or, in some cases, by title); finally, articles in periodicals, arranged by periodical title" (p. xix). This is followed by a list of "bibliographic ghosts"—namely, sources that could not be properly verified—and the major editions of *Apologia Pro Vita Sua* and commentaries. In addition to the new references, corrections to previous entries, and the inclusion of items not listed in the first edition and supplement, Crumb has added a new entry, "Books about the Oxford Movement," and a number of Internet sources. Especially important is Project Canterbury, an online archive that provides access to biographical sketches, articles, pamphlets, and *Tracts for the Times*.

The scope of this bibliography is comprehensive, and the outline is easy to follow. Its presentation of the sources is simple and straightforward, and the expanded author and subject indices in this edition provide important tools for researchers. Crumb's significant work is an important tool for the study of the Oxford Movement and a valuable resource for all libraries.

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