

Charles Chatfield & Ruzanna Ilukhina, eds. *Peace/Mir: an Anthology of Historic Alternatives to War*. Syracuse: Syracuse University Press, 1994. Pp. xxvi, 386. Cloth, \$49.50. ISBN 0-8156-2601-0. Paper, \$18.85. ISBN 0-8156-2602-9.

Lawrence Freedman, ed. *War*. New York: Oxford University Press, 1994. Pp. xi, 385. Paper, \$13.95. ISBN 0-19-289254-1.

Does the phrase "war and peace" insinuate that war is usually followed by peace then, perhaps, war again? The first of these two books suggests in its title that peace can be an alternative to war, while the second book suggests that war is a human condition that is unlikely to change in the foreseeable future. Considering the current state of the world . . . , but one can always hope.

Peace/Mir is an interesting anthology put together by Charles Chatfield of Wittenberg University, and Ruzanna Ilukhina, with the history faculty of Moscow University. Chatfield specializes in twentieth-century U.S. and peace and antiwar movements, while Ilukhina is a member of the Institute of Universal History and chief of its working group on the study of the ideas of peace in history. The anthology is sponsored by the Council on Peace Research in the United States and the Russian Academy of Science through its Institute of Universal History. The book contains a wide range of documents, starting with an excerpt from the play *The Peace* by the great Greek dramatist Aristophanes, in which he begs for an end to the Peloponnesian Wars, and ending with the charter of an organization that has yet to provide a substitute for war, the United Nations. The primary emphasis is on western tradition.

The editors have divided *Peace/Mir* into five major sections with each further divided into three to five subsections. The various parts are introduced by finely constructed essays that explain the selections that follow. The first major part, "Premodern Ideas of Peace, 800 B.C.-A.D. 1815," includes selections from Aristotle, Virgil, Horace, the *Bible*, Vladimir II, Monomakh, and Thomas Aquinas, among others. Particularly appropriate is Document 1.36, "Hugo Grotius: The Law of War and Peace." Examples from part two, "Citizen Initiatives and Official Agreements, 1815-1914," are "Margarethe Leonore Selenka: Woman for Peace," "Leo Tolstoy: Civil Disobedience and Nonviolence," and, from The Hague Conference of 1899, "The Rules and Customs of War." Part three, "World War I and Peace, 1914-1919," runs the gamut from "Lenin: From World War to Civil War" to "The Covenant of the League of Nations." Part four, "Alternatives to War 1919-1939," has sections on "The Permanent Court for International Justice," followed by "The League of Nations: Palestine Mandate," and a most interesting letter to Albert Einstein from Sigmund Freud concerning men and war fever. The last part, "World War II and Peace, 1939-1945," includes ideas on pacifism and non-violence, Norman Cousins's wonderful "War is Obsolete" which is part of his essay "Modern Man is Obsolete," and then concludes with the U.N. Charter. All the documents have been selected with great care and the editing is outstanding—everything essential seems to be included and the transitions are unobtrusive.

War is edited by Lawrence Freedman, Professor of War Studies at King's College, London. Some of his more recent publications include *The Atlas of Global Strategy* and *The Price of Peace*. The selections start in the early nineteenth century and emphasize the Anglo-Saxon tradition, although important Asians such as General Giap are discussed. The author suggests three primary reasons for another study on war: Understanding is required to reduce the probability of war, little in human affairs can be understood without reference to war, and wars are interesting.

War is divided into seven major sections, each introduced by a well-crafted essay. The first, "Experiences," is made up of personal accounts such as "A Royal Naval Rating at the Battle of Trafalgar, 1805" and Davidson Loehr's "The Fresh Kill, Vietnam 1967." The remaining topics are (2) "The Causes of War," (3) "War and the Military Establishment," (4) "The Ethics of War," (5) "Strategy," (6) "Total War and the Great Powers," and (7) "Limited War and Developing Countries." Parts two through seven are edited selections by classic writers such as von Clausewitz, Baron de Jomini, Giulio Douhet, and the elder von Moltke, and essays by more modern authorities such as Michael Howard, Stanley Karnow, V. D. Sokolovsky (an authority on Soviet strategy), and Liddell Hart. Particularly interesting is the section by Saul B. Cohen in which he discusses the geopolitical ideas of Halford MacKinder and Albrecht

Haushofer. No book of this type would be complete without something from Mao Tse-tung: Selections from his "Military Principles" are an excellent choice.

Both books would benefit from a list of the abbreviations used and their meanings, but this is a minor complaint. *War* has an excellent brief biographical sketch of each of its contributors; the same on the authors the editors have selected would help the reader of *Peace/Mir*. But far outweighing any complaints are the consistently outstanding introductory essays, the care with which the selections were chosen, and the excellent editing of those selections. This is true of both *Peace/Mir* and *War*.

Classroom use is an interesting question. *War* could be used with benefit in almost any college course on military history. It would be particularly valuable in R.O.T.C. *Peace/Mir* would be beneficial in courses that look at international institutions and could be used by high school and college students participating in the model U.N. But professors should be hesitant about requiring either because many of the entries would not be usable in class; however, price is not a hindrance as is frequently the case. Perhaps including both on a suggested reading list would be more appropriate. Teachers in classes that discuss the subject matter covered will find both books beneficial and, certainly, all college libraries should include the two works. On a personal level, both are enjoyable as well as educational.

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Martin D. W. Jones. *The Counter Reformation: Religion and Society in Early Modern Europe*. New York: Cambridge University Press, 1995. Pp. 171. Paper, \$14.95. ISBN 0-521-43993-0.

Although this excellent book, which is part of the "Cambridge Topics in History" series, is designed to prepare student for Advanced Level Examinations in Britain, it can be used with profit in American universities for upper-level Reformation courses. Martin Jones supplements his clear and succinct narrative with a wide variety of primary sources, many of which have been translated for this book. He also provides thoughtful examination-based questions to help students evaluate the historical evidence. The author has produced a good synthesis of the latest scholarship on the Counter Reformation. Chapters 1 and 2 look at late medieval religious beliefs and institutions. The explanation of justification is not as clear as that presented by Alistair E. McGrath, for example, in his *Reformation Thought*; however, Jones weaves together some complex historical threads with style and grace. He shows that in addition to ignorance and corruption, there was a growing personal piety and structural reform. We must "discard traditional notions of a church in terminal decline." The agenda for Catholic reform was not dictated by the Reformation.

Chapter 3 examines the initial institutional moves against Luther and assesses why most of those efforts failed to halt the Reformation. Jones rightly points out that one of the problems was that the Catholic Church itself lacked a defined salvation theology vis à vis Luther's justification by faith alone. "Doctrine, not abuses, was the real issue between Protestants and Catholics." Chapter 4 focuses on the Council of Trent, so crucial to the story of the Counter Reformation. Its doctrinal definitions, together with its condemnation of heresy and the passage of laws to revitalize the priesthood, were fundamental in Catholic recovery. Although "Trent replaced medieval doctrinal pluralism with doctrinal certainties," were the new reform laws enforced? Jones looks at the effectiveness of the reform decrees in Chapters 5 to 7. Chapter 5 deals with structural reform, specifically the development of a papal monarchy and the creation of new religious orders with their emphasis on "activism in grace." The sections on St. Francis de Sales and St. Teresa of Avila are particularly useful, incorporating frontier research on feminist religious history.

Chapter 6 discusses the progress of reform among clergy and people in the parishes by looking at the quality of the clergy (with France as a case study), the use of art in the service of religion, the role of charitable activities, and the question of morality, especially sexual behavior. Chapter 7 looks at the impact of reform by focusing on three problems: popular religion, the decline of the witchcraze, and slavery in Spanish America. These two chapters, which reflect the research of Jean Delumeau and John