

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

Bossy, concentrate on the interaction of religion and society at the local level rather than on institutional developments. In Chapter 8, Jones concludes with an examination of the traditional Counter Reformation: Spain, the role of the Jesuits, and the ambiguous behavior of Philip II.

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John E. Weakland

Ian Machin. *Disraeli*. London & New York: Longman, 1995. Pp. viii, 194. Paper, \$14.95. ISBN 0-582-09805-X.

Ian Machin, Professor of British History at the University of Dundee, offers his discerning study of Benjamin Disraeli, earl of Beaconsfield. There are no astonishing novelties, but Machin has written a political biography that bears the mark of solid research and consistency of treatment. Thus we receive the view of Disraeli as a pragmatist reveling to climb the greasy pole of politics, and who is no ideologue where flexibility and ambition will better assure the rise to power and the keeping of it. Machin blends chronology and commentary in a tight but lucid narrative, an excellent treatment of Disraeli and his career. Among the virtues of Machin's work are its witness to the powers of compromise and alliance in politics, and instruction by inference about the system of constitutional government in Britain during a time of transformation. Thus it should be a lesson to Americans who grouse about the frustrations of Congressional politics, wherein posturing, compromise, and alliance count among our legacies from the British tradition.

Machin presents a clear, detailed accounting of Disraeli's political ascent. Disraeli showed practical ability in the early 1850s when, in order to help his Conservative party keep power, and recognizing the trend of sentiment against Protectionism, he forsook that policy that formerly had assisted his rise to power. But he had decided that in order to mount a continual opposition he must support policies that had some chance of success. Disraeli had the burning desire for political office, and loved argument and oppositional politics. He enjoyed the game of politics consummately, and because he persisted, in his full maturity he enjoyed paramount influence in Britain and Europe during the Turkish crisis and its resolution in the Berlin Congress of July 1878.

The book is the product of careful, extended research that has been balanced with the insight gained from teaching and discussion. As an aid to teaching, it has several strong points: *Disraeli* is a sound model for writing, combining chronological narrative with interpretation at each of Disraeli's career markers, and close on the facts of that career. Machin's concluding analysis merges the prominent strands of prior discussion and reiterates his evaluation of Disraeli as a political genius. The fine scholar's aids include end-of-chapter notes (with frequent brief comments) and a convenient chronology. Also, a bibliographical essay enhances comprehension of the political and social background of Disraeli's life and the abundant literature interpreting his political and literary careers.

The polished but dense writing seems best suited to upper-level undergraduates and graduate students. However, the insights and research information should make the reading worthwhile for any student or teacher. I can confidently recommend this affordable, handy volume in the "Profiles in Power" series.

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Jerry L. Summers