

impenetrable seas. What Italian seaman would have been terrified by such tales! His difficulties were those that beset practical seamanship, and in time they were overcome. How well these seamen could chart the coast of the Mediterranean and beyond, to north and south, even in the earliest years of the fourteenth century, is remarkable in the extreme. There is scarcely a connecting link between the medieval monastic map of the world and the splendidly drawn portolan chart of the Catalan or Italian seaman. We pass almost abruptly from fantastic picture-maps to the semi-scientifically constructed chart.

Mr. Beazley has reproduced some of these early portolanos or port charts and has called attention to their importance. It is a pity that his reproductions are not better done, but they serve to illustrate the text and will doubtless contribute their part in awakening an interest in the study of early charts or maps. The maps of the period have yet to be more carefully studied if we would know the full value of the geographical and historical records they contain. The volume concludes with a chapter on Geographical Theory, or the Geography of the Schoolmen, a chapter on the Later Moslem and other Non-Christian geography, and a valuable appendix in which the leading manuscripts of the principal texts of volumes II. and III. are listed as are also the leading editions of the principal printed texts.

Mr. Beazley's work is most timely. It is without doubt the best that has yet appeared on the subject. It is not only a work belonging to geographical literature, it has an important place in historical literature. Such a work serves well to impress the importance of Historical Geography, an importance which receives commendable recognition in the European countries, but which we in America are slow to appreciate.

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*The Censorship of the Church of Rome and Its Influence upon the Production and Distribution of Literature.* Volume I. By GEORGE HAVEN PUTNAM, Litt. D. (New York and London: G. P. Putnam's Sons. 1906. Pp. xxv, 375.)

THERE has been a long-felt need for an English book on the subject suggested by the title of the work before us. A brief summary of the first volume, which carries the narrative down to the beginning of the nineteenth century, will best set forth the scope and plan of the work, which is professedly largely based upon a few authorities. The book begins with an introductory chapter followed by a slight sketch of the censorship of books in the early church, and in the Middle Ages. Then comes an account of the book regulations in various European countries, and of the papal censorship, from the invention of printing down to the publication of the first Indexes. The sixth chapter deals with the Roman Inquisition and the establishment of the Congregation of the Index; and then the rest of the book is taken up with analyses of the

Indexes, issued in different parts of Europe, with chapters on the Council of Trent and the Index of Pius IV.; the condemnation of Galileo; Erasmus and Luther in the Index; and the Jansenist Controversy and the Bull *Unigenitus*.

A distrust in the reliability of the book begins with the preface, where Mr. Putnam makes several mistakes in referring to his chief authority. He states that Reusch's *Der Index der verbotenen Bücher* is in three volumes "which comprise 2400 closely printed octavo pages" (p. vii), when in fact it is in two volumes and contains only 1800 pages. To be sure Reusch did publish a collection of Indexes as a separate work in 1886, and it is included in the bibliography, and although quite accessible was probably one of those from which Mr. Putnam "did not have occasion or opportunity to make citations" (p. ix).

In basing his work upon Reusch's book, Mr. Putnam has made use of his references without verifying them, and sometimes with strange results. To cite a few typical examples of his method of book-making. On p. 61 he cites on the *Decretum Gelasianum* the incomprehensible "*Conc. Gsch.*, ii, 217"; in Reusch (I. 13) there is a reference to "Hefele, *Conc. Gsch.*, II. 217". In Putnam's bibliography the only edition of Hefele mentioned is the English translation in three volumes, yet on p. 65 we find "Hefele, iv, 712", and on p. 66 "Hefele, v, 833". Again, p. 196, there is a reference to *Archiv für Deutsch.* [*sic*] *Buchh.*, v, 147, which is cited by Reusch (I. 346) as authority for another statement, although on this same page Mr. Putnam has successfully conveyed three other references from one page of Reusch. In the account of the censorship regulations in Bavaria, Putnam (p. 220) cites a document in the "*Staats Archiv Münchens*"; Reusch (I. 472) cites the same document correctly as "*In Münchener Staatsarchiv*".

In the same way a careless and unintelligent use is made of Mendham's authorities. In his *Literary Policy of the Church of Rome*, Mendham (p. 19) gives a list of condemned books, taken from the first edition of Fox's *Acts and Monuments*, which he notes is not to be found in subsequent editions, or in Wilkins's *Concilia*, where it should be found; Putnam (p. 89) copies the list and comment from Mendham, and cites as his authority "Wilkins, *Concil.*, Fox, iii, 403". One must doubt whether Mr. Putnam ever saw Mendham's "reprint of the Index of Gregory XXI." (p. 159), any more than he saw the work to which Reusch does refer, which is not a reprint but a study of the Index of Gregory XVI. But then, by abbreviating the title of one book, Mr. Putnam creates a second (pp. 148, 151); and a copy of the Roman Index of 1682, in the Royal Library at Munich (Reusch, II. 34 n.) becomes an edition printed at Munich in 1683 (p. 324). On p. 176 Mr. Putnam gives a translation from a letter of Latinus Latinius, citing Mendham as his authority. Now only half of the Latin original of Putnam's text is to be found in Mendham (p. 52); Reusch cites Mendham; but Putnam's citation is only a translation from Reusch's rendering (I. 295) of a more extended extract of the letter.

At times errors are due to gross mistranslations. In the account of the censorship in Bavaria, Reusch (I. 466) notes that in 1565 it was "verordnet dass fortan nur theologische Schriften, die in katholischen Städten gedruckt seien, verkauft werden dürften". Mr. Putnam finds in this statement authority for writing that an edict was issued "forbidding the sale of theological works in any but Catholic towns" (p. 217). Again Reusch (*ib.*) states that in "1566 wurde ein ausführlicher Catalogus der Bücher, die in Baiern öffentlich verkauft werden dürften, also das Gegentheil eines Index librorum Prohibitorum veröffentlicht", while Mr. Putnam tells us that the Ducal Commission of Censorship "issues an *Index librorum prohibitorum*, and also a general catalogue of books which it is permitted to sell and to read within the duchy" (*ib.*). Translations from the French are equally faulty. A passage from Dejob (*L'Influence du Concile de Trente sur la Littérature*, p. 77) "ils semblent moins en vouloir à ces livres qu'à ceux qui les étudient; si donc on ne prend pas les devants, c'en est fait des travaux de plusieurs saints . . . et, perte lamentable, de tous les commentaires des Juifs", is rendered "The people whose judgment should count concerning books are of course those who through study have knowledge of their character. These compilers have not hesitated to condemn the works of many saints and (a loss much to be lamented) all the commentaries of the Jews" (p. 210).

Mr. Putnam interprets his English authorities when he does not copy them, and he can not even follow his own narrative, as one example will show. We are informed on p. 23 that "A 'Directory' of heresy was prepared early in the sixteenth century by Nicholas Eymeric of Cologne"; on p. 69 that Gregory XI. in 1378, as a result of a denunciation by the inquisitor Nicholas Eymeric, condemned two hundred propositions . . . of Raymond Lully"; on p. 85 that "About 1520 Nicholas Eymeric brought into print in Venice, under the title of *Directorium Inquisitorium*", etc.; and on p. 121 that "The chief original authority for the system of the earlier Inquisition is the *Directorium Inquisitorium* of Nicholas Eymeric, who was Inquisitor-General for Castile in 1316". A fly-leaf notes some thirty errata; twenty solid pages would not suffice to point out the mere misprints, when one finds an average of eight in the titles of certain of the Indexes (*cf.*, *e. g.*, 148, 152). Mr. Putnam expects that his work "will be used chiefly for purposes of reference" (p. xi), but who can commend in any way, especially to a general reader, looking for information on a specific point, a book which contains numerous errors on almost every page?

GEORGE L. HAMILTON.

*A History of the Reformation.* By THOMAS M. LINDSAY, Principal, The United Free Church College, Glasgow. Volume I. *The Reformation in Germany from its Beginning to the Religious Peace of Augsburg.* Volume II. *The Reformation in Switzerland, France, the Netherlands, Scotland, and England. The Anabaptist and Socinian Movements. The Counter-Reformation.* With Map of the Reformation and Counter-Reformation (1520-1580). [International Theological Library.] (New York: Charles Scribner's Sons. 1906, 1907. Pp. xvi, 528; xvii, 631.)

DR. LINDSAY'S work marks a salutary reaction in interpreting the Protestant Revolt. While intent on doing full justice to the political and social factors on which Ranke, Janssen, and Bezold have dwelt, the author emphasizes primarily the spiritual aspects of the grand upheaval. It is his thesis that the "Reformation had its roots in the simple evangelical piety which had never entirely disappeared in the medieval Church". Consequently he lays great stress on the "popular and family religious life in the decades before the great revival", and tries to show the "continuity in the religious life of the period" (volume I., preface).

In collecting material Dr. Lindsay has "read and reread most of the original contemporary sources of information". This applies to printed documents, for he seldom if ever cites unpublished sources. He has diverged from the beaten theological track in making much use of poetry, especially of folk-songs. Chronicles he has drawn on to a very limited degree; his use of correspondence and of the Calendars of State Papers is more copious; and in certain chapters, notably in that dealing with "The Church of Henry VIII." he has constructed elaborate if somewhat conventional mosaics. Superfluous material rarely blocks the stream of narrative; the movement is swift, and the current leaps at times from one generalization to another. Though the product of many years of study, the book, it is said, was rapidly written, and its lucidity and swinging style bear out the assertion. It is nothing if not concrete; often so picturesque that one regrets that the plan of the *International Theological Library* excluded the illustrations which would naturally have rounded out a narrative so vigorous.

It is not surprising that the treatise shows the defect of its virtues: there are a number of points, more or less trivial, where a slower pace would have meant a surer footing. To begin with obvious misprints, we suggest the following corrections: *Emcrtton* (I. 158, note 1); *Enricius Cordus* (I. 255, 517); *Lazarus Spengler* (I. 256, 526); *Bremensis* (II. 3); *Maurenbrecher*, *Friedensburg* (II. 484, note 1); and Luther's cry, often given as: "O wann wirst du einmal fromm werden und genug tun, dass du einen gnädigen Gott kriegest?" has certainly been tampered with by the printer's devil (I. 427). As for dates: