

Even so, the author shows how the Peace of the Church was ambiguous and ephemeral. Antoine Arnauld was never reinstated in the Sorbonne, the documents of the Peace were not published in the usual proper way, hardly any ceremonial medals were struck, the Jansenists were still irritating to Louis XIV's government, nuncio Pietro Bargellini never became cardinal, the Jesuits (forced to be silent) were unhappy, and in the wake of the Peace most delicate consciences were disturbed, including that of Clement IX, who died prematurely. Schism was avoided, but at the price of genuine unity. At best, the Peace ushered in a brief period of tension and uncertainty.

White House Retreat, St. Louis

Brian Van Hove, S.J.

*Presenza dei francescani conventuali nel Collegio dei teologici dell'Università di Padova: Appunti d'archivio (1510-1806).* By Antonino Poppi. [Collana "Centro Studi Antoniani" 37.] (Padova: Centro Studi Antoniani, 2003. Pp. 222. N.p. Paperback.)

Fortunately for those historians whose specialty is educational and intellectual history of the early modern period, a number of monographs have recently been published to shed light on the universities of the Renaissance, Reformation, and Enlightenment. Antonino Poppi's study of Conventual Franciscans at the University of Padua is a significant addition to this literature.

The greatest strength of this volume is in its detail. As its title indicates, much of the text consists of notes on the archival resources for the University of Padua. Indeed, Poppi is good enough to publish large excerpts of the documents and to append three lists of officers of the university: deans, *sindaci*, and proctors. The very availability of the information makes this a valuable book. Poppi is judicious in his reporting on the documentation; for example, very little was available for the sixteenth century, but he teases a great deal out of one source, and is to be commended for it. The longest section is on the seventeenth century, when the most documentation is available; second is the eighteenth.

The book is quite literally packed with facts, and therefore a little difficult to take in a single setting. I recommend it as a resource, not a monograph, because it contains little narrative. On the other hand, the facts themselves are quite engaging. As an example, in the portion of the book concerned with the seventeenth century, readers can find a great deal of varied information in the human-interest vein: internal and external conflicts of all kinds; challenges to authority of officers; plague; professional rivalries; the controversy over who could properly wear the special *mozzaetta* (short cape) of the university; the ongoing arguments about the ability and desire of professors to participate in the processions honoring St. Anthony; etc. Of course, there were genuine

academic problems too, such as who would occupy the Scotist metaphysics chair; in the course of the second half of the seventeenth century, a non-conventual held the position, but it was returned to the conventuals in 1694.

Certainly everyone studying Franciscans and universities, particularly in the Italian peninsula, will find this an essential reference source. However, its appeal is not limited to those; one can also find important information to support research on other issues, including the delicate political relationship between Venice and Padua, and the dominance of education by one or another. Fascinating tidbits like the sixteenth-century condemnations of awarding private or clandestine degrees and the identification of individuals with both degrees and religious orders makes this book interesting for students of religious, political, and intellectual history during the early modern period.

Georgia Southern University, Statesboro

Kathleen M. Comerford

*Festschrift Christoph Scheiner SJ (1575-1650)*. Hg. von Beatrix Schönewald. [Sammelblatt des Historischen Vereins Ingolstadt 109.] (Ingolstadt: Donaukurier Ingolstadt, 2000. S. 189. DM 30. Kartoniert.)

Mit einer Ausstellung unter dem Thema „Sonne entdecken“ und der vorliegenden Festschrift erinnerte die Stadt Ingolstadt an den 425. Geburts- und 350. Todestag von Christoph Scheiner, der an der dortigen Universität Mathematik dozierte und am 6. März 1611 als einer der ersten die Sonnenflecken beobachtet hat. Nach einer Einführung in das Weltbild des Jesuitenastronomen von Franz Daxecker, beschreibt Rita Haub dessen Leben und würdigt die wissenschaftlichen Leistungen von Johann B. Cysat, Christoph Clavius, Athanasius Kircher und Galileo Galilei. In zwei weiteren Beiträgen bespricht Daxecker Scheiners Hauptwerk „Rosa Ursina“ und dessen Abhandlung über das Auge „Oculus hoc est: Fundamentum opticum.“ Peter Frieß erklärt den von Scheiner als Perspektivmaschine erfundenen Pantographen und befasst sich in einem zweiten Aufsatz mit dem von Athanasius Kircher für Erzherzog Karl Joseph von Habsburg konstruierten „Organum Mathematicum“ und dem gleichnamigen Buch von Caspar Schott. August Ziggelaar untersucht, wie weit sich anhand des 1651 posthum veröffentlichten Werkes: „Prodromus Pro Sole Mobili, et Terra Stabili“ von Scheiner neue Erkenntnisse über dessen Beteiligung am Galileiprozess gewinnen lassen. In seinem Überblick über „die Rolle der deutschen Jesuiten in der Biologie“ erinnert Christian Kummer an Erich Wasmann, Hermann Muckermann und Adolf Haas, der sich als Professor für Naturphilosophie zunächst mit Verhaltensforschung und später vor allem mit der Evolutionstheorie und Teilhard de Chardin beschäftigte. Mit ihren Beiträgen über moderne Sonnenbeobachtung runden Dieter Leistritz und Hubertus Wöhl den lesenswerten Aufsatzband ab, der zu weiterer Beschäf-