non-violent resolution of conflicts through litigation, defamation — sometimes from the pulpit — and appeals to republicanism in a public debate over the reintroduction of private auricular confession. In his description of the war of words between Pastor Neukomm and the town council, Wolfart ties together his arguments about the complex nexus of religion and political culture in the 1626 uprising. Chapter seven concludes with the aftermath, characterizing the self-proclaimed republic as Lindau under the rule of sovereign authority, ultimately an oligarchy of local commercial interests, regional professional elites and imperial administrators.

Wolfart's book should be well received by specialists with an interest in urban Reformation studies, guild politics, civic liberties, and republicanism. Certainly, though not solely, it represents a significant contribution to debates in local and regional studies for its wealth of archival research and willingness to engage several historians of Lindau. There are two impediments for the general reader. First, there is the price tag. Second, students fortunate enough to have access to a library copy will find that, without background knowledge of debates in the field literature, significant aspects of Wolfart's argumentation are difficult to follow. The conceptual work of Blickle, Zemon-Davis, Sabean, Schilling, and countless others (though I was surprised at the omission of Bouwsma's work on republican liberty in Venice) are mentioned explicitly, but there is some expectation of familiarity. References to other works are simply implicit in turns of phrases. Therefore, the work is best designed for use in seminars on early modern Central Europe at the advanced undergraduate or post graduate level. Here, it would not only prove useful for its astute historiographic and methodological observations, but also for the appendices of key terms, which could be used to further elucidate sources, such as Christoph Scheurl's famous description of the civic constitution of Nuremberg.

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Jesuits and the Thirty Years' War: Kings, Courts, and Confessors. By Robert Bireley. Cambridge: Cambridge University Press. 2003. Pp. 300. $65.00. ISBN 0–521–82017–0.

The Society of Jesus was a key actor in the Thirty Years' War. Its expulsion from Bohemia at the outset of the revolt helped set the early tone of the war as a religious conflict. Protestant propagandists often treated the Jesuits as the hidden drivers of controversial Catholic policies in the war. Bireley's book is the first to look beyond the place of Jesuits in the propaganda struggles of the war and offers a comprehensive look at how they interpreted and intervened in it.

Bireley's approach brings a fairly conventional organizing structure to a relatively untapped set of sources. Like many historians of the war, Bireley focuses on the courts of the four most important Catholic powers in the war, Spain, France, Austria, and Bavaria (though the absence of Albert and Isabella in Brussels during the first half of the war is a bit of a disappointment) and traces their policies over the course of the war. But instead of relying on diplomatic correspondence of the rulers, Bireley turns to the extensive correspondence of the superior general of the Jesuit order, who for most of the Thirty Years' War was Muzio Vitelleschi. This unusual outsider perspective generates important new insights into the creation of Catholic war policy. The rulers of three of the key Catholic powers had Jesuit confessors. Spanish kings traditionally chose their confessors from the Dominicans and had, ironically, a weaker attachment to Ignatius's creation than either the French or the Germans. But, Jesuits at all four courts were in constant communication with Vitelleschi and his successors. The society's regulations forbade confessors from playing any political role at court and to focus solely on the ruler's conscience; but it was often hard to draw a clear line between spiritual and political advice. In practice, nearly all confessors influenced policy in some way or another.

Given their historical reputation, one might expect to find that the Jesuits followed a clearly formulated, disciplined political line during the Thirty Years' War. But, in fact, Bireley documents that there were competing factions within the order, some of which envisioned a triumphal march of Catholicism, others counseled a more moderate approach that allowed for compromise with Protestant powers. Confessors became partisans of the courts in which they served. Bireley's exposition provides as clear a map as we are likely to achieve of the divisions within the Catholic camp and shows how controversies within the Society mirrored those between courts because of partisanship. After the Peace of Prague, the moderate party gained ascendancy within the society and in the persons of the confessors to Maximilian of Bavaria and Ferdinand III of Austria, helping to pave the way for acceptance of the Treaties of Westphalia, despite papal disapproval.

Perhaps inevitably, given the fact that Bireley's exposition is based on the perspective of the Jesuit superior general and court confessors, this is a book about the role of Jesuits in the high politics of the Thirty Years' War, not a survey of their pastoral or educational activities during the war. Indeed, I was struck with how marginal even the provincial superiors were in moderating or coordinating political relations in their provinces. There appears to have been a fairly direct pipeline from prince to confessor to superior general. I would be curious to know whether the correspondence among provincial superiors and superior general was as voluminous as that of confessors and whether it covered the same sets of issues. There may be yet another story to tell about the Jesuit experience of the war from that perspective.

In many respects, this book is an outstanding synthesis of Bireley's historical interests to date. It draws together the themes of his earlier monographs on Adam Contzen and William Lamormaini, which centered on the political relationship between Jesuit confessors and the most active propagators of political Catholicism, with his monograph on the (mostly) Catholic intellectual tradition of anti-Machiavellism. The twists and compromises of the confessors during the vicissitudes of war underscored the difficulty of achieving truly effective anti-Machiavellian politics. This book, then, is certain to become a standard in the political history of the Thirty Years' War and is important reading for anyone interested in the connections between ideology and practical politics.

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Wissen ist Macht: Herrschaft und Kommunikation in Brandenburg-Preussen, 1600–1850. Edited by Ralf Pröve and Norbert Winnige. Berlin: Berlin Verlag, Arno Spitz GmbH 2001. Pp. 256. Eur 28.80. ISBN 3–8305–0239–7.

The title *Wissen ist Macht*, referring to Francis Bacon's aphorism "Knowledge is power," is misleading The subtitle, *Herrschaft und Kommunikation in Brandenburg-Preussen*, more accurately describes the theme of this collection of fourteen essays. As Pröve puts it in an introductory essay, "There could be no effective government authority [keine dichte Ausübung von Herrschaft] without a functioning communication among the different levels of the bureaucracy and between the government and its subjects" (p. 16). He surveys theories and definitions of communication as well as the literature of communications (primarily German) as it has been applied to historical analysis. Some of the authors are well-established scholars with several publications, while others are doctoral candidates or work outside the academy.

The essays range from the mid-seventeenth century establishment of the methods for delivering mail and messages through the development of highways at the turn to the nineteenth century and telegraph networks before 1850. The earlier essays primarily set out the means of communication. Esther-Beate Körber explains how Berlin communicated with its ambassadors in the conflict over the succession of Jülich and Kleve after the end of the sixteenth century. Joachim Kundler provides more detail on the mail in Brandenburg-Prussia from the mid-seventeenth century to 1713 as a means of carrying out the monarchy's political interests.

Other essays deal more with the recipients of communications, while also