

match the quotidian reality. This is, however, a question of interpretive nuance and in no way detracts from the great value of this study. By placing Dutch Catholics firmly within the early modern Catholic mainstream Charles Parker has both broadened and refined our understanding of the complexities of religious change and confessional coexistence in the post-Reformation era.

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San Francisco Javier entre dos continentes. Ed. Ignacio Arellano, Alejandro González Acosta, and Arnulfo Herrera. Madrid: Iberoamericana, 2007. 269 pp. €28.00. ISBN 978-84-8489-290-8.

REVIEWED BY: Carmen Hsu, University of North Carolina at Chapel Hill

The present volume contains fifteen essays that originated from a 2006 conference at the Universidad Iberoamericana, Mexico, celebrated in memory of the 500th anniversary of St. Francis Xavier's birthday. Sharing a rather propagandistic intention, the essays in this collection are devoted entirely to the exaltation of Xavier's life, works, and influence on later Jesuit missionaries, art, and writings. Even though arranged in alphabetical order by the contributors' names rather than by thematic disposition, the essays fall into four broad categories: history, art, doctrine, and literature.

The essays dealing with literary issues related to Xavier are among the most noteworthy in this volume. Ignacio Arellano contributes an insightful essay on the play *Las glorias del mejor siglo* by Valentín de Céspedes. He first briefly examines Jesuit theater in the sixteenth and seventeenth centuries, highlighting its didactic as well as propagandistic nature. Arellano does an excellent job of analyzing the playwright's theatrical, literary, and linguistic achievements, drawing special attention to the influence of commercial as well as court theater at the time. Celsa Carmen García Valdés studies Pauline influence in the anonymous play *Coloquio de la conquista espiritual del Japón* (1622). She points out that Xavier's main strategy with all possible communications was to impart the knowledge of gospel to the King of Bungo and the Bonzes. Gabriel Gómez Padilla contextualizes the chronicle *Favores celestiales* by Eusebio Francisco Kino, stressing the important role that Xavier as well as the province of Navarra played in the work examined. Arnulfo Herrera takes a look at the debate about the authorship of a sonnet—"No me mueve, ni Dios, para quererte"—and the polemics initiated by the interpretation of José Ribera Salazar. Carlos Mata Induráin writes on *Volcán de amor* by Vallegos and *El Divino Impaciente* by Pemán, two of the most successful and interesting plays of twentieth-century Spain that center their attention on the figure of the Navarrian Jesuit. While in Vallejos the exaltation of the missionary determines the course of his play, the ideological-propagandistic message prevails in the other work. Margarita Peña translates and examines parts of a travel account by a French Jesuit Guy Tachard, *Second voyage du Père Tachard et des jésuites envoyez par le Roy au Royaume de Siam* (Paris, 1689). She holds that the text illustrates the role of the Society of Jesus in the "epic" of the discovery of Asia, following the footsteps of Xavier. Gilberto Prado Galán identifies the presence and significance of Xavier in the works by Baltasar Gracián. He continues the polemic concerning the reference of "Azpilcueta Navarro," arguing that the expression may very well point to Martín Azpilcueta as well to St. Xavier. Based on two anonymous related manuscripts, Alejandro González Acosta's essay is a look into three festivities made in honor of the canonizations of St. Francis Xavier and St. Ignacio de Loyola in Mexico City and Puebla.

Both J. Jesús Gómez Fregoso and Jaime Emilio González Magaña provide the histori-

cal and biographical contexts for focusing on the life of the Navarrian Jesuit. While Fregoso outlines Xavier's daily routines and studies at the College of Santa Barbara in the University of Paris, González Magaña traces the Jesuit's life from birth, intellectual formation, and missionary efforts in Asia till his canonization in 1622. On the other hand, Alexander Paul Zatycka Pacheco centers his study on the ideological principles that guided Xavier's missionary operations in Asia.

The remaining four essays deal with the visual manifestations of Xavier and the influence of his teaching. Furnished with an informative bibliography as well as more than nineteen illustrations, Maria Cristina Osswald's essay focuses on the iconography of Xavier in Portuguese paintings as a saintly pilgrim because of his missionary activities in Asia. Emilio H. Quesada Aldana considers the missionary contribution of the above-mentioned Italian Jesuit, Kino, in the architecture of missionary churches and stations in the areas of Sonora and Baja California. The essay is followed by seventy-eight pictures of buildings that illustrate the concept of enculturation. Rogelio Ruiz Gomar writes on the iconography of Xavier in Mexican paintings during the mid-seventeenth and eighteenth centuries. Finally, María Gabriela Torres Olleta outlines the trajectory of the illustrated life of the Navarrian saint from the collection of engravings by Regnartius, the vignettes in the *Sacro Monte Parnaso de las musas católicas* compiled by Francisco Ramón González, and the *Vida iconológica* of the apostle of the Indies by Gaspar Juárez. The essay is well illustrated, befitting a study that attempts to demonstrate the pedagogical intention of artistic works by Jesuits.

In sum, this collection is a valuable addition to the growing body of literature on the significant role of St. Francis Xavier played not only in the Jesuit evangelization of non-Christian worlds, but also in the cross-cultural encounters among Europe, America, and Asia. This volume is instructive, and its essays on the plays composed by Jesuit playwrights are particularly illuminating. The editors have done a good job in assuring a uniform style for the rich volume, which compiles essays that have a wide appeal to students in multiple disciplines.

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Le risorse dei poveri: Carità e tutela della salute nel principato vescovile di Trento in età moderna. Marina Garbellotti. *Annali dell'Istituto storico italo-germanico in Trento* 46. Bologna: Il Mulino, 2006. €29.00. 424 pp. 9 b&w illustrations. ISBN 978-88-15-11352-8.

REVIEWED BY: Christine Meek, Trinity College Dublin, Ireland

In this book Marina Garbellotti tackles a wide-ranging subject, charitable provision and health care in the prince-bishopric of Trento over an extended period, covering the sixteenth to the end of the eighteenth century, though evidence is decidedly more plentiful for the eighteenth century than earlier. While the book is necessarily based on research in official documents, and institutional aspects are fully covered, the author attempts to look at charity and health provision from the point of view of the recipients, considering who the poor and needy were, both how they were defined by contemporaries and which elements of the population might find themselves in need of assistance, and then what was available to those with different kinds of needs.

In many centers in Italy charitable provision and health care were transformed in the early modern period, either by the replacement of numerous small institutions by one large hospital with various specialized departments or by the grouping of earlier small hospitals into a network of institutions that each specialized in one particular category of need, such