

natural inclinations only derive from the judgment of practical reason about human goods and not vice versa (191) he further buttresses his point. Practical reason is established as autonomous reason of morality, and Schneewind's claim that nobody before Kant tried to achieve such grounding is refuted.

S.'s work is one of the most fascinating studies in the history of ethics in decades. His reading of the texts is careful and his judgments are mature and diligent, which makes his case all the more convincing. The editors of the series have to be congratulated for such an outstanding contribution. It is to be hoped that S. will soon present a translation of some of Vitoria's texts so that they can be used in the classroom; moreover, his book has also increased the reviewer's interest in de Soto, of whom even fewer texts are readily available. Thus, this volume is also a painful reminder about the sad state of historical theology in which the centuries from Trent to Vatican I are eclipsed despite their fascinating content.

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Zwischen Ordensdisziplin und Selbstbehauptung. Der Fall der Münchener Klarissin Magdalena Paumann (1734–1778). By Irmgard Zwinger. Studien zur Altbayerischen Krichengeschichte 15. Munich: Vereins für Diözesangeschichte, 2016. Pp. 497. €30.

This groundbreaking study investigates the most famous case of monastic violence in Central Europe, the incarceration of Magdalena Paumann in Munich in 1765. Despite the fact that this meticulously researched book is a local study, it has far-reaching consequences for the study of gender and violence in Catholicism.

Z. shows that Paumann was a self-confident woman, who entered the convent of the Munich Poor Clares under special protection of the Empress. After a short time of acceptance, the nuns began to haze and harass her so that Paumann fell into depression and attempted to escape. The abbess incarcerated her in the most inhumane circumstances, pretending to her family that she had become insane. The Franciscan friars abused their powers as confessors to rape incarcerated nuns or sexually abuse them, including Paumann (277–79), and even broke the seal of the confession if they saw profit could come from it. While canon law protected the monks, the nuns were vulnerable due to the arbitrariness of an abbess who proved in this case to be a despot. Only a whistle blower and the forceful entry into the cloister by state-appointed officials ended Paumann's trials. The Elector of Bavaria had preferred violating the papal enclosure laws to save a human life; Paumann was transferred to a hospital while the abbess rejected paying the bills for her medical treatment.

This case study is one of the most valuable contributions to the study of female monasticism in decades. It reconstructs female self-consciousness in the 18th century, female understanding of authority and violence, and even the tense gender relations with confessors and other priests. Moreover, this is a shocking book: the criminal trial against the Franciscan Order, whom he had sued and pursued at the Papal Court, was

never finished only because the Elector suddenly died. If successful, it would have unleashed a major Europe-wide scandal on the order. This is another puzzle-piece in the long history of abuse, and a landmark in church history.

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Peacemaking and the Challenge of Violence in World Religions. By Irfan A. Omar and Michael K. Duffey. Malden, MA: Wiley Blackwell, 2015. Pp. xii + 242. \$99.95; \$32.95.

Religion, violence, and peacemaking continue to be main themes in the public sphere as well as in academia. There is still a complex web of questions without answers surrounding this topic. Without ignoring this complexity, the authors take a basic, academic, historical approach to offer us a succinct overview of this theme in seven main religious traditions by contributors who represent these traditions.

The main thesis the book endorses, by editors' design, is that there is central concern for peace at the core of the religions discussed and violence is a deviation from the religions' main intentions and teachings. This is a plausible yet debatable thesis. The contributors offer critical readings of their traditions following more or less a similar pattern. Each contributor offers a systematic presentation and thoughtful insights on the basic teachings and the historical, theological, and philosophical developments in their religious tradition on peace and violence; however, not all contributions are of equal depth and breadth. Each chapter also includes a reflection on the individual and collective practice of peacemaking and the peace movements in the particular tradition. Brief responses by two of the seven contributors follow each chapter.

A weak point of the book is that the responses are not of equal critical depth and they are too brief to make the interreligious perspective of the book engaging. Also, the book did not escape the trap of using "world religions" language, although some contributors use "religious traditions" instead, and some chapters include a critical reflection on the designation and use of the concept of "world religions," which is important in the context of this topic. A breakthrough by the editors in this sense is the inclusion of a chapter by a Native American scholar discussing his religious tradition. This chapter offers a hermeneutical key to the whole book.

An important feature of the book, in comparison to other titles on this topic, is that it offers a systematic, historical introduction to the traditions discussed, making the book particularly useful as a textbook for undergraduate as well as some graduate courses in this area.

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