

runs some 500 pages; choices had to be made to stay within this limit, and though some choices may be contested, the editors deserve much praise for a valuable work that will assist and guide scholarship in an ever-expanding and exciting field.

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JESUIT CIVIL WARS: THEOLOGY, POLITICS, AND GOVERNMENT UNDER TIRSO GONZÁLES (1687–1705). By Jean-Pascal Gay. Burlington, VT: Ashgate, 2012. Pp. viii + 323. \$134.95.

Gay's book fits well within a recent stream of studies of theology that use a theological perspective to study early modern religious and political history. In G.'s words, "something here was happening around theology that was not only, not even primarily, theological" (1). From this perspective, G. has chosen to retrace the rough Jesuit generalate of Tirso González de Santalla (1687–1705).

In the second half of the 17th century, within and outside the Society of Jesus, voices against probabilism and its offshoots multiplied. As a theologian as well as a missionary in Spain, González refused to accept and promote probabilism as the "official" system of moral theology in the Society of Jesus. Supported by the papacy (which in 1679 condemned some laxist propositions) and by a minority network of Jesuits, he developed a new system called "probabiliorism": a more rigorous method to discern the solution for ethical issues. This new method confronted Jansenists' critics from a different perspective. Jansenists were particularly active in France, the very country where Jesuits were torn by a conflict of theological and political loyalties. In the Gallican perspective, it was fundamental not to give the impression of supporting a Spanish superior general. Probabilist laxity gave the Society a bad name and, according to González, not only was it unacceptable to adopt a probable solution when a more probable one was available, but the individual's own conscience should play a role in recognizing the higher level of probability. G. follows the Spanish superior general in his conflict with the French Jesuits and the French Court, as well as with the Jesuit Roman Curia. He shows us a disobedient general who abused his role in order to try to publish his treatise *De recto usu opinionum probabilium* (1691), bypassing the internal censorship of his own order and questioning the Jesuit system of obedience.

As a consequence of the debates on political, moral, and pastoral trends, the frontier of theological reflection progressively broadened. The theological conflict became more generally ideological, as testified by an intensified involvement of nonreligious actors as well as by the use of unusual literary genres like pamphlets and poems.

In this context, the role played by public opinion was crucial. Furthermore, public opinion became a *locus theologicus*: a common topic of discussion in theology within the Society and, even more, a “religious authority, whose legitimacy was not really disputed” (226). This public opinion, in need of moral rigor, firmly criticized the Society of Jesus. This same public opinion tended to endorse political systems in which the church was conceived as a national reality, with national priorities. While debates on Gallicanism and Probabilism overlap, this new role of public opinion would force the Society of Jesus to integrate it explicitly into the moral debate.

At the same time, however, the individual conscience would also need to be integrated into the debate. Consequently, through the crisis of the Jesuit system of obedience, a larger “crisis of Jesuit consciousness” occurred (300). This split would be actualized in the open clash between the general and his order. G. evaluates the intensity of this clash by mentioning the different opinions in the various Jesuit provinces about needing to convene a general congregation, the only assembly able to remove the general.

G. has chosen to analyze this complex superposition of theological, political, and governmental issues from a specific perspective: crisis. Chapter by chapter, heterogeneous crises testify to their epistemological value by showing theological and jurisdictional contrasts for a deeper understanding of their context of actions and interactions (5). Furthermore, the challenge of contextualizing the crisis in a dynamic perspective pushes the historian to resort to different sources, and G. demonstrates an uncommon capacity to use a large panel of sources effectively. In this regard his use of correspondence is particularly telling: he compares González’s letters (until now understudied) to other correspondence sent to Rome, highlighting the difference between the normal correspondence and the letters *solī generali*. By these latter, G. identifies some informal networks competing with the institutional ones. The narration based on documents shows a deep knowledge of Jesuit sources as well as an interesting subtlety of interpretation. The acts from the congregations of procurators preserved at the Jesuit Roman Archives provide an in-between source, showing the tensions between local and central issues. Moreover, the archival sources were in constant dialogue with the multilingual printed material on moral, theological, and political matters.

The strong point of this book, namely, the simultaneous analysis of heterogeneous crisis, is also its Achilles’ heel. Despite the historiographical awareness shown in the introduction, every chapter seems folded in on itself, while a too linear narration is not always useful to find links among complementary dossiers. In any case, the book is now an unavoidable reference on the evolution and the crisis of probabilism, in relation to the

larger crisis involving the Society of Jesus, the countries of Europe, and the incipient secularization of European culture.

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THE NEW ORLEANS SISTERS OF THE HOLY FAMILY: AFRICAN AMERICAN MISSIONARIES TO THE GARIFUNA OF BELIZE. By Edward T. Brett. Notre Dame, IN: University of Notre Dame, 2012. Pp. x + 227. \$30.

At the 93rd annual meeting of the American Catholic Historical Association in New Orleans in January 2013, panelist Katrina M. Sanders from the University of Iowa lamented the dearth of research available concerning black Catholics, noting that not enough has been done to unearth this rich source of our common ecclesiastical history, especially concerning black sisters and black education. Brett helps fill this lacuna with this volume that presents a piece of scholarship to educate and enlighten the public regarding the role of a small group of black Catholics and their participation in bringing about the kingdom of God.

The history of the Holy Family Sisters (HFS), established as a religious congregation in 1842, involves slavery, segregation, and separation within the church and without. These difficulties notwithstanding, HFS foundress, Henriette Delille, envisioned a religious community that would minister to the needs of the black faithful in the United States. The thought of expanding its mission field beyond America was not part of the original charism; but, as B. points out, when the invitation to work among fellow black Catholics of the Caribbean, the Garifuna, came in the late 1890s, the sisters saw an opportunity to minister in a prejudice-free environment. There were risks associated with undertaking this work, but as far as the sisters were concerned, the risks were worth taking.

Employing archival material, oral history interviews, and personal reflections, B. examines the missionary efforts of the Holy Family Sisters by comparing and contrasting their ministry before and after the Second Vatican Council. This is an institutional narrative whose strength is B.'s analysis of religious missionary life by black Catholics to black Catholics. All too often missionary accounts have focused on white religious and white priests and their efforts to evangelize blacks, be they citizens of North America or of Africa.

The sisters sent to Belize, however, were not fully prepared for what they would encounter. They admitted that they did not understand the people and their country, a problem that appears to have remained unresolved for several decades. HFS members soon found out, as had other missionaries before them, that physical resemblance did not translate into knowing the inhabitants or culture of the area. The Holy Family missiology