

is extremely relevant to me and many modern readers whose lives, more or less, are characterized by similar tensions. By presenting Augustine's life and legacy, G. helps us recognize that the condition of *mestizaje* is "a fertile field for creativity and a sign pointing to the future" (16).

Thang Nhat Nguyen, CSSR  
*Jesuit School of Theology of Santa Clara University*

*American Jesuits and the World: How an Embattled Religious Order Made Modern Catholicism Global.* By John T. McGreevy. Princeton, NJ: Princeton University, 2016. Pp. viii + 315. \$35.

John McGreevy investigates the transition of the post-French Revolutionary Catholic Church struggle and eventual accommodation with modernity by focusing on its most important religious order: the Society of Jesus. The victory of the anti-revolutionary forces in 1814 did not prevent the rising political power of liberals and nationalists, whose agendas often clashed with traditional Catholic "prerogatives." The result was frequent expulsions of Jesuits and other ultramontane religious from European and Latin American countries. According to McG., these periodic displacements worked to the benefit of many regions of the world, including the United States. During the 1840s, arriving Jesuit exiles found a Protestant society undergoing change, and change brought conflict. Catholics, once a tiny minority, were becoming the single largest religious denomination. Bitter disputes arose, as in Europe, over educational control, loyalty to the nation-state, and cultural assimilation.

Jesuits, as in Europe, rallied to the support of the Roman Church as they sought to protect Catholic identity, convert Protestants, and evangelize native peoples. Constitutional guarantees provided the Jesuits legal protection in theory, if not always physical safety. Careers covered not only continents but also apostolates. A prime example was the Swiss Jesuit, John Bapst. Missioned to Maine, Bapst worked among the native peoples and the area's small group of Catholics. His protest of requiring all students, including Catholics, to read the "Protestant" King James Version of the Bible in the public school led to his being tarred and feathered in the town of Ellsworth. Bapst's experience explains the missionary mentality of the period. Parish missions, sacramental work, and eventually a separate educational system for Catholics were part of the missionary strategy to retain a Catholic identity in the midst of an overwhelming Protestant nation. The downside of this defensive strategy was a narrowing of the "Catholic" mentality to traditional practices that made Catholics often less intelligible to American Protestants. Bapst went on to become the first president of Boston College, thereby completing the pattern of an "American" Jesuit as missionary, pastor and educator.

The Civil War brought the question of loyalty to the nation to the forefront. Jesuit officials in Rome encouraged its members to avoid taking sides. Nonetheless, suspicion of Jesuit sympathies continued. The Belgian Jesuit, Ferdinand Helias, was driven out of his parish in central Missouri for perceived Confederate sympathies (63). Indeed, his later

memoirs showed that he blamed the war and heightened anti-Catholic sentiment on nativism and antislavery agitators. McG. makes the case that both Jesuit Unionists and Confederates felt that the Republican Party was populated with anti-Catholic liberals (90).

Liberals were met with uncompromising Jesuit resistance and European models were adhered to. In Rome, the Jesuit journal, *Civiltà Cattolica*, defended papal claims of infallibility, and refuted less ultramontane-thinking churchmen. Jesuits in the USA followed suit, establishing their own journal, *America*. To serve the growing Catholic population, an extensive educational system outlined in the *Ratio Studiorum* was built; "European-style" cathedrals, such as the Gesù in Philadelphia, were erected and traditional devotions encouraged, especially devotion to the Sacred Heart. Even the Miracle of Grand Coteau fit traditional patterns. A cure of a suffering convert by a Jesuit "would-be" saint, John Berchmans, attested to both God's favor and Jesuit skills in managing the canonization.

A native-born American Jesuit identity did not exist for most of the century. But by the 1870s a new generation of Catholic leaders arose that sought accommodation within the American system. Jesuits generally did not support the optimism of Archbishop John Ireland of Saint Paul, but they did seek to make some accommodations. It was the American conquest of the Philippines that gave American Jesuits an opportunity to demonstrate their ability to work within an American system. Superiors in Rome had been reluctant to remove the Philippines from the authority of the Spanish Jesuits. But with time, it proved inevitable that American thinking and American manpower would replace the more traditional-minded Spaniards. American-born Jesuits were often better able to relate to the Protestant US officials than they were to their Spanish brethren. Over the next century, American Jesuits continued to adapt to new realities both at home and in the missionary field. A certain flexibility that would have been strange and intolerable to mid-nineteenth-century European Jesuits was now becoming normative. In part, this was due to the improving relationship with European governments. But in a real sense, American Jesuits, and their more pragmatic attitudes, helped pave the way to a more global and less Euro-centered Catholicism. This process of globalization brought European Catholic beliefs and attitudes to other parts of the world, but it also helped change those attitudes. Without these changes, it would be impossible to conceive of a Pope Francis, a South American and Jesuit.

Robert S. Gerlich, SJ  
Loyola University, New Orleans

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This is a well-written, well-edited book, the result of a three-year, international, multidisciplinary project on the Jesuits and globalization, supported by Georgetown University.