

Readers appreciative of the diverse modes of Van Engen's own careful research will be delighted by the intentionality and deep learning with which the contributors variously engage his career. To honor Van Engen as an expert text-editor, for example, two scholars include Latin editions as appendices to their respective essays. First, Walter Simons appends to his study of Count Robert of Flanders's defense of beguines an important new piece of evidence for the history of the late medieval lay religious movement, namely a brief petition that Robert sent to Pope John XII defending Flemish beguines against accusations leveled by the Council of Vienne (1312) and requesting that they be allowed to continue their way of life. Second, seeking—in imitation of his esteemed teacher—to wed “the technical skills of the medievalist” with “the creativity of the historian” (438) in order to shed light on hearsay, belief, and doubt in the late Middle Ages, Daniel Hobbins edits and analyzes an anonymous fifteenth-century northern Italian story of Antichrist.

In sum, this festschrift, which clearly demonstrates and develops the wide-ranging and influential research of its honoree, will be of great benefit to all scholars and advanced students of Christianity and culture in the Middle Ages.

Franklin T. Harkins

Boston College School of Theology and Ministry

*Jesuit Survival and Restoration: A Global History, 1773–1900.* Edited by Robert Alesander Maryks and Jonathan Wright. Studies in the History of Christian Traditions, 178. Boston: Brill, 2014. Pp. xxi + 530. \$199.

This work is a paperback version of an original e-book edition. The volume is not only a massive undertaking but an enormous resource. There are excellent indications of secondary resources on which the 28 essays that make up the collection are based, but also splendidly set out is a list of primary material in the *Archivium Romanum Societatis Iesu* which the authors have drawn upon, and a systematic record of the frequently cited volumes of the *Monumenta Historica Societatis Iesu*.

The aim throughout is to trace the history of the Jesuit order in its pre- and post-Suppression (1773–1814) phases, and to ask the question, Does the history of the order after 1814 represent a restoration or a rebirth of the Society? This question has a resonance not simply for the Society in general but also in particular locations. One example is in China. Did the problems associated with the Chinese Rites issue in the 17th and 18th centuries so overshadow the history of the mission that when the Jesuits went back to China in 1842, the same year in which they returned officially to Canada, they adopted missionary techniques that demonstrated a discontinuity with what had obtained prior to the Suppression? This despite the fact that older Chinese Christians who had remembered the activities of the fathers were among those clamoring for their return. But the circumstances of the mission had changed. Jeremy Clarke makes clear that the Jesuits no longer needed to please the Imperial Court, since it was European imperialism which now guaranteed the place of Jesuits in the Chinese

Empire. It is interesting that he and R. Po-chia Hsia disagree on the significance of the Rites controversy for the restored society.

One factor that had consequences for the whole order in almost every location was what to do with the property of the suppressed Society and how it could be recouped upon restoration. In England it was carefully administered by ex-Jesuits for the continued benefit of their missions. In Canada it was eventually bequeathed to the state and finally, in 1888, Leo XIII brought all disputes concerning it to an end by dividing it between the various contending parties. In the United States Bishop Egan of Philadelphia was highly critical of ex-Jesuits who maintained plantations and owned slaves.

Although the continued existence of the order in Russia during the Suppression is well known, the enterprising bishop of Quebec, Jean-Olivier Briand, facilitated its continued survival in Canada by conspiring with the British authorities to ensure that the brief of Suppression, *Dominus ac Redemptor*, was not promulgated in British North America. However, the authorities would not allow further recruits and the order died out in 1800.

As with prelates elsewhere in the world, the ex-Jesuit Archbishop John Carroll was concerned that the restored Society in the United States should be at the service of the wider church and that its identity and procedures would be directed to that end.

At one level it is difficult to do justice to the riches of this volume in such a brief review. There are, however, some lacunae. It seems strange, given its importance both pre- and post-Suppression, that there is only one article on India. It would have been helpful to know from the editors what they actually intended to achieve by the work. They seem to think that the island of Fernando Po is in Latin America, and that it was in 1861, rather than 1870, that papal political power was limited to Vatican City. However, these and other minor blemishes do not detract from this uniformly impressive book.

Oliver P. Rafferty, SJ  
Boston College

*A History of the Concept of God: A Process Approach.* By Daniel A. Dombrowski. Albany: State University of New York, 2016. Pp. vi + 273. \$80.

Dombrowski, Professor of Philosophy at Seattle University and current editor of *Process Studies*, wrote this book in response to previous histories of the concept of God offered by Karen Armstrong in 1993, John Bowker in 2002, and Paul Capetz in 2003. In D.'s view, their review of the philosophy of A. N. Whitehead and Charles Hartshorne underestimated the value of the process tradition for contemporary understanding of the concept of God.

After an introduction in which D. sets forth process-oriented theism as mediating between classical theism and agnostic/atheistic critiques of classical theism, he first sets forth the views of nine proponents of classical theism from Philo to Immanuel Kant.