

the southern context, she might have at least suggested how the need to “be a man”—so important in a South, as elsewhere, that regarded clergy, and especially the celibate, casocked Catholic clergy, as suspect because of their seeming feminine, passive, and pacific ways—affected or informed Hubert’s ministry and public posture. So, too, Jeffrey might have explored what it meant to be a Jesuit in a church still suspicious of them, and how, if at all, that suspicion affected or informed Hubert’s ministry and relations in and out of the Church. One wonders too if Hubert was *sui generis* or representative of other Catholic clergy or of men of his generation in his day. On the latter, for example, recent scholarship on southern men coming of age during the antebellum era suggests a need for them to prove themselves as men of honor and courage. They welcomed war. Was that true for clergy as well? Finally, one wonders what influences Hubert’s French background, mixed with the still Frenchified New Orleans and lower Louisiana where he served, had on his ministry and adaptation to local cultural and political interests. Amid lay trustee troubles and a Catholic Church increasingly run by “Irish” clergy, where did Hubert and his Louisiana flock fit in? Did their public selves speak to their private cultural and religious identities and interests?

Such questions should not detract from what Jeffrey has wrought. Her well-written and admiring study of Father Darius Hubert, S.J., adds much to our understanding of the duties and dynamics of chaplaincy during the Civil War and the place of Catholics in and after that war.

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Jesuit Superior General Luis Martín García and His Memorias: “Showing Up.” By David G. Schultenover, S.J. *Jesuit Studies*, Volume 30. Leiden and Boston: Brill, 2021. xiv + 945 pp. \$284.00 cloth; \$284.00 e-book.

This is a difficult book to describe: translation, abridgement, paraphrase, and digest of a digest. The underlying foundational document is the memoir (*Memorias*) of the Spanish Jesuit Luis Martín García (1846–1906), superior general of the Society of Jesus (Jesuits) from 1892 until his death. Beginning just short of age fifty, Martín wrote the approximately 5,500 manuscript pages in six languages during the final ten years of his life (1895–1905). Confided to friends as death approached, the highly personal document evaded ecclesiastical censorship (and likely destruction) as well as plunder during the Spanish Civil War. Nine decades later, permission was given for its translation into a single language—Castilian. The resulting two-volume, 2,195-page critical edition was published in 1988 by the Institutum Historicum Societatis Iesu (Rome). Although David Schultenover’s English volume preserves Martín’s chronological structure, it is both an abridgement and a paraphrase setting Martín’s original account within a historical narrative. Concluding the volume is Schultenover’s sixty-five-page “Epilogue,” a digest of the preceding abridgement that

guides the reader through Martín's dense forest. By any measure, this work—like its foundational document—is monumental.

Schultenover's subtitle—"Showing Up"—gestures to his thesis about why Martín engaged in such a mammoth undertaking, especially given his responsibilities for a religious order scattered across the globe in an age of empire. Martín wrote his *Memorias* as a general examination of his whole life (as prescribed by Ignatius Loyola)—or, more colloquially, as a way of "coming clean." In particular, Martín was obsessively and morbidly preoccupied by what he called his "miseries" and what Schultenover terms Martín's "secret sexual compulsions." These compulsions, Schultenover argues, were the "dominant surd" in Martín's life, and the composition of his *Memorias* was an attempt to make sense of this surd by giving it "narrative integrity" (869). Martín traced his "miseries" back to a two-year period in minor seminary during which he lodged with the family of a business associate of his father and had to share a bed with an older servant boy. Schultenover interprets this experience in contemporary terms: "It was here that he experienced what today we would call sexual abuse" (866).

From this pivotal traumatic episode flowed a life marked by Martín's compulsion to look at persons and things he judged inappropriate. Surveying his life's trajectory in his fifties, Martín judged "the curiosity of my eyes" as his principal fault, and Schultenover excavates the many visual and ocular metaphors throughout the memoir (339). The wide array of items attracting Martín's attention included "reading lewd sections of the classics" (199); classical sculptures, paintings, photographs, and engravings during the times he lived in Florence and Rome; "looking at the women going into the church opposite or living in the houses facing the window of my bedroom"; and especially viewing "the swimmers I often met along the Riviera de Genova" (339). Most significantly for Martín, however, was his attraction to fellow younger Jesuits, which he judged to be a "natural affection" in one case and "passionate love" in another (131, 234).

Martín's emotional and psychological burden was augmented by his situating sexuality within the contexts of sickness and death stalking him throughout his life. As his siblings' childhood deaths left him as the lone survivor of seven children, Martín's parents became hyperanxious in their care and left him with an apprehension toward life (866). Martín recounts the impacts of numerous young Jesuit associates' deaths throughout his twenties. Although untimely deaths were hardly uncommon in the late nineteenth century, Martín interpreted them religiously within the context of divine punishment for his "miseries": sudden deaths caused him "to reflect on the brevity of life and to live always prepared for an accounting" at the final judgment (197). In 1905, the tenth year of composing his *Memorias*, Martín underwent surgery (voluntarily foregoing anesthetic) to remove a tumor in his right arm. Two months later, that arm (with his writing hand) needed to be amputated.

During the remaining months of his life, Martín forced himself to finish his *Memorias*—including his account of his final illness—with his left hand. His lifelong association of illness with divine punishment lasted to the very end as he "saw his death from cancer—as something deserved for his sins." Having its "etiology in childhood influences and 'original' sins," Schultenover concludes, Martín "saw all such influences as dragging him down" (869).

These personal details are embedded within Martín's sprawling eyewitness account of a half-century's geopolitical upheavals. Among the most striking aspects are poignant details giving flesh and blood to the sheer brutality of Jesuit expulsions in Spain, France, and elsewhere. Martín's ground-level account reminds readers of what it was like to

have been on the losing side of liberal nationalism's inexorable push throughout the century: a life of endless chaos, multiple exiles, and relocations. Given present-day scholarship of the psychology of migrants in general and, more particularly, of refugees and exiles, Martín's accounts invite further study. Other topics include the peculiarly Spanish context requiring Martín's astute navigation between loyalist Carlists, extreme integralists, and liberal nationalists (383). Martín's visceral, bitter reaction to the end of Spain's empire following the Spanish-American War might usefully be read alongside John McGreevy's final chapter ("Manila, Philippines: Empire") in *American Jesuits and the World: How an Embattled Religious Order Made Modern Catholicism Global* (Princeton, NJ: Princeton University Press, 2016).

Beyond Spain, at exactly the same moment (1899–1901), Martín had to address France's political earthquake following the Dreyfus Affair. Judging that Jesuits' "efforts to protest our innocence" against "the cruelest and vilest libels" had failed (723), Martín needed to guide French Jesuits through their exile abroad (once again) and the confiscation of their properties (once again). Finally, Martín spent the last weeks of his life navigating Pope Pius X and the Roman Catholic Modernist Crisis. One of his final acts was the expulsion of George Tyrrell from the Jesuit order.

It is understandable that, although Martín seems to have wanted his "showing up" eventually to be published, in the near term he entrusted its safety not to the official archives in Rome (as would be expected for a superior general's writings), but to archives in his home province. Its survival of censorship and civil war is remarkable, and Schultenover's modified format in English translation significantly expands its accessibility for scholars across the globe. It is an invaluable resource for historians of nineteenth-century Spain, modernization and laicism, church-state conflict, religion and religious life, mentalities and emotions.

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Frank J. Cannon: Saint, Senator, Scoundrel. By Val Holley. Salt Lake City: University of Utah Press, 2020. xi + 336 pp. \$60.00 cloth; \$29.95 paper.

Val Holley's tantalizing book recounting the life of Mormon journalist, newspaperman, Congressional delegate, Utah Senator, and anti-polygamy advocate Frank J. Cannon only begins to tell the story of this seminal figure in Mormon history. Most studies of Mormonism focus almost exclusively on the nineteenth- and early twentieth-century periods, but Holley's book bridges the two centuries using Cannon's life as a springboard to understand Mormonism's transition from a relatively isolated religious community in Utah to the growing international church it would become. It is one of those rare books that allows the reader to probe deep into the inner workings of the Church of Jesus Christ of Latter-day Saints and understand how Utah achieved statehood while abdicating one of the church's most fundamental teachings: polygamy.