

Giver-Johnston is at her best when writing about rhetoric, but she is less successful when writing about the historical events and ideas that shaped these women's narrative strategies. On one hand, she should be commended for trying to make history accessible to contemporary women ministers, who seem to be her primary audience. On the other hand, her desire to simplify sometimes leads her to make blanket statements that verge on historical caricature. For example, in her chapter on Jarena Lee, we learn that "Calvin Puritanism" emphasized "formal education," but this changed during "the revivals of the nineteenth-century." As she explains, "Rather than thinking about faith, worshipers experienced divine outpourings of the Holy Spirit and personal conversions" (119). This sentence leaves the unfortunate impression that Jarena Lee and other converts failed to think about their beliefs. As Giver-Johnston reveals later in the chapter, however, Lee was in fact a sophisticated thinker who crafted a strong biblical defense of women's preaching. In other sections of the book, Giver-Johnston's broad generalizations lead her to make misleading or false assertions. In her chapter on Randolph, she claims that in the "religious culture of nineteenth-century America," converts believed that "there was nothing that could be done to save oneself from eternal damnation and earn salvation" (205). As a member of the African Methodist Episcopal Zion Church, however, Randolph was taught to believe in the doctrine of free will. In general, Giver-Johnston's interest in mining the past for "best practices" leads her to overlook historical complexity.

It is clear that Giver-Johnston admires these four women, but they never fully come to life on the page. In her first chapter, she explains that she views them as historical "types": "Each of these four women represents a typical woman of the nineteenth century who occupied a specific cultural context: together they typify the cohorts of their generation" (39). She discusses their biographies only briefly in order to highlight their rhetorical strategies. This means that we do not learn about crucial features of their personal histories. In her chapter on Frances Willard, for example, Giver-Johnston does not write about Willard's romantic relationships with women or her reluctance to denounce lynching, two issues that almost certainly shaped her rhetoric.

Despite these criticisms, this book makes an important case for the inclusion of women preachers in the study of homiletics. Aspiring ministers deserve to know more about the pioneering women whose expert narrative strategies enabled them to claim the call to preach.

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First Chaplain of the Confederacy: Father Darius Hubert, S.J. By Katherine Bentley Jeffrey. Baton Rouge: Louisiana State University Press, 2020. xix + 192 pp. \$45.00 cloth.

Over the past twenty-plus years, scholars have been discovering and presenting stories of Catholics in the American South, especially during the American Civil War, and in various degrees assessing the extent to which, if at all, matters of faith and fealty to the

Church affected their participation in and support for southern ways and interests and eventually the Confederacy. Much of this work has focused on the clergy, and much of that work has involved publishing, annotating, and commenting on the correspondence, memoirs, and other writings of church leaders and chaplains during the war period. The gist of much of this work has been that Catholic clergy in the South accommodated to prevailing southern beliefs about slavery and supported the Confederacy. One recent work, Gracjan Kraszewski's *Catholic Confederates: Faith and Duty in the Civil War South* (Kent, OH: Kent State University Press, 2020), even goes so far as to assert, in its sampling of Catholic clergy, that Catholics became completely "Confederatized" in their support for secession, slavery, and the Confederacy. Although Katherine Bentley Jeffrey does not explicitly subscribe to that conclusion in her book, she does cast the Jesuit chaplain Father Darius Hubert, S.J., as a committed supporter of the Confederate war effort and as an important clerical voice extolling Confederate soldiers' character after the war. As such, Bentley's study of Fr. Hubert fits the current profile of Catholic clergy in the South as at least complicit in encouraging and sustaining the world the slaveholders made and fought to keep.

Having but a smattering of Hubert's own writings and also lacking much primary source material about him, Jeffrey relies on official military and Church records, newspaper accounts, and memorials to give readers the public man—a French-born priest who came to Louisiana as a young man, served the Church and the Society of Jesus in several capacities there, and when war came joined and stayed through the war's last days with what became a storied Louisiana regiment in Robert E. Lee's Army of Northern Virginia as its chaplain, earning the gratitude of many southerners after the war for his eulogies and prayers remembering the fallen "heroes" of the Confederacy. Much of Jeffrey's short book relates Hubert's time as a chaplain. Jeffrey does not venture far from her limited sources to speculate on Hubert's private thoughts or life. For her, his behavior, as related by others, reveals the man. In Jeffrey's telling, Hubert's ministry during the war was pastoral and practical. He won favor among his men by attending to their personal as well as spiritual needs, by showing grit and courage, and by committing to the cause, sometimes to excess as when he gave up his priestly vestments for a soldier's uniform. By war's end, his body was almost broken from deprivations and his uniform was in tatters, but his wartime service and suffering earned him standing as a true southerner. In Hubert's example, as Jeffrey suggests, Catholics won at least grudging respect from non-Catholics, as happened in other circumstances during the war, especially from the nursing service of Catholic nuns.

But much of Hubert's significance on a wider stage came after the war. Although, in Jeffrey's estimation, Hubert never espoused the Lost Cause ideology explicitly, he did give its essence credibility and validity in his public prayers. Indeed, after the war, he became a much sought-after priest to provide benedictions and prayers at monument raisings for and burials of Confederate generals and even Confederate president Jefferson Davis. The Jesuit Catholic priest provided sanctifying comfort in a still-Protestant land. Jeffrey does not contemplate the meaning of that in a larger sense regarding Catholic-Protestant relations and the place of Catholics generally after the war, but the implication is clear from her description of Hubert's prominence and the response to his public prayers.

Jeffrey shows much skill in extracting material from limited, and limiting, sources to bring Hubert and his public service to light. But she exercises perhaps undue caution in terms of placing Hubert's experience in a larger context. For example, by drawing on scholarship about masculinity among clergy (Protestant and Catholic), especially in

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