

son for leading to the ruination of thought and society in Protestant lands. Interesting is how often Luther's own writings came much closer to their own insights into the nature of Christianity than did their caricature of his thought, fostered by his Protestant interpreters.

Dean Phillip Bell sensitively evaluates reactions of both the Jewish community and the Lutheran majority in Frankfurt am Main to the great fire of 1711, which destroyed the Jewish ghetto of the city. Jews and Christians alike regarded the fire as God's judgment and a call to repentance; in addition to the majority's unsurprisingly negative interpretation of the fire (theologically as judgment, practically as caused by Jewish living habits), Bell reports that Christians opened their homes to Jewish families and that the city administration (with some fits and starts) supported the reconstruction of the ghetto.

Robert Christman traces the reactions to and elucidations of the martyrdom of Heinrich Voës and Johann van den Esschen in 1523 by eyewitnesses (Roman Catholic and Evangelical), sixteenth-century martyrologists, and contemporary historians, reflecting how each group pursued specific goals based on its own concerns in putting reports and interpretations of these deaths to use. In his own inimitable way, Thomas Brady offers readers a concluding broad overview of the tensions between concerns for German national unity and the well-established religious plurality of German-speaking lands from the eighteenth century to the present. While one may question whether the jubilee literature produced in connection with the 2017 anniversaries is truly all that "scholarly in character" (326), his insights and perspectives on the use of the history for political and social purposes by various elements of the German population should stimulate and guide further discussion.

This volume brings together a wide spectrum of issues connected with the historiography of the Reformation from the sixteenth to the twentieth centuries and will stimulate productive thinking and exchange, aiding the current generation of students of the period in exploring the documents from the past and forming new judgments and insights.

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The Jesuits and the Popes: A Historical Sketch of Their Relationship.

John W. O'Malley, SJ.

Philadelphia: Saint Joseph's University Press, 2016. 150 pp. \$40.

In this work, John W. O'Malley offers, in elegant, clear prose, a historical sketch of the relationship between the Society of Jesus and the popes, a topic that "has never before been addressed in a comprehensive way" (1). The book is particularly timely: the elec-

tion of the Argentinian Jesuit Jorge Mario Bergoglio to the papacy in March 2013 has created a new scenario—for the first time in history the pope is a Jesuit—attracting our attention to the connections between the Society of Jesus and the papacy.

The first two chapters are key to understanding the context: the author describes the relationship of other religious orders (in particular the mendicant orders) with the popes and explains the nature of the fourth vow that gives popes the authority to send Jesuits on apostolic missions (*circa missiones*). This vow is a feature specific to the Society of Jesus and has often been misinterpreted both inside and outside the Society. Nine chapters follow, highlighting moments at which the relations between the Society of Jesus and the popes have been particularly significant or problematic. Chapter 3 deals with Ignatius and the popes of his day, in particular his friendly relationship with Paul III (1534–49) and the more difficult relationship with Paul IV (1555–59). The great patron of the Society, Gregory XIII (1572–85), and his support of Jesuit educational institutions in Rome, are discussed in chapter 4. Chapter 5 describes the long and complex period of the generalate of Claudio Acquaviva (1581–1615), including the Society's internal debates with the *memorialistas*—a group of Spanish Jesuits who “ardently believed the Society had to be reorganized to limit the authority of the general and empower the local provinces” (46)—and the *De auxiliis* controversy, the dispute over grace and free will in which Jesuit and Dominican theologians were strongly opposed. Chapter 6 starts with a description of the Society's “smooth sailing” (58) at the beginning of the seventeenth century and ends with two dramatic episodes in the relationship between the Jesuits and the popes that occurred at the end of that century: the Chinese rite controversy, in which the missionary approach of the Jesuits in China was severely questioned, and the debates about moral theology during the generalate of Tirso González de Santalla (1687–1705). Chapter 7 describes the growing tension with the popes during the eighteenth century, the expulsion of Jesuits from Portugal, Spain, France, and the Bourbon Kingdom of Italy, and chapter 8 discusses the suppression of the Society in 1773 by Pope Clement XIV (1769–74). The restoration of the Society (1814) is the topic of chapter 9, and chapter 10 tells the story of “the long ultramontane century” (95), when “the support the Jesuits received from Pius VII (1800–23) and Leo XII (1823–29) presaged two centuries when their relationship with the popes was closer than even before” (97), but also the Jesuits' more complex relationship with Pius IX (1846–78). An important chapter on the generalate of Pedro Arrupe (1965–83), the most influential and controversial Jesuit superior of the twentieth century, and the misunderstandings and friction between the Society of Jesus and Paul VI (1963–78) and John Paul II (1978–2005), conclude the book.

As part of the flourishing historiography on the Society of Jesus, this small book is a concise and fascinating journey through five centuries, and it suggests a diachronic approach to Jesuit studies that allows us to understand the continuities and changes within the Society during the *longue durée*. The book, offering a bird's-eye view on this

exciting topic, will arouse further discussion; and, in fact, a discussion is already underway. On the other side of the ocean, a volume with the same title was published almost simultaneously (*I gesuiti e i papi*, ed. Michela Catto and Claudio Ferlan [2016]). The approach of *I gesuiti e i papi* is completely different—it does not provide a general overview, but instead offers seven original essays on just as many case studies from the sixteenth to the twentieth centuries from the same diachronic perspective, showing that the archives are filled with documents just waiting for historians.

The Jesuits and the Popes, written in the brilliant, elegant style that characterizes all of John O'Malley's work, is accompanied by a series of illustrations representing the Society's long historical journey, from the painting of Ignatius kneeling in front of Paul III to the photographs of Pope Francis's visit to Saint Joseph's University in Philadelphia in September 2015.

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The Jesuits and Italian Universities, 1548–1773. Paul F. Grendler.
Washington, DC: Catholic University of America Press, 2017. xvi + 506 pp. \$34.95.

This substantial book describes the interactions between the Jesuit order, Italian universities, and civic governments across more than a dozen cities on the Italian peninsula from the mid-sixteenth to the mid-eighteenth century. As Grendler notes early in the book, such interactions could range from serene collaborations to ferocious hostility. Some civic leaders and universities welcomed the Jesuits for their intellectual acumen and willingness to teach philosophy, humanities, mathematics, and theology; others resented the arrival of these Catholic schoolmasters and jealously guarded their traditional privileges. Grendler's methodical approach and crystal-clear prose, combined with meticulous archival research and broad knowledge of relevant scholarship, will make this work a standard reference for years to come.

The book begins with an introduction to Italian city-states and to the Jesuit order, targeted at readers who have no familiarity with those topics. The initial chapter summarizes the experience of the earliest Jesuits at universities in Paris and Padua, for those years shaped their subsequent ideas about how curricula should be organized. Ignatius Loyola and his brethren were deeply dissatisfied with what they viewed as lax and dissolute Italian universities, and they set out to offer a very different educational experience. The next twelve chapters are organized geographically, with each one recounting the history of Jesuit attempts to establish, or to join, universities in Messina, Turin, Padua, Parma, Mantua, the Marches, Palermo, Chambéry, Bologna, Rome, Perugia, Ferrara, Pavia, and Siena. Grendler deftly explains the local context, the motivation(s) of the protagonists, the complex sequence of events, and the significance of the outcome. Rhetorical