simply repeated), inconsistent use of the hyphen and the en dash for the range of pages and years (sometimes within the same page, cf. pp. 124, 134), or the use of both first- and third-person narrative within a single article (114–16).

Additionally, the decision to leave Czech and Portuguese quotations untranslated, while translating quotations from Polish, and even more surprisingly, from French and Latin, is puzzling. It raises questions about the intended audience of the book: is it directed at a group of polyglots fluent in Slavic and Romance languages (leaving Latin aside), or is it meant to reach a wider readership?

More careful editorial attention would perhaps also prevent some rather embarrassing mistakes, such as in the opening sentence of the introduction: “Despite a considerable amount of publications that constantly appear on the subject of Jesuitism and the Societatis Iesu with its—widely understood—artistic and cultural activity [...]” (7). The same goes for the repeated referring to Jesuits as monks in one of the papers (52–64), as well as mentions of “the HIS acronym” (114) or “the poem Cinque Martyrs” (122).

Despite too many easily avoidable shortcomings and mistakes, I nevertheless believe that the book remains a valuable contribution to the field, since a substantial part of the studies contained therein are innovative and of excellent quality, making it well worth consulting for scholars interested in the subject matter.

Michał E. Nowakowski
Faculty of Polish and Classical Philology, Adam Mickiewicz University,
Poznań, Poland
nowakowski@amu.edu.pl
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Pierre Favre (1506–46) was the third in the trio of the Society of Jesus’s founders. He is less well known than Ignatius Loyola (c.1491–1556) and Francis Xavier (1506–52), the duo most associated with the order’s founding. There has been renewed interest in Favre since Pope Francis canonized him on December 17, 2013. This short work is translated from Emonet’s French text published in 2017

The book includes a brief introduction that notes Favre is mostly remembered in his native Savoy, including admiration from St. Francis de Sales (1567–1622). Favre was not beatified until 1872. Eleven chapters follow the introduction, with the first two offering a narrative of his life. Chapters 3–11 examine various aspects of Favre’s approach to his ministry, his place among the early Jesuits, his approach to the Protestant Reformation, and his friendships.

Emonet offers a detailed narrative of Favre’s early life and his unlikely path to becoming a founding member of the Society of Jesus. His childhood was spent in the rural parish of Saint-Jean-de-Sixt in the diocese of Geneva. His parents raised sheep, but they seem to have recognized the intelligence and devotion of their son and sent him to school. He had male relatives that were monks in the Carthusian order, which likely encouraged his path to taking holy orders. Like so many men of his generation, he was drawn to a life dedicated to Christ from an early age, according to the stories from his childhood.

Favre continued his education in Paris at the Sainte-Barbe College, arriving as a nineteen-year-old in 1525. One of his roommates was Francisco de Jassu y Javier (Francis Xavier). Several years later, they were joined by another roommate, Íñigo de Loyola, who was substantially older at 38. Favre and Loyola developed a deep bond, and the younger embraced the practice of the elder’s Spiritual Exercises. Favre would be the first of the three to be ordained as a priest. The group around Ignatius Loyola in Paris would start to grow, but Favre remained a central figure in the movement.

Chapter two is the lengthiest of the book and follows the endless travels of Favre in his service to the Jesuits. Favre spent the rest of his life traveling on the orders of the pope and Ignatius. There is a helpful map of his journeys at the beginning of the book. According to Emonet, Favre “drew up instructions for the members of the Congregation of the Holy Name of Jesus, a congregation designed to help them persevere in the ways of the Lord and progress in virtue” (23). He traveled much of Europe, spending time in German-speaking lands, Spain, and Portugal.

Throughout his career in the Society of Jesus, Favre was one of the most capable of directing others in the Spiritual Exercises. He viewed the Exercises as the best way to demonstrate the truth of the Catholic Church. According to Emonet, Favre was never comfortable with or convinced of the efficacy of polemical debates with Lutherans. He preferred befriending those he saw as heretics rather than condemning them. Favre visited many noble courts and met many people during his travels, including his pupil Peter Canisius (1521–97) during one of his stays in German-speaking lands.
His travels took their toll on him, and he suffered health problems. He died on one of his journeys at the age of forty. Emonet estimates that Favre traveled ten thousand to twelve thousand miles either on foot or on the back of a mule. Favre tried to make connections on a personal level everywhere he went. According to Emonet, Favre’s devotion was a sensual experience more than a cerebral one noting: “Favre saw in Christ the Spouse of his soul” (69). He loved relics of all sorts and often traveled with some to offer as gifts. Favre was a sensitive soul leading him to mood swings and doubt. Emonet asserts that Favre never questioned where he was being sent and always promoted the Society. Favre enjoyed his time in German-speaking areas the most, even though he did not know the language.

This short work by Emonet is a good introduction to Pierre Favre, but why was Favre less celebrated than Loyola and Xavier? He truly was a “Vagabond,” as Emonet calls him, never able to put down any roots. He was not a visionary like Loyola or an international traveler like Xavier but a tireless worker. Emonet concludes: “He left no theological tome. He forged no missionary path in an exotic land. He wrote no spiritual treatise. His only legacy was himself” (121). There is potential for more scholarship on him, particularly his interaction with Protestants and his forging of personal relationships through his use of the Spiritual Exercises. Perhaps with his recent canonization, other scholars will reexamine his life.

Jill R Fehleison
History Department, Quinnipiac University, Hamden, CT, USA
jill.fehleison@quinnipiac.edu
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