Klaus Schatz


The post-restoration era has long been neglected in Jesuit historiography. The early modern period has obvious attractions for scholars interested in the Jesuits—adventure in terms of encounters with peoples previously largely unknown to Europeans, impact as evidenced by the Society’s control of numerous schools and colleges, and intrigue in the form of struggles to defend the Catholic faith against Protestant powers. Yet the nineteenth and twentieth centuries also have much to recommend themselves as fields for the study of Jesuit activity. In some respects, there were strong continuities with the earlier period. Jesuits continued to work on missions outside Europe, where they again had to find ways to reconcile Catholic teaching with local traditions and to ensure the co-operation of secular authorities. The practice of providing royal confessors did not entirely disappear after the restoration. Three Jesuits served in this role in the early nineteenth century, one each in Savoy-Piedmont, Saxony, and Anhalt-Köthen. The Society also faced new challenges that were as considerable as those of earlier centuries. They had to defend the Catholic faith, for instance, against increasing religious indifference—and later outright hostility—and to adjust to a world increasingly organized along national lines.

German Jesuits undoubtedly played an important role in this period of the Society’s history. The German province produced two generals—Anton Anderledy, who served from 1884 to 1892, and Franz Xaver Wernz, who led the order from 1906 to 1914. The larger German assistancy provided three more—Jan Philip Roothaan (1829–54), Pieter Beckx (1853–84), and Johann B. Janssens (1946–64). German Jesuits also occupied influential positions within the Catholic Church as a whole and worked closely with several popes to shape Catholic doctrine. Joseph Kleutgen and Wilhelm Wilmers were important players at the First Vatican Council, as were Augustin Bea and Karl Rahner at the Second, and sociologist Oswald von Nell-Bruening was heavily involved in

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the drafting of *Quadragesimo anno* in 1931. German Jesuits also made exceptional contributions to other fields: Rudolf Cornely and Franz von Hummelhauer to biblical exegesis, Erich Wasmann to botany, and Joseph Dahlmann to Indology, to name but a few. Furthermore, two German Jesuits, both victims of World War Two, are being considered for canonization—Blessed Rupert Mayer, who died after a period of internment under the Nazis, and Archbishop Eduard Proftittlich, who died in a Soviet camp. The prominence of German Jesuits is all the more impressive when one realizes that the German contingent within the Society was never particularly large. The strongholds of the order lay in Italy and France in the early nineteenth century and in the Anglophone world and Latin America in the latter part of the century. The proportion of the order's members based in the German assistancy in fact declined from the pre-suppression to the restoration eras from nearly forty percent in 1679 to just twenty-five percent around 1900.

In addition to the achievements of prominent members, German Jesuits deserve scholarly attention for their part in Germany’s modern history, which was characterized by tensions and exclusions based in part on religion. The proximity to large Protestant communities forced Jesuits to be on their guard against anti-Catholicism, while occasionally providing opportunities for cross-confessional alliances against secularism and even ecumenism. The frequent changes of regime—the German Confederation in 1815, the German Empire in 1871, the Weimar Republic in 1919, the Third Reich in 1933, and the Federal and Democratic Republics in 1949—required Jesuits and Catholics generally to redefine their relationship to the German nation and to restructure their institutions. Persecution, most notably under the Nazis, and proscription, in Switzerland for most of the modern era and in imperial Germany from 1872 to 1917, obliged Jesuits to balance their continued commitment to ministry with the demands of self-preservation. Moreover, like all Germans, they had to go through their own process of *Vergangenheitsbewältigung* or coming to terms with the Nazi past in the decades following the Holocaust.

For these reasons the publication under review is very welcome. Indeed it is well overdue. Bernhard Duhr, S.J., completed a four-volume study of German-speaking Jesuits from the Society’s foundation to its suppression, *Geschichte der Jesuiten in den Ländern deutscher Zunge*, between 1907 and 1928. Superior General Luis Martín, who died just before the publication of Duhr’s first volume, had intended that another Jesuit continue the narrative to the early twentieth century, but the next volume, by Otto Pfiffil, which appeared in 1922, only extended as far as the expulsion of the Jesuits from Switzerland in 1847. Klaus Schatz, also a Jesuit and with the encouragement of the German provincials, has brought the story up to 1983. While it is, at 1,500 pages, considerably shorter than Duhr’s work—which amounted to a stunning 4,400 pages—it is a
comparable achievement. Written over the course of fifteen years, after the author’s retirement from a position as lecturer in church history at St. George’s seminary, it provides a comprehensive history of the order’s activities across the German provinces and marks an important contribution to the study of the order. As the work largely of one individual—Peter Häger assisted insofar as he examined German diocesan archives for references to Jesuits and Dietmar Bauer did a number of interviews on behalf of the author—it is impressive.

Schatz divides his study into five volumes, the first four of which provide a chronological narrative. Volume I covers the years from the restoration in 1814 to the order’s expulsion from unified Germany in 1872. Volume II examines the order during the period of the so-called Jesuit Law, which banned Jesuit activities throughout the German empire from 1872 to 1917. Volume III describes the experience of the Jesuits from 1917 to 1945, as they navigated the collapse of the German empire and the Weimar and Nazi regimes, which followed it. Volume IV extends the story into the postwar period, covering Vatican II and ending in 1983, when Hans-Peter Kolvenbach was elected general. These volumes are in turn subdivided according to political milestones, creating a total of eight time periods. The final volume consists of ancillary material, including a bibliography, lists of Jesuit generals and provincials, and hundreds of short biographies of individual Jesuits who were active in Germany during the period in question and are mentioned in the text. Similar themes, often coinciding with Duhr’s, are examined in each section, allowing the reader to gain a strong sense of development over time. While Schatz’s focus is on the German Jesuits, he takes care to outline the general history of the order for each time period before launching into the specifics of the German experience. There follows a discussion of the order’s structures, the development and consolidation of provinces, recruitment into the order, the education of novices, the daily rhythm of life in the order, and the many religious activities in which German Jesuits were involved—pastoral care, education, research, and publishing. The history of each Jesuit house receives a subsection. The author also addresses the Germans’ presence in Rome and on the missions, both in Europe and overseas. Additional sections discuss particular controversies or events. The volumes are handsomely produced and, for a study of this length, contain very surprisingly errors. Maps showing the distribution of Jesuit houses, photographs of several houses and schools, as well as graphs of recruitment patterns complement the text.

The geographical scope of the work is broader than a reader might expect from the title. While Schatz does not examine the Austrian province on the grounds that it contained many non-Germans, he considers the activities of Jesuits far beyond the borders of present-day or even imperial Germany. His analysis follows the shape of the German provinces, no easy task in that they changed frequently over the course of the two centuries he considers and did
not coincide with political borders. In 1821, Switzerland and Upper and Lower Germany, including the United Provinces, formed one vice-province, which was elevated to a full province in 1826. Both Belgium and the Netherlands left the German province in 1832 in the wake of Belgian independence; Switzerland did the same in 1949. Feldkirch and Vorarlberg, while located in Austria, formed part of the German province, whereas Silesia, Poznan, and East and West Prussia, all constituent parts of Prussia, belonged to the Galician province. The German province was divided into an Upper and Lower German province in 1921, and an Eastern German province was created in 1931. The Lower and Eastern provinces were combined into a North German province in 1978 and the two provinces further reduced to one in 2004. Unlike in the pre-suppression period, the missionary territories were adjoined to the home province responsible for them, so that the German province included Denmark and Sweden, for a time also Lithuania and Estonia, and areas far beyond continental Europe, including Bombay from 1854 to 1914, Buffalo from 1869 to 1907, South Brazil from 1869 to 1925, and Japan from 1908 to 1948. The Collegium Germanicum, in Jesuit hands from 1819, formed, by contrast, part of the Roman province.

As Schatz states in the introduction, the focus of his book is firmly on the Jesuits themselves. This internal Jesuit perspective has been largely absent from historiography on German Catholicism, despite the considerable additions to the field in the last three decades or so. Conscious that the dominant national narratives emphasized the Protestant experience, scholars in Germany and elsewhere have elucidated several important aspects of the experience of Catholics, who made up about one-third of the subjects of the German empire when it was formed in 1871. Traditional histories of the Kulturkampf of the 1870s and 1880s have been complemented by newer work on the broader political tensions between Catholics, Protestants, and Jews. (See, for example, Protestants, Catholics, and Jews in Germany, 1800–1914, edited by Helmut Walser Smith [Oxford: Berg, 2011]; Olaf Blaschke’s Konfessionen im Konflikt: Deutschland zwischen 1800 und 1970: ein zweites konfessionelles Zeitalter [Göttingen: Vandenhoec & Ruprecht, 2002]; Till van Rahden’s Juden und andere Breslauer: die Beziehungen zwischen Juden, Protestanten und Katholiken in einer Deutschen Grossstadt von 1860 bis 1925 [Göttingen: Vandenhoec & Ruprecht, 2000]; Culture Wars: Secular-Catholic Conflict in Nineteenth-Century Europe, edited by Christopher Clark and Wolfram Kaiser [Cambridge: Cambridge University Press, 2003]; Ari Joskovicz’s The Modernity of Others: Jewish Anti-Catholicism in Germany and France [Stanford: Stanford University Press, 2013].) Several studies

The religious aspect of Catholic life, especially the popular cults around Mary and the Sacred Heart, has been further explored by a range of scholars, including ones as prominent as Wolfgang Schieder (“Kirche und Revolution. Sozialgeschichtliche Aspekte der Trierer Wallfahrt von 1844,” *Archiv für Sozialgeschichte* 14 [1974]: 419–54) and David Blackbourn (*Marpingen: Apparitions of the Virgin Mary in Bismarckian Germany* [Oxford: Clarendon, 1993]); other works in this area include Jonathan Sperber’s *Popular Catholicism in Nineteenth-Century Germany* [Princeton: Princeton University Press, 1984] and Norbert Busch’s *Katholische Frömmigkeit und Moderne: Die Sozial- und Mentalitatsgeschichte des Herz-Jesu-Kultes zwischen Kulturkampf und Erstem Weltkrieg* [Gütersloh: Gütersloher Verlagshaus, 1997]. Exciting work has, moreover, appeared on the question of Catholics’ attitudes towards the German nation. The latest major study of German Catholicism, by Rebecca Benette, demonstrates the extent to which Catholics embraced the German nation despite the discrimination suffered during the *Kulturkampf* (*Fighting for the Soul of Germany: The Catholic Struggle for Inclusion after Unification* [Cambridge, MA: Harvard University Press, 2012]; also of note is Jeffrey T. Zalar’s “Knowledge is Power: The Borromäusverein and Catholic Reading Habits in Imperial Germany,” *Catholic Historical Review* 86 [2000]: 20–46). But even though the clergy played an important leadership role in Catholic communities, Bennette’s book and most of the others mentioned focus on lay actors, typically politicians and publicists. There are few studies of the diocesan clergy or individual orders. (An exception are the Redemptorists—see Otto Weiss’s *Die Redempotoristen in Bayern (1790–1909): ein Beitrag zur Geschichte des Ultramontanismus* [St. Ottilien: Eos, 1983].) Only for the Nazi period has attention focused on priests as major actors within German Catholicism and German society generally. (There is a vast literature on individual clerics in the Nazi period, but Kevin Spicer examines a number of clerics collectively in his analyses of resisting and collaborationist priests—respectively, *Resisting the Third Reich: The Catholic Clergy in Hitler’s Berlin* [DeKalb: Northern Illinois University Press, 2004] and *Hitler’s Priests: Catholic Clergy and National Socialism* [DeKalb: Northern Illinois University Press, 2008].)
The order’s archives shed light on the particular attraction of the Society of Jesus for young Catholic men. Schatz draws on memoirs and oral testimonies by individual Jesuits describing their own motives, as well as statistics about the origins of novices. Not surprisingly, Jesuit schools acted as feeders for the order. The author is able to show, however, that this was not a consistently rich source of novices. Pastoral activities by Jesuits in the locality were often more influential. Persecution, it seems, enhanced the allure of the Jesuits and helps explain the consistently strong recruitment from Switzerland and from the ranks of Bund Neudeutschland, a student organization created in 1919 for the purpose of discouraging Catholics from joining the secular and völkisch Wandervogel movement. The author has also managed to establish that the western provinces of Prussia provided the most recruits, followed by the southern states of Württemberg, Baden, and Bavaria. That said, the focus on the Jesuits themselves means that their relationship to the broader Catholic milieu is left unclear. Indeed, Schatz rarely refers to the recent secondary literature mentioned above and includes only a handful of English-language works in his bibliography. While there are occasional references to diocesan and other religious clergy and to lay Catholic leaders, the relative importance of Jesuits within the Catholic milieu is not apparent from the study. It would be interesting to know, for example, the extent to which the experience of a Jesuit education influenced alumni in later life, especially those who occupied important positions in Germany’s social, cultural, and political development.

Periodic persecution formed an important part of the modern German Jesuit experience, and Schatz provides detailed accounts of the expulsion of the Jesuits from Switzerland in 1847 and from Germany in 1872. He correctly depicts the Jesuits in both cases as victims of what are elsewhere referred to as “culture wars” (Clark and Kaiser 2003). In Switzerland, the dissolution of monasteries in Aargau by a liberal government sparked a campaign by lay Catholics for the Jesuit takeover of the college at Lucerne. Superior General Roothaan (1829–1853) cooperated out of sympathy for local Catholics and fear that the alternative would be a college staffed by rationalists. The Jesuits were expelled in the resulting backlash. By 1872, the Jesuits in Germany were in an even weaker position because of the growing anti-liberal, anti-modern reputation of the Catholic Church under Pio Nono, to which they had themselves contributed. Schatz suggests that other charges were unfounded. Drawing on the work of Christian Rak, he refutes claims of disloyalty during the Franco-Prussian war by pointing to the large numbers of Jesuits active as chaplains and paramedics on the German side in the war. (See Christian Rak, Krieg, Nation und Konfession. Die Erfahrung des deutsch-französischen Krieges von 1870/1871 [Paderborn: Schöningh, 2004].) While Schatz does not comment on the charges
that Jesuits owed slave-like obedience to their superior, one wonders if the “slavish and literal faithfulness” to the Ignatian Exercises and the suppression of emotion he describes under Roothaan lay behind the perception of Jesuits as robotic. Regrettably, the author has little to say about the broader cultural assumptions informing attacks on the Jesuits in the imperial period. He does not, for instance, address the obsession with the Jesuits’ relations with women and their apparent exploitation of the confessional, highlighted in my own book on German anti-Jesuitism (The Jesuit Specter in Imperial Germany [Leiden: Brill, 2003]).

Schatz is more forthcoming on the Jesuit response to persecution. Material from the order’s archives in Munich, Cologne, and Rome, along with internal publications, such as the Mitteilungen aus der deutschen Provinz (initiated by Duhr), allows an assessment of the order’s level of activity in times of persecution. The order’s enemies actually underestimated the vigour of Jesuits during the ban from 1872 to 1917. While official documents reveal several cases of Jesuits trying to conceal their identities, they fail to capture the occasions on which the Jesuits evaded the authorities. Many Jesuits continued to give popular missions, exercises, and lessons, and fledgling communities formed the basis of future houses once the ban was repealed in 1917. Schatz’s sources also reveal the methods that Jesuits used to avoid detection. It is well known that the Paccanarists provided a cover for the foundation of a Jesuit school in Wallis, in Switzerland, during the suppression (in 1805), but the ingenuity of the Jesuits did not stop there. Mental reservation allowed those who continued to operate in Switzerland after the expulsion of 1847 to deny they were Jesuits, adopting the formula, “I am not the type of person you mistakenly take to be a Jesuit.” Other methods were less “jesuitical.” In fact, for the most part, Jesuits tried to avoid confrontation. They donned diocesan clerical garb or even civvies in circumstances where they feared persecution, such as in the 1930s. They were tactful enough too to focus their pastoral activities, beginning in the mid-nineteenth century, on towns and elites within the towns so as not to compete with other Catholic orders, most notably Redemptorists and Lazarists.

Interestingly, as Benette suggests for Catholics generally, persecution did not lead German Jesuits to reject the German empire per se. Over five hundred members served the German empire in World War One, if rarely in combat. Stimmen aus Maria Laach, the most important journal produced by German Jesuits during their period of exile, endorsed German foreign policy in World War One. Schatz notes, however, that the journal was not as chauvinist as its French equivalent, Études. French and German Jesuits supported their own sides in the Ruhr crisis of 1923, but in the Weimar Republic as a whole, German Jesuits tended to keep a greater distance from the state than their French confrères.
National differences among Jesuits went beyond the realm of politics, and the examination of everyday life in Jesuit houses offers an intriguing window into the challenges of applying universal rules in different cultural settings. Despite the advantage of a ready-made network of Jesuit houses to receive them, German Jesuits still found life in exile difficult. Those who found refuge in North America considered American Jesuits lax, complaining that they spoke at mealtimes and even went on picnics. (For their part, American Jesuits objected to the Germans’ fondness for beer.) This rigidity was not necessarily rooted in the experience of exclusion and need for inner cohesion. Even after they re-established themselves in Germany, Germans seem to have been stricter. Scholastics in Pullach were forbidden from playing football in 1930, while their American counterparts continued to do so with impunity. Schatz reminds us that the German provinces themselves provided a refuge for others. Spanish Jesuits who came to the German province in the 1930s found the Germans strict, but enjoyed the songs they sang on birthdays.

A particular strength of this study is its record of the Jesuits’ missionary activities overseas. None of their missionary fields belonged to the German empire, and thus studies of German colonialism overlook their role. The classic study of German religious in the colonies by Horst Gründer (Christliche Mission und deutscher Imperialismus. Eine politische Geschichte ihrer Beziehungen während der deutschen Kolonialzeit 1884–1914 unter besonderer Berücksichtigung Afrikas und Chinas [Paderborn: Ferdinand Schöningh, 1982]) makes no mention of the Jesuits. The expulsion of 1872 drove over half of German Jesuits into service on the missions. Ironically, as Anton Huonder, S.J., pointed out at the time, many of them worked to maintain the German identity of the diaspora, despite not being allowed to operate in their homeland. In both the United States and Brazil, they preferred not to integrate into the mainstream national Catholic Church and instead formed their own German parishes and clubs. German Jesuits were slow to turn their attention to non-Christians in their missionary fields. In India, they adopted a long-term approach, trying to increase the status of the existing indigenous Catholic community before attempting to convert others. German Jesuits contributed to popular enthusiasm about overseas missions through Die Katholischen Missionen, the first German missionary journal. Covering all Catholic missions and featuring accounts of missions in the past, it proved hugely successful. It failed to stem a decline in recruitment, however. Orders that had permission to operate in the German colonies, such as the Pallotines, Benedictines, and Steyler Missionaries, exerted a strong pull on young Catholic men anxious to serve their country as well as their faith.
The account of Jesuit missions provided here has none of the excitement of other recent work on the topic, however. There is next to no discussion of the motives and feelings of the Jesuits engaged in efforts to convert non-Christians and, despite the fact that slavery continued to be practised in several of the areas where German Jesuits were active, such as Brazil, there is no indication as to how Jesuits responded to it. There are, moreover, only very occasional allusions to the cultural accommodation for which the Jesuits are well known, such as an episode in which Jesuits in Japan allowed Catholic students to fulfil an official demand that they kneel before a Yasukuni shrine by deeming it a patriotic rather than religious ceremony. The indigenous response to Jesuits, highlighted as a research desideratum by Ronald Hsia, is not addressed.

None of the efforts that Jesuits made on the missions, whether on behalf of fellow-Germans or others, endeared them to the Nazis. Like all Catholic clergy, Jesuits faced increasing restrictions on their educational and pastoral activities starting in 1933. Indeed, they were fortunate not to fall victim to yet another expulsion in 1940, when Hitler considered a ban but decided against it for fear of inflaming church-state conflict at a politically delicate time. He also thought it would be easier to monitor Jesuits if they retained their official structures rather than going underground, as they had in imperial Germany. Jesuits suffered considerably nonetheless. The fate of individual Jesuits, especially Alfred Delp and Rupert Mayer, tend to dominate depictions of the order under the Nazis. Schatz describes these, but does a service by drawing attention to the wartime experiences of a number of figures hitherto neglected. Caught in Estonia after the German invasion of Russia, Eduard Profittlich was condemned to death by the Soviets for counter-revolutionary activity. Only in 1990 was it established that he had died of exhaustion in 1942 before the sentence could be carried out.

The description given here of German Jesuits’ responses to Nazism resembles that of Catholics as a whole. While a small number were enthusiastic—portraits of Hitler could be found in the rooms of some Jesuits—most kept their distance and, as they became targets of the regime, did what they could to protect themselves and even challenge Nazism, some more bravely than others. Schatz does not shy away from evidence of co-operation or complicity and argues compellingly that Jesuit anti-Nazism was less unified and consistent than Nazi anti-Jesuitism. He notes that the decision to allow the Hitler Youth to operate in tandem with a Marian congregation in the St. Blasien School badly damaged the order’s reputation among Catholics. The German Jesuits’ support for the invasion of Poland was equally problematic, but in keeping with Catholic sentiment at the time. Several hundred served in the war and were deeply offended by an order in 1941 that deemed them unworthy of carrying arms, considering it an affront to their patriotism and bravery. Indeed, the
Neudeutschland movement had, Schatz explains, encouraged a mentality that encouraged some to seek out active combat duty, even if it did not serve the Christian aims originally envisaged. In their attitudes to German foreign policy, it could be said, Jesuits had much in common with the Confessing Church, which was also selective in its opposition to Nazism.

When Jesuits did criticize Nazism, they suffered serious consequences. Peter Lippert wrote an article in *Stimmen aus Maria Laach* in 1935 accusing Hitler of comparing himself to God and seeking to dominate all aspects of life. The result was a three-month ban on the journal. The order’s missionary magazine, *Die Katholischen Missionen*, was closed down because it argued for the equality of races and quoted a statement by Chiang Kai-Shek deemed to be offensive to the Nazis’ Japanese allies. Fourteen Jesuits were arrested between 1933 and 1936 for provocative sermons. Indeed, the first priest to be sent to a concentration camp was a Jesuit, Josef Spieker. Jesuits were slightly more likely to suffer imprisonment in a concentration camp than other clergy. Five were put to death by the Nazis. Schatz puts this in perspective, however, by pointing to the much worse fate of Polish Jesuits, 165 of whom died during the war at the hands of either the Germans or the Soviets. It is ironic that the Pole who led the order until his death in December 1942, Superior General Ledóchowski, repeatedly instructed German Jesuits not to provoke the Nazis.

Schatz makes clear that the aftermath of the war brought its own challenges. Many Jesuit houses had been destroyed by bombing raids and had to be rebuilt. In the absence of bridges over the Rhine, a brother, Wellner, swam back and forth across the river in 1945 to make contact with fellow-Jesuits. As was true for all Germans, the Jesuits’ relationship with the Poles was strained. In the regions transferred to Poland in 1945, Polish Jesuits took over houses previously dominated by German-speaking Jesuits. Political questions were avoided in discussions, for fear of inflaming the Poles in particular. Millions of German expellees flooded into Germany, especially Bavaria and the eastern provinces, which were largely Protestant, and Jesuits did their best to meet the spiritual needs of this new diaspora. In the Soviet occupation zone, from 1949 the German Democratic Republic, Jesuits faced constant surveillance and harassment, culminating in the Biesdorf trial. The most serious trial of Catholic priests under the regime, it resulted in the conviction and imprisonment of four Jesuits for having links to a nun who had fled west. Their confrères in the Federal Republic tried to combat communism through popular enlightenment. Johannes Leppich, Schatz tells us, probably reached an audience of six million with speeches on the street, using simple formulae such as “hier: dolce vita, dort: Bolschewita” [here, the sweet life, there, the Bolshevik life]. The question of the roots of Germany’s attachment to Nazism was central to the postwar state, and
here too Jesuits played their part. Philipp Küble steered a middle line between collective guilt and mass exculpation in a publication that sold 200,000 copies (Die KZ-Lager. Eine Gewissensfrage für das deutsche Volk und für die Welt [Singen-Rohentwiel: Weber, 1946]), while Max Pribilla, who had contributed to the burgeoning ecumenical movement of the interwar period, provided a more substantial critique of the irrationalism that had fueled the Nazi cult and urged education in democratic values as an antidote (Deutschland nach dem Zusammenbruch [Frankfurt a.M.: Knecht, 1947]). The Christian contribution to anti-Semitism was also a topic of postwar reflections. Schatz acknowledges the repeal in 1946 of the 1593 ban on Jews, and their descendants, entering the order by Superior General Janssen, but does not pursue the question of specifically German Jesuit efforts to address the legacy of the broader culture of hostility to Jews within the Catholic Church.

In conclusion, this study marks a very valuable contribution to Jesuit studies. Coming at a time when the greatest threat to Jesuits is a decline in vocations rather than political persecution, Schatz is less defensive than his predecessor Duhr about the order’s failings. In addition to the occasional compromises with Nazism, he acknowledges the handful of instances of sexual abuse by German Jesuits and admits that the director of the St. Canisius-Kolleg in Berlin was at fault for failing to believe abuse allegations made at the school in the 1970s, an affair which came to light in 2010. Schatz gives scholars interested in the Jesuits good reason to turn their attention to the nineteenth and twentieth centuries. It is to be hoped that, in time, it may merit the same volume and quality of studies that the earlier centuries of Jesuit activity have attracted.

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DOI 10.1163/22141332-00201005-01