authorities could only be dealt with through regime change. This is evident in his speedy involvement in plans to place Mary, Queen of Scots (1542–87) on the English throne.

For all that, the letters also show Persons as part of the global Society of Jesus, something easy to forget for his strategic focus on England. For example, in 1582 Acquaviva planned to send Persons to meet with the Spanish superior in an effort to allay concerns about demands by Spanish Jesuits for greater autonomy and special privileges. The correspondence also shows the frustrations involved in early modern letter networks. With a letter taking roughly a month to travel from France or Belgium to Rome, there was often confusion as missives crossed each other on the journey. To account for losses, particularly as wars broke out, Persons often sent duplicates. Nor was all of Persons's correspondence private: though he wrote to Acquaviva on strategic matters, a high proportion of his writing to Alfonso Agazzari (1549–1602), rector at the English College in Rome, was designed for circulation, giving news particularly of the persecution in England. Though England was not a Jesuit province, these letters to Agazzari formed the basis of an annual report to be circulated to the global Society. Equally, Persons's correspondence also provides details of events in his host countries, whether France, the Low Countries or Spain.

The wealth of material in this opening volume of Persons's correspondence is hugely significant and the editors are to be congratulated on their achievement. One surprising aspect to emerge is how quickly after the 1580 English Jesuit Mission's launch did the united front of English Catholicism start to fracture, with factions quickly emerging. This foreshadows the periods covered in the project's planned future volumes, when Persons became truly embroiled in disagreements about the future of English Catholicism, his own person becoming a lightning rod for dissent. These decades saw Persons really hit his stride in shaping English Catholic affairs, prompting one to wonder just how many pages these subsequent volumes are going to require.

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Klaus Schatz, S.J.

Geschichte der Schweizer Jesuiten (1947–1983). Geschichte der deutschen Jesuiten, volume 6. Munich: Aschendorff Verlag, 2017. Pp. 378. Hb., €69.00.

Any reader of the *Geschichte der Schweizer Jesuiten* (The history of the Swiss Jesuits) would most likely assume that Klaus Schatz, S.J., professor emeritus of church history at the Jesuit Sankt Georgen Graduate School of Philosophy and Theology, has written the history of a very small group of Jesuits during a very limited time period: there were only 189 Swiss among the 36,000 global members of the Society of Jesus in 1965. And while the second half of the twentieth century was notable for Catholics emancipating themselves from their minority position, the Jesuits' role within the church itself was marked neither by spiritedness nor creativity. However, any attentive reader of Schatz's book will soon be aware that the author draws attention to various aspects which are relevant for the wider context of both society and the church.

Schatz's decision to write this book follows on from the publication of his *Geschichte der deutschen Jesuiten, 1814–1983* (History of the German Jesuits, 1814–1983, 5 vols., Munich: Aschendorff Verlag, 2013). Here Schatz included the history of Swiss Jesuits who belonged to the province of Germany Superior (that is southern Germany) until the establishment of the independent Swiss vice-province in 1947. Although now eighty years old, Schatz is still actively involved in research and is currently working on a study of the Society of Jesus in Sweden, a region of the German Province (there is now only one German province that includes Switzerland) and a Lutheran country where a Catholic minority had established themselves through quiet, but persistent Jesuit pastoral care.

The present book is a straightforward account of 276 pages, divided into nine chapters: "The General Development and Management of the Vice Province" (1–17), "The Swiss Jesuit Exemption Clause: Handling, Debates, and Abolition" (18–57), "Candidates and Education" (58–73), "Institutions, Involvements, and Activities in Switzerland" (74–154), "Feldkirch: Stella Matutina and Home for Spiritual Exercises" (155–89), "Outside of the Province" (190–96), "Mentalities, Regulations, and Community Life" (197–218), "People and Conflicts" (219–43), "Ecclesiastical Conflicts: Rome, *Orientation*, and *Choisir*" (244–74). Moreover, the book includes a substantial appendix describing the headcount between 1948 and 2005: beginning with 184 members, peaking in 1956 with 202, and falling to 55 in 2015. Another list names all who had pronounced first vows after the foundation of the vice-province, their year of death or departure. As with other religious orders, the Society averaged six novices a year until 1963. The true decline began in 1968: an average of one novice a year could not counter-balance the numerous departures. Schatz's appendices a political glossary of Switzerland; brief biographies of all Jesuits born in Switzerland or had worked there; and a comprehensive list all Jesuit settlements. This is critical for our understanding of paragraph 51 of the federal constitution which prohibited Jesuits from taking up positions in schools and churches.

For non-experts, the book is easy to read. Schatz researched principally in the Jesuit archives in Zurich and the Archivum Romanum Societatis Iesu (ARSI) in Rome in addition to the archives of the cantons of Basel and Zurich. The latter are especially important for an analysis of the “exemption clause” (*Ausnahmeartikel*). Schatz interviewed Jesuits who not only lived through this period but also shaped it. An interaction between oral history and archival research, enhanced by tensions and private conflicts prevents the book from becoming dull.

One section explores the departure of Hans Urs von Balthasar whose correspondence with provincial superiors and the Roman curia are very valuable document for the history of theology. Likewise, the conflict between the two/periodicals *Orientierung* in Zurich and *Choisir* in Geneva, on the one hand, and the Holy See, as well as efforts at mediation conducted by the Roman Jesuit curia and provincial superiors, attest to post-conciliar tensions characteristic of German-speaking countries.

The infamous “exemption clause” belongs as much to the history of the Swiss Jesuits as it does to the social, political, and national history of Switzerland. Schatz’s point of departure is notable: although the management of any college was a manifest breach of the federal constitution during the Second World War, administration turned a blind to the Canisianum, a Jesuit-run international seminary in Sitten, seeking refuge in Innsbruck. In return, the Swiss Jesuits treated these foreign “guests” very discreetly and avoided any provocation. After the war, the situation deteriorated. In 1945, the so-called “Schmid Mission” reached the Zurich cantonal government, enquiring whether presence and activities of and by Jesuits were consistent with the country’s constitution. This motion kept the authorities of Zurich busy until 1953. Criticism of the Jesuits, heard also in Basel, was conveniently brushed aside.

While the “Zurich Mission” unsettled the Jesuits, they did not opt to abandon a country where they had served for so long. Despite the insistence of some Catholics that the Jesuits tackle the issue publicly, the Society preferred more discreet manoeuvres. For example they refused to inform the police of how many Jesuits there were in Zurich, a somewhat meaningless gesture because of the ease with which Jesuits in Zurich could be identified. Interpretation of the exemption clause varied: Jesuits and Catholic politicians advocated a rather restrictive interpretation. For them the clause prohibited the management of churches, parishes, and schools, and not other activities. Others argued that the clause did in fact forbid the order’s very presence in Switzerland. In 1949, the National Council (the Grand Chamber of the Confederate Parliament) confirmed that the exemption clause forbade Jesuit preaching and involvement in churches and schools. Jesuits were allowed to lecture, manage sodalities and

clubs, and engage in works of charity. The decision was a mixed blessing: Jesuits were relieved that they would not be expelled but also dismayed that the offensive clause would not be soon struck from the constitution.

Negative stereotypes continued to proliferate. A 1948 article in the periodical *Civiltà cattolica* added new fuel. Said article, written by a Jesuit, affirmed that only truth and not error could make any claim to tolerance. Jesuit opponents insisted that the article confirmed traditional accusations that Jesuits demanded toleration for themselves as they refused to grant it to others—an allegation that Swiss Jesuits found difficult to refute.

In Zurich, the Motion Schmid aggravated a quarrel between the government and the Protestant Consistory regarding the legality of institutions run by Jesuits. This expanded into a wider debate on state-church relations (*Staatskirchenrecht*). Initially the cantonal government argued that the institutions in Zurich had been founded to supervising students and not as Jesuit residences. The consistory pointed out that the presence of the provincial proved that the institution was in fact an illegal Jesuit residence. The cantonal government thus discreetly recommended that he take up residence outside the canton of Zurich. The provincial refused. He, however, did not yield as he believed in religious enclosure, a feature missing in Zurich, to be the main indication of a settlement. Notably, the government accepted this argument (which had never been valid within the order), not least due to the vote of on its social-democrat member, although the Jesuits had to recall three members from their offices as curates in Zurich parishes. This complicated dispute reveals that the administration, although bound by the constitution, knew that the exemption clause was outdated. Thus they tried to accommodate the Jesuits as much as was possible even so far as ignoring the recommendation of the consistory. The favorable outcome of this dispute was partly due to the prudent maneuvering of the provincial who, as well as the superior general, was fully aware that the exemption clause would not withstand the social progress in Central and Western Europe for much longer.

The Motion Schmid roused Catholics, and resulted in the 1954 “Motion von Moos” that requested the Bundesrat (the federal council of Switzerland and its executive body) to repeal paragraphs fifty-one and fifty-two, specifically the ban of the Jesuits and prohibition against establishing monasteries. The Jesuits themselves had a wait-and-see attitude because they considered it unlikely that the appeal would be granted. The discussion and investigation dragged on for over fourteen years.

Protestant votes were required for a decision favorable to the Jesuits. Securing those votes became easier after the Second Vatican Council. Anti-Jesuit slogans were still common, but a 1966 pamphlet that peddled the traditional myths of a Jesuit oath and of Jesuit conspiracies, was so widely ridiculed that

Protestant organizations rapidly distanced themselves from it as Jesuit authors easily dismantled its assertions. Nonetheless the voting had a narrow outcome: 54.9 percent approved of the paragraph's elimination but six Protestant Canton members objected to its removal. Thanks to the commitment of some Protestant ministers, twenty percent of the Protestant population voted for the Jesuits.

Schatz skillfully describes the transformation of Swiss society, the Catholic Church, the Society of Jesus, and Swiss Protestantism between the late forties and the early seventies. By the middle of the century, the slim majority of fifty-five percent of Swiss Protestant and the large Catholic minority of forty-five percent had come to terms with each other, albeit still with occasional tension. Due to this more or less functional coexistence, Jesuits stabilized their ministries. Therefore, the exemption clause is not only a sign of discrimination, but also of long-term accord. The abandoning of the exemption clause signified the inauguration of a new phase of the Society's history in Switzerland, a phase marked by mutual respect and co-operation between Jesuits, fellow Catholics, and Protestants. a phase fundamentally different from that of the sixteenth century.

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The Holy Name, Art of the Gesù: Bernini and His Age. Philadelphia: Saint Joseph's University Press, 2018. Pp. 639 + 246 color images. Hb, \$50.00.

Fairfield University celebrated its seventy-fifth anniversary in 2018, an occasion that prompted their request to borrow Gian Lorenzo Bernini's marble bust of Cardinal Robert Bellarmine, the Jesuit university's patron saint. This sculpture from the church of Il Gesù had never before left the city of Rome, but church officials were persuaded to loan the bust to the Fairfield University Art Museum, where it became the centerpiece of a rich, yet intimate,