most useful background. It is only by learning about criticism of the use of music in various environments and about the ambivalent relationship with music of various religious figures of the time (from Carlo Borromeo to Uldrych Zwingli) that we can better understand Ignatius's own stance. Similarly, our understanding of the Jesuits' way of proceeding as regards the use of music in liturgy and in ministry (from schools and confraternities to missions) will greatly benefit from the richer comparative consideration of sixteenth-century practices within different confessional contexts made possible by Bertoglio's admirable work.

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Andrea Männer

Stimmen aus Maria-Laach / Stimmen der Zeit: Die Jesuitenzeitschrift und ihre Redaktion vom Ersten Vatikanischen Konzil bis zum Zweiten Weltkrieg. Sankt Ottilien: EOS Editions, 2019. Pp. 366. Hb, €39.95.

In the eighteenth century, the Jesuits began their involvement with editing journals of cultural commentary. French Jesuits edited the monthly *Journal de Trévoux* from its inception in 1701 to their expulsion from France in 1762. The periodical reached its apogee under the leadership of Guillaume François Berthier (1745–62), who in many ways shared the *mentalité* of the Enlightenment while defending Christian belief against the critique of the *philosophes*. Beginning with *La Civiltà cattolica* (1850), Jesuit journals re-appeared in the nineteenth century. In France, they published *Études* (1856) and in England, *The Month* (1864). More Jesuit periodicals emerged in the early twentieth century, such as *Razón y fe* in Spain (1901), *Magyar kultúra* in Hungary (1908), *America* in the United States (1909), and *Studies* in Ireland (1912).

The German monthly *Stimmen aus Maria Laach* first appeared in 1871. It was the successor to two recent German Jesuit journalistic initiatives, also headquartered in the former Benedictine abbey of Maria Laach, to defend Pope Pius IX's critique of modern society in *Quanta cura* and the *Syllabus of Errors* (1864) and then to report on the First Vatican Council. True to its short-lived predecessors, *Stimmen aus Maria Laach* began as an ultramontane journal.

Andrea Männer points out that its theological articles aimed at “the defence of correct Catholic teaching” (36). Liberalism was the main culprit. The first editor Georg Michael Pachtler (1871) kept Ignaz Döllinger, the historian and determined opponent of the doctrine of papal infallibility, in his sights. In 1872, Bismarck expelled the Jesuits from the newly unified German Reich. With their expulsion, the journal represented “the last opportunity for the Jesuits to express themselves publicly” (54) to German Catholics. The preparation of their journal continued in exile, first in Belgium, then in the Netherlands, in Luxemburg, and finally again in the Netherlands. In 1914, the journal adopted the name that it still bears today: *Stimmen der Zeit*. Its editorial staff moved to Munich in the following year. In 1941, the Nazis closed down *Stimmen der Zeit*, which resumed publication in 1946 with the reluctant permission of the French military administration in south-western Germany.

Männer documents a sign of the international prestige of *Stimmen der Zeit*. Its editor Heinrich Sierp requested permission in 1920 of the Superior General Włodzimierz Ledóchowski to organize a meeting of the editors-in-chief of Jesuit journals. The meeting took place in 1922 in Munich during the 62nd German *Katholikentag*. Meetings in subsequent years failed to achieve Sierp's goal: a common Jesuit journalistic line in response to current social problems. Most likely, Männer opines, the differences among national responses to current problems were too great to yield an effective cooperation. Despite Sierp's failure, the leadership that he demonstrated arguably reflected well on the reputation of the journal that he edited.

Männer's book is an invaluable and necessary work of foundational synthesis. Previously, only scattered studies paid attention to *Stimmen der Zeit*. Bernard Bonnery (*Les revues catholiques “Stimmen der Zeit” et “Literarischer Handweiser” dans l'Allemagne de 1918–1925* [Frankfurt am Main: Peter Lang, 1978]) and Joachim Schmiedl (“Der katholische Aufbruch der Zwischenkriegszeit und die ‘Stimmen der Zeit,’” in *Le milieu intellectuel catholique en Allemagne, sa presse et ses réseaux (1871–1963) / Das katholische Intellektuellenmilieu in Deutschland, seine Presse und seine Netzwerke (1871–1963)*, ed. Michel Grunewald and Uwe Puschner [Bern: Peter Lang, 2006], 231–54) investigated the journal in Weimar Germany. Martin Ederer (“Propaganda Wars: *Stimmen der Zeit* and the Nazis, 1933–1935,” *The Catholic Historical Review* 90, no. 3 [July 2004]: 456–72) observed its strategic and principled response to the rise of Nazism. Roland Weeger (“Katholische Theologen in der Diskussion um die Wiederbewaffnung: Eine Untersuchung ausgewählter ‘Stimmen der Zeit’ von 1949 bis 1955,” in *Kirche der Sünder, sündige Kirche?: Beispiele für den Umgang mit Schuld nach 1945*, ed. Rainer Bendel [Münster: LIT, 2002], 93–136) analyzed the

application of Catholic social teaching to rearmament in West Germany in articles published in *Stimmen der Zeit* between 1949 and 1955 by three Jesuit moral theologians. Karl Neufeld's insightful overview of the journal's history ("Die *Stimmen der Zeit* von 1871 bis in die Gegenwart," in *Katholische Publizistik im 20. Jahrhundert*, ed. Walter Hömberg and Thomas Pittrof [Freiburg im Breisgau: Rombach, 2014], 59–75) represents only a brief chapter in a collection of studies on twentieth-century Catholic journalism. Setting the Second World War as her *terminus ad quem* allowed Männer to offer a comprehensive examination of the genesis and maturation of one of Germany's premiere Catholic journals before the complex developments in German Catholicism of the second half of the twentieth century.

A practical consideration determined Männer's decision not to carry her history beyond the Second World War. As she points out in her final footnote, documents in the Jesuit archives in Rome were not accessible after 1939. Thanks to a directive of Pope Francis, that limitation will cease as of March 2020, when researchers in Roman ecclesiastical archives will have access to material until the end of Pope Pius XI's pontificate in 1958.

Männer's archival research primarily in Rome and Munich but also in Münster and Luxemburg underscores the value of her history. Documents reveal the moral and financial support from German bishops for the distribution to German soldiers of a *Feldausgabe*, a brief supplementary edition of the journal during the First World War. Michael Faulhaber, bishop of Speyer (1911–17) and archbishop of Munich (1917–52, cardinal since 1921), was a staunch patron. In 1915, he instigated the *Feldausgabe*, which, in Männer's estimation, "can rightly be seen as an organ of the Catholic Church for soldiers in the field" (216).

Archival documents principally sustained Männer's investigation of the relationship between the journal and the German Jesuit provincials and the Superior General in Rome. The tensions in these relationships affected the editorial management and outlook of the journal. A conscious effort to engage a wider audience embraced addressing a variety of topics, including science. When subscriptions declined significantly in the 1870s, however, Rudolf Cornely (1872–79), Pachtler's successor, blamed his provincial Caspar Hoevel for diverting men from journalism to the formation of Jesuits. Pieter Beckx, the Superior General, urged Hoevel to take seriously Cornely's complaints. But he admonished Cornely to maintain strict discipline among the Jesuit journalists by limiting contact with the aristocratic Robiano-Stolberg-Wernigerode family, in whose castle in Tervuren (Belgium) they resided. An increase in subscriptions under August Langhorst (1889–99) did not prevent the displeasure of the German provincial Heinrich Haan and the Superior General Luís Martín, who dismissed Langhorst and his successor Joseph Blötzer (1899–1903) from the post of editor. Social and cultural themes diluted the theological content of

the journal, which had strayed from its original mission to expose and confront error. Männer attributes the departure from the original ultramontane anti-liberalism in large part to the increasing number of writers who “did not want to carry on with the journal’s restrictive policy of continuity” (133).

With one exception, the tension between an open and moderate editorial policy and the Superior General’s wish—always frustrated, as it turned out—for a restoration of apologetics persisted. Karl Frick (1903–9) embodied the exception. His strident anti-modernism stoked intramural Catholic antagonism and steered the journal away from confessional co-operation in Germany. Franz Xaver Wernz dismissed both Frick for his uncompromising editorial line and Hermann Krose (1909–13), who favoured an “interconfessional culture” (165) and disregarded Rome’s condemnation of modernism. Hermann Muckermann (1913–16) stayed Krose’s course. Ledóchowski found *Stimmen der Zeit* irksome. He subjected two of its most prolific writers, Peter Lippert and Erich Przywara, to a pre-publication censorship in 1926 and in the following year removed Sierp, “with whom no change in orientation was possible” (257). The move of Joseph Kreitmaier (1927–36) to open *Stimmen der Zeit* to contributions by women and non-Catholics signalled his adherence to Sierp’s commitment to “an active participation in the life of society” (230).

Männer’s analysis of the journal contributes to her fascinating history. She identifies writers remarkable for the ideas that they communicated. In the 1870s, the exegetes Franz von Hummelauer questioned historical and geographical details in the Book of Genesis and Josef Knabenbauer maintained that Genesis was no obstacle to Darwin’s theory of evolution as it applied to flora and fauna. Erich Wasmann, a member of the community of writers in Tevuren, by the mid-1890s became “the German Jesuit who made science popular” (144). In a textbook, lectures, and articles in *Stimmen aus Maria Laach*, he addressed the theory of human evolution from animals to the chagrin of Wernz, who refused to accept Wasmann’s insistence on the freedom of inquiry. Felix Rüschkamp, Wasmann’s student, published an article in *Stimmen der Zeit* in 1939 that openly espoused human evolution. His viewpoint earned him a publication ban and the loss of his professorship between 1939 and 1945 at Sankt Georgen, the Jesuit academy in Frankfurt am Main. In 1931, Edith Stein criticized the German education system as disadvantageous to women.

Might Oswald von Nell-Breuning have received more than an almost parenthetical reference? The prolific Jesuit moral theologian and sociologist at Sankt Georgen wrote regularly on socio-economic problems for *Stimmen der Zeit* in the 1920s and 1930s and beyond. His was the first of three essays that appeared in 1932 on Pope Pius XI’s social encyclical *Quadragesimo anno* (1931), and appropriately so, since von Nell-Breuning helped draft the encyclical.

When the Nazis forbade the publication of *Stimmen der Zeit*, it was one of a few Catholic periodicals still in print. How did it survive until 1941? Going beyond Ederer, Männer contends that the journal's survival depended in large part on "the fact that the Jesuit authors accommodated and submitted themselves to the National Socialist system" (302). She does not characterize the journal as pro-Nazi. Its criticism of the regime, she points out, was subtle and indirect. Yet by joining in 1935 the Association of the Catholic-Ecclesiastical Press (*Fachschaft der katholisch-kirchlichen Presse*) for protection from the regime, the journal forfeited the ability to criticize National Socialism and as of 1937 was forced to print National Socialist advertising.

Männer has deftly drawn attention to the insufficiently researched history of Jesuit journalism. Her book offers thematic and methodological approaches for imitation in the study of journals edited by Jesuits in other countries. Above all, it will guide and inspire detailed studies of the editors, editorial policies, and authors of *Stimmen aus Maria Laach* and *Stimmen der Zeit*.

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Kenneth Oakes, ed.

Christian Wisdom Meets Modernity. London: T&T Clark, 2016. Pp. xvi + 249. Pb, \$35.95.

Christian Wisdom Meets Modernity is a collection of twelve essays that comes to us as the product of a 2014 conference at Notre Dame, which bore the same title as the volume. The editor, Kenneth Oakes, tells us in the introduction that the collection could be divided into three sections. The first two essays focus on nineteenth-century thinkers; the next seven focus on twentieth-century thinkers; and the last three essays are thematic, focusing respectively on Christology, imagination and conversion, and the contemporary renewal of Christian philosophy. The lion's share of the collection, then, belongs to twentieth-century continental philosophy and theology and their confrontation with modernity.

Several essays stand out especially for their incisiveness regarding the particular theologian or philosopher under investigation. Other essays provide the reader with a small taste of the thoughts and concerns of the author of the essay. Some do a bit of both. Cyril O'Regan's essay, for instance, is an erudite (though obviously brief) archeological investigation into Hans Urs von Balthasar's complicated reception of and dialogue with Heidegger, as well as