communities. Though the distinctions between these two groups are far less dramatic than between French and Natives, her detailed attention to friction and misunderstanding between them is productive and an argument on behalf of the small scale of this study.

Jones has evocatively limned an understudied group of missionaries, finding in their stories a way to explore large questions about why people evangelize, how cultures collide and collaborate, and how gender roles interact between and within cultures.

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Katherine Bentley Jeffrey, *First Chaplain of the Confederacy: Father Darius Hubert, S.J.*

Baton Rouge: Louisiana State University Press. 2020. Pp. xi + 200. Hb, \$45.00.

Author and independent scholar Katherine Bentley Jeffrey undertakes a challenging task in her biography of Father Darius Hubert, S.J. With no extant memoir, repository of correspondence, or extensive collection of sermons or public addresses from her subject, Jeffrey attempts to reconstruct Hubert's life and labors over nearly half a century in service of the Society of Jesus. This is a worthwhile endeavor, for Hubert's life story holds the potential to shine a light on issues of deep importance to readers of this journal as well as scholars of the American Civil War era and the American South. Born and raised in Toulon, France less than a century after anti-Jesuit riots swept across the city, Hubert defied his father by entering a Jesuit novitiate in Toulouse in 1843. In 1848, he volunteered for a post at a Jesuit college in Louisiana just as anti-Catholic nativism and sectional tensions over the future of American slavery reached a fevered pitch in the US. During the Civil War, Hubert was not only the first chaplain commissioned into the Confederate armed forces but also the last to leave the service. After the war, Hubert returned to his adoptive home city of New Orleans, where he witnessed the tumultuous and at times deadly politics of Reconstruction unfold in the Crescent City. Ministering to the spiritual needs and responding to the earthly concerns of not only the city's poor and mendicant but also to a sizable veteran population, Hubert was one of the

best-known public figures in the city by the time that ill health forced him to spend his last years in Macon, Georgia in the 1890s.

First Chaplain of the Confederacy is at its finest when Jeffrey uses Hubert's experiences to illuminate the larger historical events, figures, and themes with which his travels and service brought him into contact. There is much to learn here about the Jesuits' North American mission, especially its colleges in Louisiana. Then too, the exploits of the First Louisiana Regiment, the unit with which Hubert spent the bulk of the Civil War, are intimately chronicled, as are the travails of numerous Confederate Catholic chaplains who nervously watched as an evangelical revival swept through the Confederate ranks during the latter half of the war. Postwar New Orleans comes to life in the last third of Jeffrey's book, as white residents' simmering angst over the potential for an interracial Republican coalition to sweep into power exploded into a maelstrom of violence in 1866. In recounting these histories, Jeffrey writes with just as much sympathy and compassion for the people that surrounded Hubert as Hubert himself displayed in his time.

Yet Jeffrey's biography falls short in certain respects, some of which were beyond her control and others of which seem to betray an uncritical approach to her subject. As admirable a job as Jeffrey performs to make up for the absence of any personal papers left behind by Hubert, her reliance on what others around Hubert said about his work and especially the events with which he was connected leaves too much doubt as to what Hubert thought and felt about issues of critical importance to modern readers. For instance, we learn that during his stint at St. Charles College in Grand Coteau, Louisiana, Hubert interacted with at least one of the approximately three hundred enslaved African Americans sold in 1838 by Jesuits in Maryland to white planters in Louisiana. The Jesuits at St. Charles hired out enslaved men and women from local planters while Hubert resided and worked at the college. Yet Jeffrey provides no analysis of Hubert's views on Black chattel slavery here or elsewhere in the book, an omission that is all the more glaring in light of this journal's recent special issue on the Jesuits and slavery. Similarly, after a gripping narrative of the events that culminated in the New Orleans Massacre of 1866, in which dozens of Black men were murdered by a posse of white, mostly ex-Confederate officers, Jeffrey offers this unsatisfying conclusion: "Whatever his thoughts about the events of that day, Darius Hubert never addressed them publicly" (109). Similar examples abound, such as Jeffrey's conclusion to an otherwise stirring account of the Confederate religious revival of 1863–65: "It is impossible, without his own written testimony, to know Father Hubert's response to the religious awakening that occurred in Lee's army from 1863 to 1865" (65). Yet, she speculates, Hubert would not have shared the

narrow, parochial concerns of Father John Sheeran, a Redemptorist chaplain in another Louisiana regiment who viewed the overwhelmingly Protestant revival as a “humbug” (66).

Jeffrey’s study of Hubert is also hampered by a lack of engagement with relevant scholarship. The aforementioned omission of recent scholarly inquiries into the Jesuits’ relationship with slavery is one example of this tendency. Incorporating the findings of recent studies of Confederate soldiers’ backgrounds and motivations by Joseph T. Glatthaar and Jason Phillips would have given weight to Jeffrey’s assertion that Hubert helped fortify and sustain the soldiers to whom he ministered. Likewise, putting her study of Hubert’s wartime chaplaincy into conversation with George C. Rable’s seminal 2010 book *God’s Almost Chosen People: A Religious History of the American Civil War* (Chapel Hill, University of North Carolina Press) might have crystallized what was exceptional about Hubert’s labors and where his services should be seen within the broader religious landscape of the Civil War era. Many of Hubert’s surviving sermons were delivered at dedications of monuments to Confederate soldiers and leaders or Decoration Day services in Louisiana from the 1860s–80s. One such occasion was an 1881 benediction delivered by Hubert at the dedication of the Army of Northern Virginia monument in Metairie Cemetery that Jeffrey describes as a “concise and compelling Lost Cause panegyric—expressing the paradoxical connection of passionate allegiance and loving memory with spiritual acquiescence” (124). Yet neither her analysis nor her footnotes engage with a robust body of literature on the Lost Cause or Civil War memory.

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Thomas J. Morrissey, S.J., *Irish Jesuits in Penal Times 1695–1811: Thomas Betagh and His Companions* (Messenger Publications, Dublin, 2020). Pp. 166. Pb, €19.95.

Todd Morrissey has a prolific and distinguished record as an historian documenting the contribution of Ireland and the Irish to the history of the Society of Jesus. His output has been extensive and impressive with some twenty or so books to date and many more articles ranging over four centuries of Jesuit activity in Ireland and overseas. In terms of material and scope, the range of his interests is wide. A substantial part of his output has been concerned