This neglected topic is important in Suárez’s metaphysical system, allowing for a richer genealogical understanding. The last contribution is by Simone Guidi, who focuses on the problem of substance, subsistence, and supposit, the latter being a key concept for reaching a metaphysics that can account for or reconcile with the fundamental doctrines of the Christian faith. It is a concept that “personalizes” nature, thus acquiring a fundamental character for explaining the metaphysical novelty of Christian doctrine in understanding the real.

Thus, we are presented with a work that encourages further study and offers valuable insights into the philosophy of Pedro da Fonseca, fostering dialogue about his position and influence on the Jesuits of the Comibricense course, and on other notable thinkers such as Molina or Suárez. A fundamental question, which seems to me even more decisive for future studies, although more complex to undertake, is to investigate whether we can speak in any sense of a common Jesuit philosophy among these Jesuit authors, or of a certain paradigmatic character, and in what sense they position themselves in relation to other trends in the history of thought. As different researchers have described Jesuit humanism, a fundamental question arises, in my opinion: would it be possible to recognize, and in what sense and in what way, a “Jesuit metaphysics” that engages both with the Jesuit charism and with the cultural and historical conditions in which Jesuit thought develops?

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The book by Justyna Łukaszewska-Haberkowa, a scholar specializing in the history of the Jesuit order in Poland but also deeply invested in considerations related to cultural heritage, fills a certain gap in research about Jesuit activity in the territories of the former Polish–Lithuanian Commonwealth, i.e. the country established by the union between the Crown of the Kingdom of Poland and the Grand Duchy of Lithuania in 1569, less than thirty years after
the foundation of the Society of Jesus itself by Pope Paul III. The full English title of the publication reads *Writings Published by Jesuits Working in the Polish–Lithuanian Commonwealth: A Catalog of Prints from the 16th Century*. It was written with the support and encouragement of the renowned researcher Ludwik Grzebień, S.J. (7). It constitutes the 27th volume in the series entitled “Studia i materiały do dziejów jezuitów polskich” (Studies and materials on the history of Polish Jesuits] edited by Andrzej Paweł Bięś, S.J. and Stanisław Cieślak, S.J.

The Society of Jesus was first invited to the Commonwealth by Cardinal Stanisław Hozjusz in 1564. As observed by the author, “The former Polish province, and later assistancy of the Society of Jesus (1564–1773) covered a vast territory that included the areas of today's Poland, Lithuania, Latvia, western Ukraine, and Belarus” (12). The gradual expansion of the Jesuit structure, establishment of colleges and schools as well as development of a robust communication network between the clergy and the laity for the performance of the order’s key tasks (educational, scientific, and missionary work) required skillful and effective dissemination of the Society’s ideals and—in the face of the threats of infidelity—new ways to strengthen the catholic faith. The sixteenth century was not only the age of the Reformation and a heated debate on the very nature of the church but also a time of innovations that greatly influenced how people formulated and expressed thoughts, such as the invention of print and the printing press (notably, this line of thought has been pursued by numerous eminent researchers and Jesuit scholars, e.g. in the groundbreaking works of Walter J. Ong or the more recent interpretative deliberations by Paul Soukup, S.J., to mention only a few).

Łukaszewska-Haberkowa’s book consists of two distinct but mutually complementary parts: the first, written in the form of a brief scientific analysis, discusses *Jesuit Writings in the Polish–Lithuanian Commonwealth of the Sixteenth Century* (11–86), while the second provides a comprehensive, well-organized *Catalogue of Sixteenth-Century Jesuit Prints* (89–265). The work also includes a *Dictionary of Authors and Printers* (267–300), as well as *Bibliography* and *Index* sections. This allows the reader to quickly and seamlessly consult bibliographical information on both the most eminent figures and lesser-known or somewhat forgotten individuals who tend to be less frequently mentioned in literature.

The preparation of the first part of the book required comprehensive and consolidated knowledge of the history of the order itself, but also of the cultural reality of sixteenth-century Poland and Europe, as well as an in-depth understanding of facts and nuances in a variety of fields (Polish philology, Latin philology, history of Polish literature, and certain aspects of theology).
This part contains concise chapters exploring specific problems closely related to the overall focus of the author’s research, including Jesuit Writings, Texts Published by Printing Houses in Kraków, Jesuit Publishing Activity in Vilnius, Regulations about Books, Role of Books in Pastoral Work, Jesuit Writings and Literary Development, Latin Texts, Monastic Texts, Books Intended for School Use, Polemic Literature and Theological Disputes, Books on Moral Theology, Postils and Other Collections, and Translations. This part of the book allows the reader to become acquainted with the general landscape of problems, challenges, and tasks faced by Jesuits in the Commonwealth, including the specificity of their work during the post-Tridentine period, as well as differences in terms of how the respective Jesuit centers operated (e.g. in Braniewo, Pułtusk, Poznań, Vilnius, Kraków, etc.). Valuable information related to, for instance, the practical application of Jesuit rules concerning the establishment of libraries and acquisition of books, as well as dissemination of works with imprimatur, is presented in the broader context of the development of Jesuit writing and related activities, which in turn reflected the cultural changes and religious polemics ongoing Europe at the time. Important insights are also provided by accounts about the owners of printing houses—both devout Catholics and representatives of other religions, sometimes also acting as patrons who supported, in various ways, the publication of Jesuit writings. This aspect is particularly important in the context of the later requirement (1593) that printing houses should be run by the Jesuits themselves.

Łukaszewska-Haberkowa also underlines the significance of translation and availability of books such as catechisms or postils in local languages to effective religious education (an important role was also played here by the works and ideas of Antonio Possevino). Jesuit writings (including translations—e.g. Jakub Wujek's Bible) also influenced the overall development of national literature (or more precisely, national literature, as one should also account for Lithuanian works). A separate question that might be considered in this context pertains to what could be described as the genology of Jesuit writings, which was often directly related to its intended practical applications.

The catalog provided in the second part of the book and containing detailed bibliographical descriptions of works identified by the author, including information on all the editions or versions of the given title as well as notes on specific “living book” copies (such as remarks about—to use Gérard Genette’s terminology—various paratext such as mottos, dedications, illustrations, typographical choices) and online addresses of works available in digitalized formats, is undoubtedly a successful “attempt to organize the Jesuit legacy” that the author set out to accomplish (86).
The book touches upon both the tangible and intangible heritage of the Jesuit order and may prove truly inspiring to representatives of various scientific disciplines, including cultural studies, philology, neo-Latin studies, library science, and history of the church, as well as researchers exploring the history and work of the Society of Jesus itself. Indeed, many may find the book an invaluable asset in their research. It may also prove interesting to non-Polish speaking readers (for instance, with regard to texts originally written in Latin) who would like to explore various aspects of polemical theology, issues related to Bible translations, or the development of local and global structures of the Jesuit order and their role in Polish and European history. Undoubtedly, it is a highly inspiring read that encourages further reflection and more in-depth research—possibly with a narrower focus on specific prints published by the Jesuits in the sixteenth century.

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Because this most welcome book is, in principle, autobiographical, the unforgettable smile of its author is not mentioned—the broad, almost-grin with its accompanying chuckle, all a part of the lanky affability but also keen and not infrequently intense intellect that is unforgettably James L. Connor, S.J. Happily, though, it is there on the cover for eager readers to remember—or discover.

A substantial memoir of some fifty pages reviews Connor’s life and will likely be of greatest interest even to those of us who have been graced to know him for decades. [How to refer to someone like that in a review? Respect suggests “Fr. Connor.” Friendship just “Jim.” I settle for the way persons of prominence are called simply by their last name.]

Born in Philadelphia, Pennsylvania, on May 21, 1929, Connor was blessed from the first with a loving family—and Irish wit. His father often jested that “Two horrible things happened to our family that year: I lost all my money and you were born!” (3). Convinced at six years old that he should be a priest, he