militari”), esso ebbe un grande successo editoriale, anche perché il pubblico europeo era curioso di materiale d’argomento turco.

Colpiscono, nei piani di Soranzo (che, benché espressi in un libro destinato alla vasta diffusione, dovevano essere segreti!) le sottili strategie per conquistare l’impero turco: pagare agenti per sobillare l’odio del popolo, specie dei cristiani; guadagnarsi le simpatie di greci e albanesi, perturbatori dell’ordine; scrivere nelle lingue del luogo (slavo, arabo) libri che dividessero la società proprio come era successo con le opere dei protestanti in Europa.

Dal titolo ampio del volume si potrebbe restare parzialmente fuorviati: gli “imperi non cristiani” presi in considerazione si riducono a quello cinese, eccezion fatta per il saggio di Lavenia che, posto a conclusione del tutto, sembra quasi esulare dal resto dell’opera; le “missioni” analizzate sono poi quasi esclusivamente quelle gesuite.

Alcuni degli interventi presenti sono fruibili anche da un pubblico più ampio degli studiosi: Hsia non si limita a riprendere particolari della sua biografia di Ricci ma approfondisce il tema dell’archeologia del libro missionario. Altri articoli (Imbruglia, Hosne) fungono più da introduzione che da approfondimento a un tema già altrove esplorato dagli autori. Altri invece (Corsi, Mingguang) difficilmente saranno comprensibili a chi non sia un esperto delle opere in lingua cinese dei gesuiti; l’intervento di Pavone è si complesso, ma la storica si destreggia con abilità tra le fonti, spesso inesplorate, e rende l’argomento avvincente.

Nel complesso il volume è raccomandabile a chi si occupi di missioni gesuite nella Cina imperiale, ma anche a chi desideri averne un quadro generale prima di addentrarsi in questo campo di studi nel quale a brillare sono le personalità uniche dei singoli gesuiti.

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The long Jesuit crisis that began in the middle of the eighteenth century, culminated in the Society’s suppression by a reluctant Pope Clement XIV in 1773, and ended with its restoration in
1814 is curiously unknown territory for many historians, even those specializing in Jesuit history. Unlike the era of the Ignatian founding or the great worldwide missions of the sixteenth- and seventeenth centuries, the age of the Jesuit dissolution offers few opportunities to see the Society at the cutting edge of emerging processes like globalization or to study its close involvement with watershed historical events. It was a time of survival and desperate, often abortive, attempts at rebuilding.

It was also shaped by a strange confluence of historical forces. The Society survived its suppression because Catherine II (r. 1762–96), the Russian empress, refused to allow the brief Dominus ac Redemptor to take effect in her territory, primarily because she had just annexed vast swaths of Polish-Lithuanian land in which the Society was a vital part of cultural and intellectual life. Throughout the next four decades the Russian court incubated the Jesuits and pressured the papacy on their behalf, making full use of its post-1789 clout as continental Europe’s leading anti-revolutionary power. In Russia itself, the Jesuits were allowed to set up missions for the first time since their last expulsion in 1715, some of them as far afield as Siberia. Under the protection of two successive pro-Catholic tsars—Paul (r. 1796–1801) and Alexander I (r. 1801–25)—the surviving Society in Russia gradually built up its official standing and reabsorbed former Jesuits from other provinces, until at last Pope Pius VII restored the society with the bull Sollicitudo omnium ecclesiarum in 1814. The Jesuits had barely returned when they suddenly found themselves unwelcome in Russia, from which they were once again expelled in 1820.

Yet despite the importance of this period for both Jesuit and world history, and the story’s wonderfully compelling and unexpected twists, no modern book-length study of it existed in any language until the publication of Marek Inglot SJ’s La Compagnia di Gesu nell’impero Russo (1772–1820) e la sua parte nella restaurazione generale della Compagnia in 1997 (Roma, Pontificia Università Gregoriana). In 2006, Inglot’s volume of conference proceedings, Rossia i iezuity, 1772–1820 (with Evgenia Tokareva) (Moscow: Nauka, 2006), brought his insights on the period to a Russian-speaking audience. Anglophone readers, however, were still out of luck. Daniel Schlafly has now remedied this problem with his revised and expanded translation of Inglot’s monograph, published in a beautiful hardcover edition by St. Joseph’s University Press. It is accompanied by sixty-five full-color plates and an expansive biographical appendix which, as a who’s-who of the age of survival and restoration, will serve as a valuable reference work in its own right.
The first part of *How the Jesuits Survived their Suppression* deals with the emergence of Belarus as the only surviving Jesuit province in the wake of *Dominus ac Redemptor*. Inglot makes clear that resistance to the brief did not originate with the Jesuits themselves. Indeed, many of them felt so conflicted about disobeying papal orders and benefiting from the dubious goodwill of a schismatic empress that dozens of Belarussian Jesuits resigned or were dismissed from the Society by 1774. The remainder, including the rector of the important college of Polock, Stanislaw Czerniewicz SJ, actively sought ways of persuading Catherine to permit the suppression. But the empress was unyielding. Even when the new Pope Pius VI gave Bishop Siestrzencewicz – who had authority over all of Belarus – extensive new powers to facilitate the suppression, the bishop used them to open a Jesuit novitiate instead. Despite complaints from Paris and Madrid, it was clear that the Jesuits in Belarus would not be dislodged as long as Catherine wanted them to remain.

Over the next two decades, the Jesuits steadily expanded their educational and religious presence in Russia, and the French Revolution abruptly vitiated any remaining papal opposition. In 1801 the breve *Catholicae fidei* officially recognized the Society of Jesus in the Russian Empire, although its legal status abroad remained problematic. This opened the way for Gabriel Gruber SJ to be elected as Superior General in 1802, formalizing his existing leading role in the Society. Gruber and his successor, Tadeusz Brzozowski SJ, made the Jesuits an integral part of St. Petersburg society and built close relationships with the tsarist court, seeing its patronage as the crucial means toward full restoration. In 1804, Gruber even became one of the leading advocates of a massive Russian embassy to China, although he did not live to see its failure.

As a subtitle, *The Society of Jesus in the Russian Empire* is somewhat misleading, for in Part Two, *How the Jesuits Survived their Suppression* ventures far to the west of the Russian border. Here the story is one of considerably more mixed results. Attempts to reestablish the Society in various Italian states were thwarted by Napoleonic invasion and uncertain royal patronage, leaving Sicily as the sole site of continuous, formally recognized Jesuit activity. Yet the Belarussian Jesuits extended their influence well beyond the regions where their authority was centered, taking over supervision of missions in Greece, Britain, the Low Countries, and the United States. Meanwhile, new religious orders in Europe
strove to keep the traditions of Ignatian spirituality intact even in the absence of direct institutional links to defunct local provinces. The most successful of these were the Society of the Sacred Heart in Belgium and the Society for the Faith of Jesus, founded by Niccolò Paccanari in Rome. These suffered from competition with the Belarusian Jesuits once the latter obtained papal recognition, and after 1814 most of their members rejoined the Society of Jesus.

In 1809 Napoleon captured and imprisoned Pope Pius VII. Already sympathetic to the Jesuits, the Pope’s five-year imprisonment only strengthened his commitment to the restoration, which became one of his first acts upon Napoleon’s defeat in 1814. But in Russia, Alexander I’s increasing turn toward conspiratorial paranoia and Orthodox mysticism destroyed the laboriously constructed symbiosis between the Society and the Russian monarchy. The conversion of a high-ranking official’s nephew to Catholicism served as the pretext for expelling the Jesuits first from the capitals, in 1815, and from all of Russia, in 1820. Yet, Inglot argues, the Russian experience shaped the resurgent Society in lasting ways. Trained in autocratic conditions and surrounded by a reactionary and monarchist intellectual climate, nineteenth-century Jesuit leaders like Jan Roothaan remade the order, in part, in the Russian image.

There is certainly some room for improvement here; in particular, the occasional repetitiousness of the narrative sometimes makes it hard to reconstruct the complicated chain of events being described, and the book’s use of Russian state sources could have been more extensive. Yet the most important function of this impressive edition is to open a conversation, and for that it could not be better suited or better timed. It coincides not only with the Restoration’s bicentennial but also with a resurgence of scholarly interest in it, marked by Robert Maryks’ and Jonathan Wright’s wide-ranging recent essay collection, Jesuit Survival and Restoration: A Global History, 1773–1900 (Leiden, Boston: Brill, 2015). With the help of Inglot and Schlafly, and the otherwise long-neglected Polish and Russian sources on which this volume relies, our continuing discussion about the global Jesuit community may finally incorporate this crucial part of Europe.

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