Neringa Markauskaitė, ed.

Jėzuitai Lietuvoje (1608–2008): gyvenimas, veikla, paveldas / Jesuits in Lithuania (1608–2008): Life, Works, Heritage. Vilnius: Lietuvos Nacionalinis Muziejus, 2012. Pp. 306. Hb, 30 Lt.

This is an impressive and valuable collection of twenty-one articles written in various languages (Lithuanian, English, Polish, Belorussian, and Italian), with comprehensive English summaries. They were previously presented at a conference held in Vilnius in 2008 on the occasion of the fourth centenary of the establishment of the Lithuanian province of the Society of Jesus. (For the convenience of readers, all titles in this review are given only in English). The chapters are divided into nine sections: “The Lithuanian Jesuit Province, 1608–1773”; “Lithuanian Jesuits—Between Science and Creations”; “Lithuanian Jesuits and the School of Eloquence”; “Lithuanian Jesuits and the Language of the Arts”; “Lithuanian Jesuits in Historical Sources”; “Lithuanian Jesuits: Personal Stories”; “Lithuanian Jesuits and the Printed Word”; “Lithuanian Jesuits in the History of Religion and Localities”; and “From the Collections of the National Museum of Lithuania.” As the editor states: “The texts contained in the publication analyze different aspects of the activity of Lithuanian Jesuits, introduce the sources and iconography of the history of Jesuits, and highlight crucial historical events and personalities” (11). Among the authors are scholars of international repute, such as Ludwik Grzebień and Eugenija Ulčinitė, as well as younger researchers.

The Lithuanian province emerged from the Polish province only forty-four years after the invitation of Jesuits to Poland. The territory of the Polish province covered not only historical Lithuania but also Mazovia and Ermland/Warmia. It was very difficult to administer such a large territory, with its 570 members by 1606, so this division was necessary. A second factor which determined this process was the national awareness of the Lithuanian members of the order who were in a minority throughout the period preceding the suppression. The history of the founding of the Lithuanian province and preparations for its activities are described in detail by Ludwik Grzebień (“The Circumstances of Partition of the Polish Province and the Origin of Lithuanian Province”) and Karl Heinz Neufeld (“The Jesuit Province of Lithuania—1608”). The missionary mentality and dialogical activities of the province are stressed by Neufeld, while the history of former Jesuits after the suppression of the Society is analyzed by Marek Inglot (“The Members of the Lithuanian Province of the Society of Jesus after 1773”).

The authors of this volume are active in many scholarly fields (ministry, missions, education, music, arts, architecture, science, multicultural, multinational,

and multi-religious environments) but this review concentrates on those chapters which analyze neglected topics. Particularly noteworthy are the article by Jūratė Trilupaitienė on musical culture in the seventeenth century, Eugenija Ulčinaitė's piece on the didactics and homiletics of Žygimantas Liaukšminas, Mintautas Čiurinkas's article on obituaries from Kražiai as narrative historical sources and as spiritual testimony, Liudas Jovaiša's article on Mikalojus Lancicijus, or Mikołaj Łęczycki, and his anonymous *Vita et virtutes*, and Rita Urbaitytė's contribution—"The Role of Lithuanian Jesuits in the Process of Transmitting News in the 18th Century." Also significant are the two articles written in Belorussian by Alexander Susha ("The Relations between the Jesuits and the Basilians in the Sphere of Education in the Grand Duchy of Lithuania") and by Tamara Samoiluk ("The Printing of Jesuit Books in Belarus"). I would also like to make special mention of two excellent studies: "What did Andrius Rudamina Talk about in China?" by Romualdas Sviedrys, and Kristine Ogle's "Contribution of the Society of Jesus to the Heritage of Architecture in Latvia."

Some of the articles (e.g. by Marek Inglot, Roman Darowski, and Andrzej Kopiczko) are based on their earlier research but many contributions to the book present new sources and material. Despite a lack of balance between relatively well-known subjects and those that have been almost completely neglected, this collection is an essential companion for scholars working on the history of the Jesuits in Central and Eastern Europe. The survey of resources held in the Jesuit Archives in Rome will be particularly useful for future investigations. It is, however, a pity that the collection does not include any analysis of Latin literature written by members of the Lithuanian province.

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