Christoph Weber, ed.

L'horreur des Jésuites: Denkschriften, Dekrete, diplomatische Depeschen sowie journalistische Lettres de Rome aus der Zeit von Clemens XIII., Clemens XIV. und Pius VI. (1767–1780). Hamburg: Verlag Dr. Kovač, 2013. Pp. 612. Hb, €138.80.

Ever since their foundation, the Jesuits have had enemies, but only in the second half of the eighteenth century did their existence come under serious threat. In various episodes in the late 1750s and throughout the 1760s, the Jesuit order was suppressed in Portugal, France, Spain, the Two Sicilies, Parma, and Malta. This resulted in multiple expulsions of the order from European states and Pope Clement XIV's suppression of the order in 1773, disbanding the Society of Jesus with the brief *Dominus ac redemptor*. The whole process was the consequence of a complicated series of political developments in various regions. The Jesuits were criticized on many grounds. Some believed that they were causing civil unrest through court influence and land conquests. The Jesuits were also blamed for the relative lack of economic development in Catholic regions. Their school curriculum, which dominated European education at the time, was also strongly criticized due to the increasing influence of Enlightenment ideas.

L'horreur des Jesuites investigates the fascinating and as yet poorly covered process of Jesuit suppression through a collection of primary sources on the topic. The editor set himself the goal of publishing texts that have been hitherto either completely unknown or only bibliographically attested to in footnotes of historiographical works. The works he chose were not locked away and hidden, but had long been available in one way or another, although mostly ignored by historians. The texts come from three sources. First, there are the reports of the papal diplomat Tommaso Antici (1731–1812), who represented the principality of Cologne in Rome between 1762 and 1789. (Antici's notes are very useful for understanding the polemics of the time.) Second, Weber consulted forty volumes (published 1761–1781) of the Dutch monthly journal *Mercure historique et politique*, in which many Portuguese, Spanish, Neapolitan, Venetian, and Tuscan texts on political and ecclesiastical matters were published in French translation. The third source is another journal, the *Courier du Bas-Rhin*, which was connected to Jansenist circles and was published at the order of King Frederic II.

The three sources consulted by Weber represent three main stances in the Jesuit debate of that time. Antici was on the side of the cardinals, which counted as *jesuitistisch* [Jesuitic]. The *Mercure* represents a moderate Enlightenment perspective. That viewpoint is exemplified in the first document of the collection, an analysis of the expulsion of the Jesuits from the Two Sicilies in 1767, prepared by the Roman court in January 1768. The document includes the Neapolitan government's rejec-

tion of a papal *memorandum* condemning its actions and the text of a pamphlet distributed by the papal see in December 1767 in which the expulsion of the Jesuits is presented as a violation of international law. Finally, the *Courier du Bas-Rhin* provides a sharp anti-Jesuit perspective. Weber includes, for example, the journal's reports on the actions of Cardinal Vincenzo Malvezzi, who forbade the Jesuits of Bologna from practicing their religious exercises and teaching catechism, and forced them to renounce their religious clothing.

All of the authors in these sources provide their own *riflessioni* or *reflexions* on their respective topics. As Weber explains, "reflections" were characteristic of the Enlightenment (14). The term emphasized that the texts offered someone's personal considerations on a subject, in contrast to the supposedly objective *relazioni* that were common in the seventeenth century.

The editor states explicitly that his aim is not to provide a literature review of the *Historia antijesuitica*. Although secondary research on the topic has advanced enormously in recent years, Weber restricts himself to making generally inaccessible sources more readily available. Although admitted openly and with modesty, this neglect of modern secondary literature makes me wonder how, exactly, the author intends his book to fit into the existing body of scholarship. Weber's discussion of Alexis de Saint-Priest's *Histoire de la chute des jésuites* (Paris, 1846) adds an interesting perspective on that episode in history, but I am not quite convinced of his choice to read that work instead of modern secondary literature, which he denigrates as "theorieüberfrachteten akademischen Prüfungsschriften, in denen verzweifelt versucht wird, einen Standpunkt der Überlegenheit über den 'heutigen Forschungsstand' zu erklimmen" [academic theses, weighed down with theory, in which the author desperately attempts to achieve a superior position in the 'current state of research'] (19).

Nevertheless, this 600-page book offers a wealth of primary sources, published in a commendable edition. It is understandable that in a collection of such size, the editor has not undertaken a uniform translation of all the sources he presents. It would be desirable to do so in a future edition, as some modern historians may feel challenged by the Latin, Italian, and French of the eighteenth century. Overall, however, Weber's work will be highly valuable for anyone conducting research on the topic of the Jesuit suppressions in the eighteenth century. The author is to be praised for assembling this important collection of documents and providing short introductions that shed new light on the reasons for the suppressions of the Jesuit order in different geographical contexts.

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