Philip Ford, Jan Bloemendal, and Charles Fantazzi, eds.

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Alessandro Valignano (1539–1606), the visitor to the Jesuit missionary enterprise in the Far East, requested that Superior General Claudio Acquaviva (1543–1615) send him 600 or 800 copies of Lactantius (240–320) (probably *The Divine Institutes*, which Valignano himself had annotated) for use by Japanese seminarians. The first text that Valignano's novice, Matteo Ricci (1552–1610), wrote to his *literati* audience in China was a treatise on friendship—an imitation of Cicero's *De amicitia*. The first book published by the first printing press of the Jesuit Roman College, where Ricci was trained, was Martial's *Epigrams*, a pagan classic. It was edited by the Jesuit André des Freux (d. 1556) who—along with Jerónimo Nadal and Peter Canisius—was part of the group that founded the first Jesuit school in Messina. Robert Southwell, a poet and Elizabethan martyr, wrote in Latin before he wrote in English. His companion in martyrdom, Edmund Campion, was the author of several tragedies in Latin, which he composed during his tenure as a teacher of rhetoric at the Jesuit college in Prague. Classical tragedies of Seneca, often used by Jesuit playwrights, were translated into English by a sixteenth-century English Jesuit poet, Jasper Heywood. The latter's countryman—Gerard Manley Hopkins, the Victorian Jesuit poet and professor of classics—was the author of an English translation of Cicero's *De officiis*.

The predominant presence of Greco-Roman culture in the Jesuit education system, which became an integral part of the Jesuits' distinctive identity, resulted not only in the imitation of classical authors but also in significant and robust original Jesuit production, especially in Latin—a fact to which a significant number of articles and entries of *Brill's Encyclopaedia of the Neo-Latin World* testify. Other periodicals will certainly assess this major publishing achievement by the late Philip Ford, Jan Bloemendal, and Charles Fantazzi from other angles, but the aim of this review is to focus on Jesuit contributions to the Neo-Latin world that have articles specifically dedicated to them or are simply mentioned *passim* throughout *Brill's Encyclopaedia* (which is now also available online).

Contrary to the appealing yet unfounded criticism of Jesuit training in Latin leveled by the French *philosophes* (notably by d'Alembert in the *Encyclopédie*), the Jesuits had—as Yasmin Haskell points out in her several excellent contributions to *Brill's Encyclopaedia*—a creative, flexible, and dialogic impact on contemporary European society, science, and culture, as well as on other, non-European cultures. The erudite *Bibliotheca selecta* (1593) by Antonio

Possevino and Juan José Eguiara y Eguren's *Bibliotheca Mexicana* (1755) are iconic examples of it.

Despite the dispersion of Jesuit libraries caused by the suppressions and expulsions of the Jesuits that occurred in the second half of the eighteenth century, scholars have been able to recover a vigorous corpus of longer and shorter poems, ingenious emblems, school dialogues and plays, orations, manuals of grammar, editions of classical authors, poetic exercises, and inscriptions. Several Jesuits became celebrated and admired Latin poets. Jacob Balde (1604–1668) was called the Alsatian Horace and Maciej Kazimierz Sarbiewski (1595–1640) the Christian (or sarcastically, Sarmatian) Horace. Jacob Bidermann (1578–1639) became famous for his original adaptation of the Ovidian genre of *héroides* for Christian purposes, and Sidronius Hosschius (1596–1653) is listed as one of the most famous Flemish poets.

The quality of Jesuit works in Latin was also recognized by contemporary publishers. They were not afraid to commit to the publication of some voluminous works (Jacques Vanière's *Praedium rusticum* [1730] was written in sixteen books and Niccolò Giannettasio's poetry was published in a big three-volume set in 1715) or to reprint them several times (Herman Hugo's *Pia desideria* [1624] had forty-four editions and Jeremias Drexel's [1581–1638] emblem collections had 239 editions).

Just as Jesuit missionaries and artists blended various cultures and styles to facilitate the reception of their message, so did Jesuit poets. They were able to employ all sorts of literary styles and proved their awareness of various philosophical schools in Roman literature. Benedict Rogacci, for example, combined elements of Virgil and (less expectedly) of Lucretius in his *Euthymia seu De tranquillitate animi* (Rome, 1690); Francesco Savastano's poem on botany (Naples, 1712) is a double-cross hybrid of Virgil and Ovid; and Jacob Bidermann borrowed from both Seneca and Lipsius in his *Cenodoxus* (Augsburg, 1602). Hybridization characterized other prominent playwrights as well, such as Miguel Venegas (d. 1569), Pedro Pablo Acevedo (d. 1573), Stefano Tucci (d. 1597), and Jacob Masen (d. 1681).

The Jesuits did not use their elevated Latin simply to write poetry or tragedies as an expression of their facile interaction with Roman literature. They also used their ability to compose Latin verses to engage in dialogue with contemporary fields of politics, science, history, and geography. José de Anchieta discussed the political and religious situation in Brazil in his *De gestis Mendi de Sáa* (1563); Andreas Schottus (d. 1629), in his *Cursus mathematicus*, described twenty-five different mathematical disciplines; Roger Boscovich (1711–1787) wrote a poem on eclipses in five books, published in London in 1760; Carlo Noceti (1694–1741) published several meteorological poems; and

Orazio Borgondio (1675–1741) composed Arcadian Latin poems on mechanical motion.

No less important were Jesuit contributions to the knowledge of history. Some engaged in writing their national histories: Matthäus Rader wrote a history of Bavaria (*Bavaria sancta*, Munich 1615) and Bohuslav Balbin one of Bohemia (*Epitome rerum Bohemicarum*, 1677); Jan Skorski, in his national epos *Lechus* (1745), explored the mythical origins of Poland; and José Manuel Peramás narrated the colonization of the New World in his *De invento novo orbe inductoque illuc Christi sacrificio* (1777). Others employed Latin in writing Jesuit histories: Francesco Benci told the story of Jesuit martyrs in India in his well-written epos *Quinque martyres* (1591), the story of the Paraguay missions was narrated in Jacques Vanière's *Praedium rusticum* (1707), and José Mariano de Iturriaga wrote about the Jesuit missions in Baja California in his *Californias* (1734).

Jesuit philologists also made contributions. They not only analyzed the texts of antiquity (consider, for example, the discussion over the authenticity of the corpus of Dionysius the Aeropagite carried on between Robert Bellarmine [1542–1621] and Martin Delrio [1551–1608], the latter's commentaries on Seneca's tragedies, or Jacob Pontanus's edition of Ovid's *Metamorphoses* [1613]), but also worked on adjusting ecclesiastical Latin (four Jesuits were commissioned by Urban VIII [r. 1623–1644] to rewrite the hymns of the Roman breviary in classical meter).

I could spend many more pages citing the Jesuit contributions to the Neo-Latin culture of Europe, Asia, and the Americas that appear so frequently in *Brill's Encyclopaedia*, but I am constrained here by the limits of space. From the examples I have given so far, however, it appears clear enough that classical literature was incredibly important to the Jesuit educational enterprise and that Jesuit Latinity had a very significant impact on contemporary cultures. That influence was a direct result of the Jesuits' systematic engagement with classics, which in turn resulted from their decision to thoroughly dedicate themselves to the ministry of teaching after 1548, when their first school was founded in Messina. The massive presence of the Jesuits in *Brill's Encyclopaedia of the Neo-Latin World*—not to mention the existence of more than a few obvious lacunas in the volumes' coverage of the Society—calls for the creation of an encyclopedia specifically dedicated to the colossal corpus of Jesuit Latinity and its impact on the many cultures in which the Jesuits were so prominently present.

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