José del Rey Fajardo and Felipe González Mora

Los Jesuitas en Mompox 1643–1767. Añoranzas de un pasado cultural. Bogotá: Pontificia Universidad Javeriana, 2013. Pp. 636. Hb, \$70.

Los Jesuitas en Mompox 1643–1767. Añoranzas de un pasado cultural by José del Rey Fajardo and Felipe González Mora is in fact three books in one. It offers, first, information on the history of the Jesuits in the colonial period of Santa Cruz de Mompox; second, a thorough examination of the pedagogical method of the Society of Jesus in the kingdom of New Granada and at the college of Mompox; and third, in the last part (written by González Mora), an overview of the architectural legacy of the order in the riverine city. The section on the college of Mompox fills an important gap in the existing literature about the network of Jesuit institutions in Colombia. The addition of the Mompox history enhances the possibility of assembling disparate local histories of Jesuit presence into a cohesive map of Jesuit activities and influence in Nueva Granada.

Father del Rey Fajardo's introduction to the volume seeks to demonstrate the strategic importance of the "Cartagena fluvial," as he calls Mompox, as a way to explain the foundation of the town's Jesuit college in 1643. He reconstructs the impact of that project through a focus on the critical pedagogical force of the Jesuits' endeavors and their influence upon generations of decision makers in the region.

In the first several chapters of the volume, the author (Fajardo) presents the reader with a comprehensive examination of the Jesuits' pedagogical method, noting especially its focus on language, its emphasis on grammar and rhetoric, and the Jesuit preoccupation with educating the whole person both morally and intellectually. In the course of his examination, Fajardo discusses the teachers and professors, their virtues, and the tools at their disposal, including the texts they taught. He identifies the synthesis of Jesuit pedagogy in the *Ratio studiorum* of 1599 as the foundation of the Jesuit approach to education in Europe, the Americas, and Asia during the seventeenth and eighteenth centuries. In reference to the holistic approach of the Jesuits, the author describes the five elements that were to be developed in the student: the physical, the social, the intellectual, the aesthetic, and the spiritual. Such was the focus of the Jesuit educator as he sought to create *el hombre integral*. According to Fajardo, the *Ratio studiorum* was the route that would lead to this "complete man." Beyond this, the author traces the biographies of the professors and also presents a profile of the typical student. Much of this is done through focus upon the Colegio Mayor de San Bartolomé and the Universidad Javeriana in Santa Fe de Bogotá because of the scant documentation referring specifically

to the Momposino college itself. This very detailed part of the volume delves deeply into the types of exercises the students were required to master as well as the specific grammatical rules they might be expected to derive from the texts they were assigned. Another section of this first part of the book briefly discusses the economic foundations upon which these educational institutions were constructed, the Jesuit *haciendas*. The work traces some of the Colombian historiography of Jesuit landholdings and production. However, there is also a much wider-ranging historiography for other parts of Latin America that might have informed this discussion to greater effect by highlighting the integration of various aspects of Jesuit undertakings in the New World.

It is after this lengthy foray into education that the author (still Fajardo) develops his exposition regarding the foundation of the college in Mompos. This section of the book helps to flesh out the relatively sparse historiography that we have on this colonial town and the insertion of the Society into that context. The paucity of documentation is compensated for by a discussion of general mores in the colleges of the viceroyalty. Fajardo then presents a biographical chapter about the priests and lay brothers who served in the college. In order to write about the nature of the college, the author resorts to extrapolation from other Jesuit institutions, such as the Javeriana in Bogotá and the Casa de Formación in Tunja. In describing the Jesuit church in the town, he focuses upon sacramental life, the sermons delivered, and the various devotions and congregations that were supported.

The major argument presented here is that the Jesuits contributed their best efforts to shaping the dynamic social context of the port city of Mompos. They endeavored to construct a community based on Christian morals that would shape its members' consciences and illuminate and guide their conduct (142). In the course of his discussion, the author also cites some of the challenges the Jesuits confronted, in the form of the community's diversions and cultural practices. This section also explores the role of the *haciendas* and the support they provided to the college, as well as the economic structures developed to sustain the evangelizing and pedagogical work of the Society in the region. The conclusion to be drawn is that the college of Mompos experienced growing strength and stability through the eighteenth century. By the early 1760s, the college controlled six *haciendas* and several houses as well as cared for the town's clock, for which the Jesuits earned twenty-five *pesos* per year. The author also details the degradation of the Jesuit estates and holdings after the expulsion of 1767 and the harsh treatment to which the Jesuits were subjected by the crown during that episode. Unfortunately, the author is unable to detail

the reaction of the citizens of Mompox to the expulsion, as direct testimonies have not been discovered. To wrap up the discussion, the author includes a list of the books that had resided in the library at the college of Mompox prior to the suppression, perhaps so as to underscore the senseless and destructive nature of those events.

The unhappy events of the expulsion close the first two parts of the volume and bring us to the last, which is written by Felipe González Mora and which focuses on the architectural contributions made by the Society of Jesus to Mompox. The author traces the building processes through the documentary trail. The original church of the Jesuits no longer exists, and the college itself has gone through various architectural alterations. The building now houses the Palacio Municipal. González Mora pursues the early architectural shifts through the annual letters from the seventeenth century. He also cites crucial documents uncovered in the National Historical Archive in Madrid that detail the inventories of the various rooms of the college, name the enslaved workers who served the priests, and list the ornaments that graced the church during the eighteenth century. Interestingly, this chapter also details the legal obstacles the Jesuits had to overcome in order to claim the land upon which they built, as well as the various donations that made the building of the college and the church possible. While this section is inherently interesting, in that the author details the various stages the buildings have gone through as well as how and when they were dismantled or renovated, it is more of an accounting of details gleaned from documents and does not shed much light on the ways in which the buildings and their occupants have been perceived by the townspeople through the centuries. The author does provide, though, an intriguing portrait of how the ancient buildings have been mapped onto by the modern structures that continue to shape the central area of the city.

This book will be of great interest to students of colonial architecture. It will also reward the attention of those readers interested in Jesuit pedagogy, or those seeking details about the individuals who lived, worked, and prayed in the Jesuit churches and colleges of Mompox and New Granada. In line with other works by Father del Rey Fajardo, such as his biographies of the Jesuits and his comprehensive work on Jesuit pedagogy, the priests and lay brothers and their labor in Nueva Granada are very much the focus of this large volume. This reader was hoping for a firmer contextualization of the Jesuit college and church within the social, political, and religious context of Mompox during the seventeenth and eighteenth centuries, as well as a greater engagement with the variety of literatures that explore the ways in which the Jesuits affected

historical processes in other aspects of colonial life. Notwithstanding that, this is still an impressive collection of data that will undoubtedly inform the work of many historians to come and will be a very valuable reference for historians of the region.

Renée Soulodre-La France

King's University College at Western University-Canada

rsoulodr@uwo.ca

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