Urbano Valero Agúndez, S.J., ed.

Supresión y restauración de la Compañía de Jesús. Documentos. Colección Manresa vol. 52, Santander-Bilbao: Mensajero-Sal Terrae/Madrid: Universidad Pontificia de Comillas, 2014. Pp. 328. Pb, 17 Euros.

Publishing documentary sources has a venerable place in historiography, especially in that of the Society of Jesus. Indeed, as early as the seventeenth century, the Society printed a selection of its most important documents under the title *Institutum Societatis Iesu* (its last edition was published in Florence in 1892–1893). In 1938, the Twenty-Eighth General Congregation recommended to Fr. Włodzimierz Ledóchowski, the then superior general, that he provide for the publication of sources relating to the Society's suppression and restoration. For various reasons, this postulate was never put into practice. With this volume, Urbano Valero has begun to fill the gap, at least for a Spanish-speaking audience.

Actually, readers with knowledge of the language of Cervantes already have access to several recent publications on the same topic. Two Spanish historians of the Society have provided good syntheses of the suppression and restoration: José Antonio Ferrer Benimeli in his *Expulsión y extinción de los jesuitas 1759–1773* and Manuel Revuelta González in his *El restablecimiento de la Compañía de Jesús. Celebración del bicentenario*, both published in 2013 by Mensajero (Bilbao).

The present volume contains some twenty-six documents. Almost all are Spanish translations from Latin, made by the editor. In each instance, Valero scrupulously indicates his sources: the aforementioned *Institutum*, the edition of the letters of superiors general (*Epistolae praepositorum generalium ad patres et fratres Societatis Iesu*, 2 vols. 2nd ed., Rollarii, 1909), and the *Acta Romana Societatis Iesu*. Sometimes, the editor's choice of sources is somewhat surprising: in document 13, for instance, why use the Latin version of the *protestatio* of Fr. General Lorenzo Ricci in the *Liber saecularis* (Rome, 1914), instead of the Italian original, repeatedly published since the end of the eighteenth century and quite easy to find (e.g. in *Archivum Historiae Pontificiae* 44 [2006], 131–132)?

The book is organized in four parts, which proceed chronologically. The first concerns the suppression, and is itself divided into three sections: the first on the 1767 expulsion of the Society from Spain (docs. 1–3), the second on Clement XIII's defense of the Society (the papal bull *Apostolicum pascendi munus*, doc. 4), as well as the reaction of Fr. Ricci to the order's suppressions and expulsions (docs. 5–11), and the third on the universal suppression (docs. 12–13). The second part, dedicated to the restoration, contains only one document: the papal bull *Sollicitudo omnium Ecclesiarum* (doc. 14). The third and the fourth parts

(docs. 15–26) cover the order's history after 1814, particularly the attempts to commemorate the crucial, yet problematic events of the foregoing documents.

In examining this last question, Valero provides selected letters by the Society's superiors general: Jan Roothaan (docs. 16–17), Franz Xavier Wernz (docs. 18–19), Jean-Baptiste Janssens (docs. 21–22), and Adolfo Nicolás (docs. 24–26). All of these, in addition to papal letters from Pius x (doc. 20) and Paul vi (doc. 23), address commemorations of the order's foundation and restoration. The letters illustrate various interpretations of this history, which, given the difficulty of facing the suppression for both the Society and the Holy See, well deserves the reader's attention. By way of example, in 1839, Fr. Roothaan clearly attributed Clement xiv's decision to the pressures of the ambassadors of particular Catholic monarchs, especially José Moñino of Spain. The pope's ultimate decision was thus an attempt to avoid potentially greater harm to the church ([*para evitar daños más graves a la Iglesia*], 205).

An excellent general introduction (13–29) precedes the document dossier, summarizing the events in question. This will be invaluable to readers less familiar with the topic, while the epilogue (301–316) offers some conclusions, including quite pertinent questions: what the Jesuits of today have to learn from the Society's turbulent history, how to avoid the mistakes of their predecessors, and so on. Readers are also helped by the presence of introductions and summaries provided alongside each text, as well as the editor's annotations.

The choice of documents appears to have been conditioned by the language of translation and the intended audience. This justifies—to some extent—the editor's 'Spanish-centric' decisions, which prioritize certain documents over other, no less important parts of the same history, such as Pius vii's briefs, *Catholicae fidei* (1801) and *Per alias* (1804). Both are absolutely necessary for a complete understanding of the restoration, as the same pope's later bull *Sollicitudo* was 'only' an extension of these previous decrees for Russia and Naples. But, of course, the determination of what documents to include in a collection is never easy. [Editor's note: English translations of *Dominus ac Redemptor*, *Catholicae fidei*, *Per alias*, and *Sollicitudo omnium Ecclesiarum* can be found in *Promising Hope: Essays on the Suppression and Restoration of the English Province of the Society of Jesus* (Rome: Institutum Historicum Societatis Iesu, 2003).]

With this book, Urbano Valero demonstrates that it is possible to do at the local level what has never been done for the Society of Jesus as whole (the recommendations of the Twenty-Eighth General Congregation notwithstanding). If his example inspires imitation, similar dossiers concerning other regions could complete the inevitable lacunae of this volume. Thus, the fate of the Latin *Historia Societatis*—eventually abandoned, but replaced at the begin-

ning of the last century by local histories of Society's provinces, published in modern languages—could also be that of 1938's unfulfilled proposal.

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