Francisco de Borja Medina S.J. and Wenceslao Soto S.J.

Sevilla y la expulsión de los jesuitas de 1767. Sevilla: Fundación Focus-Abengoa and Compañía de Jesús Provincia de España, 2014. Pp. 304. Pb, 20 Euros.

Throughout the world, many books, articles, and conferences have appeared in commemoration of the bicentenary of 1814 restoration of the Society of Jesus, but none hitherto dedicated to Andalusia and, more specifically, to Seville. The present volume, authored by two renowned historians of the Society of Jesus, fills this gap. For many years, Francisco de Borja Medina has been a member of the Jesuit Historical Institute and professor at the Pontifical Gregorian University in Rome. Among his wide-ranging investigations, we might highlight certain less-studied aspects of the history of the Society, including the possible stay of Ignatius of Loyola in Seville, the missionary expedition to La Florida, the Society's engagement with the *moriscos* (people converted to Christianity from Islam and their descendants), Jesuit service as military chaplains, etc. Wenceslao Soto currently serves as secretary and provincial archivist of the new province of Spain. Foremost among his studies are those dedicated to the Society's schools and the history of the Jesuits in Malaga (on which he is the leading authority).

The book is divided into four sections. In the first, "Los jesuitas en el exilio" [The Jesuits in Exile], Medina narrates the evolution of the order in Andalusia from its foundation to the 1767 expulsion. The point of view is unusual, to say the least: while other works cite general information, dates, and documents, Medina surprises us with the human perspective. He shows us how the suppression affected individual Jesuits, and how they reacted to expulsion from Spain, rejection by the pope, and the evaporation of institutional support. Crucially, both authors emphasize that the penalty of estrangement entailed the forfeiture of nationality and of all property, in addition to exile in perpetuity. Short of the death penalty, it was the harshest possible punishment.

Soto's second part, "Los jesuitas en Sevilla. Exilio y retorno" [The Jesuits in Seville: Exile and Return] is an exhaustive study of the order in Seville. Notably, he studies a list of Jesuits resident in the town at the time of expulsion, indicating their occupations, biographical data, and so on. Equally fascinating is the story of exile itself: expulsion, rejection by the pope, temporary refuge in Corsica, and eventual accommodation near Rimini. It is important to note that the chapter's sources include accounts by the tragedy's protagonists, as well as unpublished materials. Soto also offers a remarkable study of temporalities: that is, the story of the houses, novitiates, and schools before and after the expulsion.

The third section, concerned with documentary sources and divided into two subsections, is exceedingly useful. The first portion lists all of the included documents, offering crucial support to anyone seeking to build upon Medina and Soto's work. This is followed by the primary sources themselves transcribed in modern orthography: a highly useable resource for the reader to analyze primary-source materials and draw conclusions directly. The last section offers a visual element, including images of sites mentioned, important carvings, and so on. Furthermore, copious tables and other graphics allow the reader a far deeper understanding of this excellent book.

There are two final aspects, touching upon the whole work, that I would like to underline. First, even though the two main parts have a tendency to repeat themselves, the duplication acts as an aide to clarity and comprehension, rather than a stumbling block. Perhaps more important, one would expect that such a history in the hands of two Jesuits would become a compendium of praise, a veritable elegy to the misfortune suffered by their peers. However, Medina and Soto cite numerous dissenting sources, demonstrating the ambivalent nature of the expelled Jesuits, some of whom were downright rebellious (although perhaps due to a lack of understanding, rather than malice). Without question, the authors do not consider such behavior exemplary, they do note that many left the troubled order in search of a more stable future. We have here the work of two scholars whose thoughtfulness and impartiality is on display even on a deeply contentious topic.

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DOI 10.1163/22141332-00202007-05