superiors in India and Europe. Her book is an example of contemporary Brazilian scholarship regarding religious aspects of Portuguese Asia. She follows the path opened by trailblazers such as Adone Agnolin, Bruno Feitler, Célia Tavares, Margareth Gonçalves, and Patrícia Souza de Faria. Drawing upon the rich historiography of Brazilian and Portuguese colonial history and not limiting themselves to comparative perspectives, scholars such as Soalheiro confirm the great potential of Brazilian scholarship.

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Esther Schmid Heer, Nikolaus Klein, and Paul Oberholzer, eds.

Transfer, Begegnung, Skandalon?: Neue Perspektiven auf die Jesuitenmissionen in Spanisch-Amerika. Basel: Schwabe Verlag, 2019. Pp. 434, 47 illustrations, 12 tables, 4 graphics, 4 maps. Pb, €64.00.

This is an ambitious book. Based on a 2017 conference on the occasion of the 250th anniversary of the expulsion of the Jesuits from Spanish America, the sixteen contributions to this edited volume discuss various aspects of the Jesuit missions in mainly South America, from its beginnings in the sixteenth century to the religiosity that continues to exist in the ex-missions into the twenty-first century. Given the vast territory, time and disciplinary foci the book attempts to cover, it is only partially successful in giving a coherent overview of the topic. However, many of its contributions are first-rate and show the impressive German contributions to Jesuit studies.

The book is divided into four sections. The first is on Introduction and Context. Each author brings a different focus in their contributions. Johannes Meier compares the Portuguese Jesuit enterprise and shows that in Brazil, the Jesuits, defenders of the Indians, were largely seen as hindrances to the colonial enterprise. This compares to the Spanish Jesuit missions, which were evaluated more positively. Mariano Delgado evaluates whether the Jesuit missions were indeed unique or within the range of success of other mission systems. They were more rational and well administered. It is not clear if, in the end, Delgado thinks that the missions were unique, but he does assert that the success of the missions brought about the seeds of their eventual destruction. Fabian Fechner, in turn, scrutinizes the pictorial representations of Jesuits, finding that both those denigrating and those supporting the Jesuits were

active just before the destruction of the order. Michael Sievernich's essay on translations of Christianity among the Jesuits is perhaps the least focused of the essays and it is not quite clear what the point was.

The second section deals with knowledge transfer in the Jesuit world. A very interesting piece by Javier Francisco provides some data on the number of Jesuits in Paraguay and how many actually went to the missions. He also discusses how the Jesuits used their people to fulfill different functions; many never ended up in the missions but instead in other posts where they were needed. He uses the *indipetae*, petitions that the Jesuit aspirants wrote to petition their transfer to South America, to understand the differences between the desires of the Jesuits and their actual placements. Irina Pawlowsky shows how the use of a famous map by Franz Xaver Veigl and the white spaces of areas that had not been explored fostered the idea that the Jesuits had more places that could serve as missions. The map thus supported the continued missionary effort of the Jesuits and their value as colonizers. Renate Dürr analyzes the thinking of a Protestant translator of Jesuit letters, John Lockman, who thought both that the information must have been wrong or exaggerated, but that it was important to let the world know. In fact, so little was known of the Spanish colonies in other parts of the world that Lockman's work provided valuable information to other governments. Christoph Nebgen provides evidence for how the former Jesuits after the expulsion were important contributors to the knowledge of German-speaking about the rest of the world. This occurred mainly through the efforts of the Protestant publisher Christoph Gottlieb Murr.

The third section, on the reception and development of the Jesuit missions, is one of the most interesting parts of the book. The first essay, by Corinna Gramatke, starts the section by evaluating the German contribution to the artwork in the missions. She concludes that it was large, since the German Jesuits were more likely to have artistic skills as they, unlike the Spaniards, had no prejudice against working with their hands. The rest of the section deals with the aftermath of the Jesuit expulsion. The main conclusion is that the Jesuit influence was deep and long-lasting. Eckart Kühne argues that the post-Jesuit period was one of a subsequent cultural flowering even without the Jesuit order. Sieglinde Falkinger describes the authority structure of the former Chiquitos missions in Bolivia that kept much of its mission-era shape among the indigenous population and that that authority structure revolved largely around religious rituals. Severin Parzinger in turn recounts his research among the musicians for religious rituals in the former mission of San Miguel de Velasco in the Chiquitos district of Bolivia, claiming that the indigenous peoples still played the music inherited from the mission period, but that in the recent

past it has become difficult for musicians to maintain their bands as many young folk move to urban centers outside the former missions.

The last section of the book, titled *Traditions and New Developments*, elaborate on the previous section. Guillermo Wilde argues that the former missions in Paraguay survived more intact than previously thought. One of the advantages of the expulsion was that the indigenous population after the Jesuits had the ability to communicate directly with the Spanish administration, which aided in its governance. The expulsion meant that the indigenous developed their own brand of religiosity, bringing about a kind of ethnogenesis for the Guaraní people. Ignacio Telesca, in his essay, contends that the modern nation of Paraguay has largely disavowed its Jesuit heritage. This occurred especially in the late nineteenth century, when the prevailing liberal anti-clerical discourse led to the denigration of Jesuit accomplishments and also posited that the indigenous population was practically enslaved by the missionaries, thus making political and social advancement impossible. Maximiliano von Thüngen's fascinating anthropological take on the former mission of San Cosme y Damián in Paraguay shows that the denomination of the site as a cultural patrimony did little for the indigenous population, nor the mestizo population in town. Rather, the discourse of town mestizos revolved around the disappearance of the Jesuits' gold treasures and their efforts to find them. According to von Thüngen, the emphasis on the (almost certainly apocryphal) Jesuit gold hoards and their search for them reflected the insecurities of the neoliberal order in which only finding wealth appears to be able to bring about well-being. Lastly, Nikolaus Klein offers a description of the Jesuit province of Central America, in an essay that does not really hang together with the rest of the book.

The short summaries of the book's chapters show the multiplicity of the topics that the authors addressed. It is a bit of a grab bag in terms of quality, specificity, and themes. The missions in Paraguay receive the lion's share of treatment for the colonial period and the Bolivian missions, more isolated until recently and better preserved both architecturally and culturally, the attention of more recent periods.

The authors are historians, theologians, art historians, and anthropologists. This provides for a refreshing mix of approaches to the study of these missions and former missions. The essays show the vigor of the field of Jesuit studies and the multiple approaches on how to study missions. The book contains essays in English, German, and Spanish, which might put off some readers who do not know all three languages. The volume does not demonstrate much intellectual coherence, but I assume that was not the idea. Instead in its four-hundred-odd pages, it provides an impressive kaleidoscope of views that celebrate the

diversity of Jesuit studies and show us that there is still much to discover about this important order and its effects in Spanish South America.

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Die Wiederherstellung der Gesellschaft Jesu: Vorbereitung, Durchführung und Auswirkungen: Unter besonderer Berücksichtigung der Verhältnisse im Wallis.

Münster: Aschendorff, 2019. Pp. 678 + xiv. Hb, €76.00.

The bicentennial of the restoration of the Society inspired numerous conferences, including those with relatively focused agendas. One such gathering was hosted by the University of Freiburg, focusing on the return of the Jesuits to Switzerland after 1814, with special attention to the canton of Valais (Wallis). The resulting volume is a massive tome made of contributions of varying length and depth, and which sheds considerable light on facets of the restoration period that typically have not received much space in more general histories of the period. Although the focus is on Switzerland, which—as Adrian Loretan’s essay shows—was a religious battleground for much of the nineteenth century, the contributions inevitably address the politics and practical problems associated with the wider restoration of the Society.

Assisting the reader in developing this broader view is the four-part model provided by Mariano Delgado of the types of countries to which the restored Society returned, in which the important distinction is made between countries committed to religious tolerance, and those with true freedom of religion. And in addition to the familiar story of Jesuits struggling to function in a new world of nationalism, we are also reminded that this world had distinctly “Rousseauian” features that rejected authority of all kinds, and which was far less intimidated by the power of organized religion.

Running through many of these essays is the implication that the restored Society and its supporters underestimated and misunderstood this trend. At the same time, products more typical of the pre-suppression Society, such as a Latin poem with distinctly baroque touches, *Verus socius Jesu* identified by Marc Lindeijer, surfaced suggesting just how backward looking the restored Society could be at times. Lindeijer also reminds us of the central importance