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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Paul Oberholzer, ed.

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

of the *Institutum*, with its documentation reaching back to the time of Ignatius, in reconstituting the new Society. We catch glimpses of the inevitable tensions arising from the recreation of an organization from culturally disparate elements, that sometimes exhibited nationalist rivalries. Polish novices, for example, understood and obeyed rules about silence in their house in ways at times deeply disappointing to their (non-Polish) superiors. Not surprisingly, in many of these essays, Jan Philip Roothaan, *praepositus generalis* from 1829 to 1853, emerges as a towering personality of the restored Society. Eva Fontana Castelli introduces us to a somewhat lesser-known player, Nicolas Albert von Diesbach (1732–98), a Swiss Jesuit apologist and archenemy of the Aufklärung; his career sheds considerable light on the groups working for the return of the Society during the first years of the suppression.

A recurring theme through these essays, and which is especially highlighted by Roberto Regoli's contribution, is the "instinctive horror" that the Paccanari episode produced in those trying to resurrect the Society during the last years of the Napoleonic era. Some of Paccanari's correspondence, provided by Fontana Castelli, conveys his presumptuous and demanding tone as he went about building his order. While Paccanari's activities and plans may not appear as shocking to observers today as they did two centuries ago, the scandal they brought was a profound distraction, if not preoccupation for both the friends and foes of the Jesuits. When the memory of Paccanari is recalled in the context of a broader environment that sometimes seemed to validate the footloose morality of Rousseau, what appears today as the extreme caution of some working for the Society's restoration becomes more understandable. There are clashes of personalities, as well: Regoli documents the antipathy between Cardinal Ercole Consalvi and Gaetano Angiolini, a former Jesuit laboring in Rome to restore the Society. A dynamic of a different type is identified by Pierre-Antoine Fabre, who notes two different drives: one towards reunion of disparate elements (including those who found themselves in the fallout from the Paccanari episode), and a tendency towards division, a tension that was largely resolved after 1814.

There are over two dozen essays in three languages, German, Italian and French, in this collection and a few seem to reach far beyond the identified theme. Hitomi Omata Rappo's essay on portrayals of Japan in Jesuit school drama, for example, focuses on a period long before the suppression, and Volker Reinherdt's essay has much to say about nineteenth-century Italian literary culture but not much about the Jesuits. Other chapters, such as Frank Jehle's touch on twentieth-century Swiss confessional politics, in which anti-Jesuit invective was often prominent. Several chapters overlap with one another in

their treatment of the machinations in the Rome that immediately preceded the issuance of *Sollicitudo omnium ecclesiarum*. Nevertheless, the great strength of this collection is the light it shines on elements of the story of the Society's restoration that are not so well known. Ultimately, Marc Lindeijer's assertion that the elements of continuity between the old and restored Society were greater than those of discontinuity (echoed by Marek Inglot in his survey of the fathers of Valais in Russia) seems correct.

The size, trilingual contributions, and cost of this book raise questions about its accessibility to a wider North American readership. Yet, the very scope and depth of the work included in this volume are arguments in favor of this more traditional approach to presenting scholarship. The extensive documentation it provides can be the starting point for many future studies: the role of secular clergy in the direction of the Spiritual Exercises during the suppression years, as discussed in Anton Witwer's essay, and yet to be explored; eighteenth-century manuscripts relating to the Society's missions, as reported by Esther Schmid Heer, are only two possibilities.

The book contains a few typographical errors related to English, such as Washigton for Washington, but is overall well edited and proofed. Often collections of conference papers lack a sufficient index, but this volume has fairly detailed registers of persons, things, and places that will aid the reader. For the serious scholar, this volume opens many doors and will prove a valuable resource for some time to come.

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Raphaële Garrod and Yasmin Haskell, eds.

Changing Hearts: Performing Jesuit Emotions between Europe, Asia, and the Americas. Jesuit Studies: Modernity through the Prism of Jesuit History, volume 15. Leiden: Brill, 2019. Pp. x + 328. Hb, \$157.00.

Under the auspices of an Australian-funded research group on the history of the emotions, Raphaële Garrod and Yasmin Haskell have brought together a working group dedicated to the study of "Jesuit emotions." This edited collection is the product of several years of collaborative work centered upon the early modern Society of Jesus's efforts to rouse, represent, and regulate responses among their devotional followers across the early modern Catholic