empires, hostility from liberal and nationalist regimes, leading to expulsions from several countries, the end of their role in universities, and their resistance to many new intellectual currents. He also notes their new successful focus on secondary schools and the break with the older Jesuit aesthetic tradition. I think, however, that post-1814 Jesuit aesthetics owe more to Romanticism than to the pre-suppression baroque. Also, missionary work after 1814 had more than “some importance” (92), with new missions in the US, Africa, and the Far East, although here Shore does mention some Jesuit missionaries, like Pierre DeSmet (81). The author discusses the key issue of continuity between the “old” and the “new” Society, drawing on the work of Dale Van Kley and others, concluding that the years of suppression marked a definitive break. Finally, he poses several questions for further study, such as the fate of the Jesuit brothers (temporal coadjutors), networks of former Jesuits, and the impact on those who joined after 1814 when almost everything had to be started anew.

Special mention should be made of Shore’s bibliography of primary and secondary sources, many contemporary to the suppression era, and including the latest studies in a multitude of languages. Besides the major Western European languages, there are Hungarian, Czech, Polish, Russian, Croatian, and Slovene. He has used sources, not just on Jesuit and church history, such as those by Jacques Crétineau-Joly, William V. Bangert, S.J., and John W. O’Malley, S.J., but also on cultural and intellectual history in general, plus studies of art, architecture, fortifications, mathematics, music, and science.

In summary, Shore’s essay includes a comprehensive and thoughtful historical account, numerous biographies, and a very comprehensive bibliography. Everyone interested in Jesuit history will find it a valuable resource.

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Per Pippin Aspaas and László Kontler

Maximilian Hell (1720–92) and the Ends of Jesuit Science in Enlightenment Europe.

Jesuit Studies, 27. Leiden: Brill, 2020. Pp. 477. Hb, \$186.00. Also available in Open

Access at <https://brill.com/view/title/36217>.

The eighteenth-century Hungarian-Slovak Jesuit astronomer, Maximilian Hell, director of the Imperial Observatory of Vienna, is an interesting subject, best known for his participation in the observations of the 1761 transit of Venus

through the solar disk in northern Norway. The long introduction (23 pp) of this monograph treats three principal topics: the European Enlightenment and especially the Catholic Enlightenment and the role played by science; the Society of Jesus and Jesuit science; and the significance of biographies in the history of science. The introduction provides background for Hell's biography, a necessary requirement for a comprehensive understanding of his work and personality as an Austro-Hungarian, as a Jesuit, and as an astronomer. Thus, the book situates him clearly in the context of European Enlightenment, of astronomy, and, in particular, of the astronomical work of the Jesuit order. Hell showed an early interest in mathematics and astronomy during his training as a Jesuit and in his work at the colleges of Vienna, Trnava, and Cluj. In 1755, he was appointed "imperial and royal astronomer" and director of the Imperial Observatory of Vienna.

The book focuses mainly on Hell's activity as director of the observatory and his role in making the observatory of Vienna the node for astronomy in Central Europe through, for example, the publication of some of the first astronomical "ephemerides," using data from a large number of European observatories. Hell represents the last generation of Jesuit scientists before the order's suppression in 1773 by Pope Clement XIV. The authors do not restrict their attention to Hell, but also explore the eighteenth-century European development of astronomy and the situation of Jesuits before and after the Society's suppression. So the book is not only Hell's biography, but a wider portrait of science and society during the European Enlightenment.

Hell retained his post as director of the observatory after the Society's suppression. Other works on Hell tend to ignore the post-Jesuit years. Four chapters cover Hell's invitation from Christian VII, king of Denmark and Norway, to participate in the observation of the 1761 transit of Venus on the northern Norwegian island of Vardø. The invitation came as quite a surprise because Jesuits were forbidden in his territory. The book covers in considerable detail about Hell's involvement in the first astronomical project with wide European support. Other observers were sent to American and East Pacific regions to report on the phenomenon. Hell, accompanied by the Hungarian Jesuit János Sajnovics on the long journey to the Arctic and his stay on the island, conducted a variety of other astronomical, geophysical (especially geomagnetic, and meteorological experiments) in addition to his observations of the transit of Venus. His report on Venus was later questioned but was eventually vindicated. The authors explain this in great detail. Hell and Sajnovics also did some linguistic study and found that the Lapp or Sami language was related to Hungarian. Hell also, especially in the last part of his life, promoted Hungarian nationalism.

The research carried out by the authors is very impressive: 1,146 footnotes with references to works in practically all European languages and a bibliography of fifty-six pages. In the field of Jesuit science, they have not overlooked anything. This monograph is essential for any study of the history of European astronomy and of Jesuit science. Nine entries in the bibliography testify to Aspass's interest in Jesuit astronomers. I make one small correction: the authors claim "only Jesuits fellows of the Royal Society of London, elected during the eighteenth century, are Roger Boscovich, Christian Mayer and Marcin Poczebout" (366), but there were in fact two more—Giovanni Battista Carbone (1694–1750), an Italian astronomer who worked in Lisbon, elected in 1729, and Louis-Bertrand Castel (1688–1757), a French professor of mathematics and natural philosophy, elected in 1730.

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Thomás A. S. Haddad

Maps of the Moon: Lunar Cartography from the Seventeenth Century to the Space Age.

Map History, 1.2. Leiden: Brill, 2019. Pp. 95. Pb, €70.00/\$85.00.

Despite the seemingly comprehensive title, Haddad's *Maps of the Moon* is more of a long-form essay than a short summary of the field. Twenty-seven beautiful and innovative figures, including three where color is significant, help tell complex stories with brevity. His core argument concerns the importance of Johannes Hevelius's (1611–87) *Selenographica* (Gdańsk, 1647) as the first serious attempt to capture the changing face of the Moon in print, "grabbing time and putting it on paper" (34). The relevance of this to readers of the *Journal of Jesuit Studies* is twofold. First, his argument challenges both the traditional history of science narrative centered on Galileo Galilei (1564–1642) and Thomas Harriot (c.1560–1621) and the narrative within the history of Jesuit science of the significance of Giovanni Battista Riccioli's (1598–1671) and Francesco Maria Grimaldi's (1618–63) work in *Almagestum novum* (Bologna, 1651). Second, at the level of historiography, Haddad critiques the field's lingering positivism inherited from the Jesuit historian Henri Bosmans (1852–1928), who in two articles (1903, 1910) laid the groundwork for the history of selenography in a