excellent starting place to uncover the voices of religious minorities living in the very heart of the Catholic world.

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Miguel de Asúa y José Luis Narvaja, eds.

Filippo Luigi Gilii and Gaspar Juárez, *Observaciones fitológicas: Sobre algunas plantas exóticas introducidas en Roma*. San Miguel (Buenos Aires, Argentina): Instituto Thomas Falkner, SJ. Facultades de Filosofía y Teología de San Miguel/ Institut für Weltkirche und Mission, 2019. Private publication.

Thousands of pages constitute the so-called “literature of Jesuit’s exile,” much of which flowed from the pens of Jesuits expelled from Paraguay to the Papal States. This enormous corpus includes diverse genres, from private letters and memoirs to compendia of natural history and indigenous languages and reveals both the individual and collective interests of the expelled Jesuits, and the political and intellectual debates in the European Enlightenment. Some of the works were published over the centuries in different languages, and some of their authors achieved notoriety in the Americanist debate. One can cite the work of the Germans Martin Dobrizhoffer and Florian Paucke, or the Spaniards José Jolis and José Sanchez Labrador, whose works were still widely read in the last century.

The Spanish edition of *Observaciones fitológicas: Sobre algunas plantas exóticas introducidas en Roma* is an important contribution to our knowledge of Jesuit involvement in the ongoing scientific exercises at the end of the eighteenth century. A diocesan priest Filippo Luigi Gilii (1756–1821) collaborated with the Jesuit Gaspar Juárez (1731–1804) on *Observaciones fitológicas* originally written in Italian in three volumes. This edition, translated and annotated by José Luis Narvaja and Miguel de Asúa, collects under one cover the three volumes published in Rome in 1789, 1790, and 1792. As the title indicates, the authors described exotic plants then arriving in Rome from different parts of the world for cultivation in the Vatican gardens. Both Gilii and Juárez were involved in planting of Roman orchards and organized the Garden of the Indies (Orto Vaticano Indico) within the Vatican Gardens in 1794. The volumes

included illustrations attributed to a priest-botanist Cesare Majoli (1746–1823), an admirer of Gilii. Both Majoli and Gilii had been educated by the Jesuits. Gaspar Juárez was born in Santiago del Estero (now Argentina), had joined the Society of Jesus in 1748, and was ordained a priest in 1764. With the expulsion, he and the other Jesuits were taken prisoner and transferred to the Papal States. He lived in Faenza until the universal suppression in 1773; he then moved to Rome and developed an interest in botany. He collaborated with Gilii, who was recognized as an authority in Roman scientific circles and who assumed leadership of the Vatican Observatory after Napoleon's invasion in 1798.

Miguel de Asúa's detailed introduction updates and corrects information on the work of Juárez and others found in the pioneering studies of the Jesuit Guillermo Furlong. As Asúa indicates, Juárez and Gilii followed the pattern established by John Hill in *A Decade of Curious and Elegant Trees and Plants, Drawn after Specimens Received from the East Indies and America* (London, 1773), translated into Italian in 1786. Each volume of *Observaciones*, dedicated to ten species of plants, is introduced by a dissertation-type essay. The first is a justification of man's role in the study of divine creation, rooted in classical studies with quotations from Cicero and Virgil. The second volume opens with an essay on the "general anatomy of plants," and continues through a detailed description of the parts of plants. The argument of the third volume concerns an analogical study of plants and animals. The volumes of 1788 and 1789 add appendices listing opinions and discussing industrial uses and medical virtues.

Observaciones constitutes a source of interest for the development of the field of Jesuit studies in at least two significant aspects. The first is the on-going discussion of the so-called "Jesuit science." The volume makes very clear that some of the science at that time was little more than "dilettante" exploration whose techniques of observation and classification lacked full consensus and were in fact contested. The experience of American Jesuits contributed to the formation of "professional" botany, an aspect highlighted in these *Observaciones*. Although Juárez reveals that his botanical activity was primarily a "distraction," he was clearly familiar with Linnaean nomenclature and used it deliberately in the work. Unlike other Jesuits from the Río de la Plata, he approached botany as an expert. As Asúa emphasizes, Juárez did not write as a *botanophilus* but as a *botanicus*, "displaying his knowledge of the conceptual tools" that they had acquired (28). At a general level, Jesuits in exile were recognized by their direct experience in the field and their alleged ability to reproduce exotic experiences from the different missionary fields in Rome, still the center of Catholic knowledge. Their cohabitation made their intellectual exchanges more efficient in fields as different as botany, linguistics,

ethnography, and cartography, and their works occasionally make intertextual references.

This leads to a second important consideration: the position of the Society of Jesus, specifically the “Roman” standpoint in the general political and intellectual history of the Enlightenment. As the most recent research shows, Jesuits in exile actively prompted Americanist intellectual projects, actively involved in the transatlantic information networks that contributed to the birth of patriotic sentiment. We know that Juárez was part of the philo-Jesuit networks in the Río de la Plata even after the expulsion and suppression of the order. He continued his correspondence with members of the elite of Cordoba, from whom he received information and objects of different kinds. He planned the composition of a compendium dedicated to the natural history of the Río de la Plata that would be based on the numerous documents he had gathered during his exile in Faenza. He also considered moving to the United States or Russia, where the Society survived. Little is known about either possibility.

These two aspects, central to the current historiographical debate, will continue to attract scholarly attention. They also allow us to understand not only the history of the Jesuit order but also the complex transition from the ancien régime to modernity. During this critical but uncertain period, the Jesuits found in writing a way to rework their identity, preserve their history, and to build for the future. Knowledge of natural sciences was an important part of that writing and of that identity.

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Visto de Coimbra: Colégio de Jesus entre Portugal e o Mundo. Imprensa da Universidade de Coimbra, 2020. Pp. 424, e-book: <http://monographs.uc.pt/iuc/catalog/view/113/284/454-2>.

Visto de Coimbra is the result of various initiatives that took place in Coimbra between 2016 and 2017. The historical-cultural complex of *The University of Coimbra—Alta and Sofia* has been a UNESCO World Heritage site since 2013 and includes an architectural complex that was home to the first Jesuit college in Portugal—the College of Jesus—and, later, the College of the Arts. A series of conferences and exhibitions were organized in Coimbra to study the role