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I Gesuiti dell'Assistenza Lusitana esiliati in Italia (1759–1831). Padova, CLUEP, 2013, Pp. 790. Hb, 20.00 Euros.

The aim of this volume is to fill a gap in the study of the Jesuit expulsion from the Lusitanian assistancy and, in particular, the Society's long exile in eighteenth-century Italy. Despite a significant amount of works on the reasons and methods of the expulsion of the Jesuits from the Portuguese empire (starting with the now classic work by G. Kratz, 1954), there has been very little research into the lives of exiled Jesuits in Italy between the mid-eighteenth and the mid-nineteenth century. The Italian Lusitanist Maria Grazia Russo and the Portuguese Jesuit historian António Júlio Limpo Trigueiros have chosen to address this issue by using an interesting and very useful methodology, that is, the prosopographical approach. Their volume is essentially a biographical database which analyzes the lives of the Jesuits who were deported to Italy from 1759 onwards. The time frame of this collective biography spans the period between the first and the last death that occurred on Italian soil within the community of the expelled Jesuits, i.e. between December 11, 1759 and August 13, 1831. The biographical entries (1,105 in number) are arranged in alphabetical order by last name.

At the time of the expulsion, the Portuguese assistancy was composed of seven provinces (Portugal, Goa, Malabar, Japan, Brazil, China, and Maranhão), with a total of 1,480 members. Although this number might seem low if compared to other assistancies (for example, at that time the Spanish one had more than 5,000 members), the Portuguese Jesuits played a central role in the missionary and educational activities of the order, particularly in the European colonies in America, Africa, India, and China. Its symbolic value was just as important, since Portugal had been the first Catholic European state to officially welcome the Jesuits, and the Portuguese province of the Society had been the first to be founded (by Ignatius) in 1546.

As is well known, after having blamed the Jesuits (in particular, Gabriel Malagrida, the spiritual director of the Távora family) for allegedly instigating the failed assassination of Joseph I in September 1758, the count of Oeiras conceived and carried out the first expulsion of the Jesuits from a national territory. In later years, this measure, which was supported by effective propaganda in the press, inspired similar measures of expulsion decreed by the Bourbon kings, in particular by Charles III of Spain in 1767. After shutting down the schools operated by the Society and making the Jesuits vacate their houses, the future marquis of Pombal firstly gathered the Jesuits into the main residences of the kingdom and then, in early 1759, decreed the confiscation of the assets of the

 | DOI 10.1163/22141332-00103013

Society and the expulsion from the entire Portuguese empire. This measure was implemented progressively over three years, from October 1759 until July 1761: nine naval expeditions transported 1,036 Jesuits to Civitavecchia, while another 222 Jesuits—notably provincials, rectors, royal confessors, and foreign missionaries—were arrested and subjected to a harsh prison regime (which only forty-five of them survived) until 1777. Unlike their Spanish confreres, the Lusitanian Jesuits arrived in Italy without a pension. Therefore, they depended entirely on the Apostolic Chamber and the Italian Jesuits for financial support.

This is the reason why they were initially concentrated into a few Roman palaces and the residences that the Roman province owned near Rome (Castel Gandolfo, Tivoli, and Frascati). Only in 1768, while awaiting the arrival of the Spanish Jesuits, did Superior General Ricci make other arrangements with the papal secretariat of state, and 120 Jesuits were welcomed into the former ducal palace of Urbania (in the duchy of Urbino), while another 140 were sent to reside in the Villa Poggio Imperiale near Pesaro, in the Marche region. From then on, the majority of the former Portuguese community lived in these two locations, although after the papal suppression of the order some Jesuits decided to move to other cities, starting with Rome, and then to the central and northern states of the Italian peninsula. After Pombal's fall in 1777, only a few dozen Jesuits availed themselves of the opportunity to return to their homeland.

The data provided by Russo and Trigueiros's research attests to the cohesiveness of the members of the former provinces of the Portuguese assistancy, who, even at the time of the worldwide suppression, sought to keep alive the memory of their regional identity. The authors' work is consistent with a renewed interest in the Italian exile of Iberian Jesuits. For instance, a conference specifically devoted to this topic, and to which the authors of this volume contributed, was held in Bologna in December 2009. The proceedings were published the following year by Ugo Baldini and Gian Paolo Brizzi.

Russo and Trigueiros's volume is based on the cross-referencing of a large number of manuscript sources, both Portuguese and Italian. As far as the Portuguese part of the project is concerned, the main documentary sources of the database are the archive series in the National Library in Lisbon, while, on the Italian side, the material preserved in the ARSI (in particular in the collection Lus. 40, 40b and 41) is by far the most valuable. The two scholars were meticulous in gathering, sorting, and identifying relationships between these various documentary sources, and they have provided a tool which will prove invaluable in the coming years: a key point of reference for any scholar wishing to study the activities—particularly in the fields of culture and education—carried out by the expelled Portuguese Jesuits during their long Italian exile.

Each information sheet provides important biographical and bibliographical data known about the 1,105 expelled Jesuits who have been catalogued: in addition to the name, it includes the place and date of birth, the place and date of entry into the Society, the city of residence in Italy, a short biographical sketch including printed works and manuscripts (the archive or library where the manuscripts have been found are often indicated), the place and date of death, printed sources and bibliographical references, and, finally, the manuscripts consulted for the reconstruction of their biographies.

The number of expelled Jesuits included in the database does not correspond precisely to the number of members of the Lusitanian assistancy at the time of deportation, since it refers only to the deported Jesuits who actually lived in Italy, and excludes not only the 222 Jesuits who remained under arrest in Portugal, but also those who decided to abandon the order and remain in their homeland (about a hundred). Finally, the Jesuits who died during the phase of deportation, especially during the journey from the Portuguese colonies to Lisbon, are omitted, since their destination might not have been the Italian peninsula. The database, which is also available on a CD attached to the book, includes a preface by Ugo Baldini, which traces the genesis of the research project, and an introduction by the two authors, which provides some contextual background for the project.

The database raises a number of methodological and interpretative issues for scholars of this virtually virgin field. First of all, it confirms that the sources preserved in the ARSI are often incomplete. In fact, although it is undeniable that the collections in Rome are of prime importance, they are not sufficient to reconstruct the history of the exiles of the Portuguese, Spanish, Neapolitan, Sicilian, or Parmesan Jesuits. This is also true of the French ex-Jesuits, especially those who voluntarily chose the Italian exile. Therefore, scholars should refer to archival sources still existing in those cities where the expelled Jesuits resided and in those cities of the provinces to which they had belonged. The remarkable number of sources used by Russo and Trigueiros confirms that documentation is scattered and, therefore, it is necessary to consult various Italian archives (episcopal, diocesan, municipal, parochial, and private) and libraries (state and municipal). Thus, even though the database has been built primarily on the collections preserved in Rome and Lisbon, the long list of organizations (27–38) confirms that any research on the deportees should not be limited to these cities.

Another crucial interpretative issue is related to the integration of the Lusitanian exiles into Italian society. Compared to their Spanish brethren, the Lusitanian ex-Jesuits seem to have been less culturally active and less willing to incorporate themselves into the sites of "sociability" of the eighteenth century

(salons, academies, newspaper offices, etc.) or into the region's educational institutions. Initially, their passivity stemmed from the lack of a governmental pension, which made them less free to move and more financially dependent on the Roman church. Nevertheless, it should be ascertained whether, and to what extent, this lack of dynamism resulted from a more resolute will to keep their own national identity alive. As Trigueiros has suggested in his introduction, their tendency to isolate themselves, even after 1773, might have resulted from their desire to preserve the memory of their Lusitanian heritage for future generations of Jesuits. Only further research on the characters included in this volume can answer these and other important questions.

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