



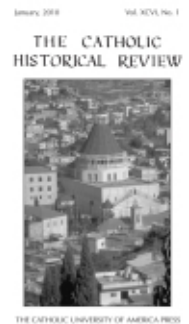
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Das Schicksal der Jesuiten aus der Oberdeutschen und den beiden Rheinischen Ordensprovinzen nach ihrer Vertreibung aus den Missionsgebieten des portugiesischen und spanischen Patronats (1755-1809) (review)

Ronnie Po-Chia Hsia

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1700 to 1918. The archives of the Franckesche Stiftung (foundation) in Halle offer rich material concerning the first Protestant missionaries to India; among them were the well-known Bartholomäus Ziegenbalg and Heinrich Plüschke, who served the mission of Tranquebar.

The project intended to include both Protestant mission societies (Basel Mission, Berlin Mission, Danish-Halle Mission, Moravian Church [Herrenhuter Brüder-Unität], Hermannsburg Mission, Leipzig Mission [Dresden Mission Society], Gossner Mission, North German Mission, and Breklum Mission [Schleswig Holstein]) and Catholic religious orders (Sisters of Mercy of the Holy Cross [Hazaribag Bihar]; Jesuit mission in Bombay; Carmelites; Swiss Capuchins; and Sisters of the Holy Cross Travancore, Trivandrum [Sisters of Menzingen]).

Regarding the Protestant societies, Albrecht Frenz rightly emphasizes the importance of the Basel Mission, which united all streams of the Reformation and served as an example and a model for later Protestant mission societies (p. 2). Regarding the Catholic religious orders, special attention is due to the short article about the importance of the Swiss Capuchin Anastasius Hartmann (1803–66), a pioneer of the Roman Catholic Mission in India in the nineteenth century and author of *Monumenta Anastasiana*.

For each mission society, the address, telephone and fax numbers, e-mail address, and name of the archivist are given. In many cases, the hours and other information about the archives are listed. After these data follow articles of at least five pages that give a short description of the history of the society in India and also the essential bibliography of publications about the society's history. The reader is facilitated by indices on the mission societies, religious orders, individuals, places and countries, abbreviations, and archives. Finally, the publication includes the addresses of the contributing authors.

Individuals who are looking for firsthand material concerning the history of Christian missions in India from 1700 to 1918 will be grateful for this reliable publication. Such studies will throw new light on the Christian mission in India and on the intercultural exchange that took place between Europe and India.

Munich, Germany

WILLI HENKEL, O.M.I.

Das Schicksal der Jesuiten aus der Oberdeutschen und den beiden Rheinischen Ordensprovinzen nach ihrer Vertreibung aus den Missionsgebieten des portugiesischen und spanischen Patronats (1755–1809). By Uwe Glüsenkamp. [Spanische Forschungen der Görresgesellschaft, Zweite Reihe, Band 40.] (Münster: Aschendorff Verlag, 2008. Pp. viii, 295. €44,00 paperback. ISBN 978-3-402-14866-2.)

In 1756, when the Marquis de Pombal suppressed the Society of Jesus in the Portuguese realm, more than 1000 Jesuits were deported back to Lisbon

from Portuguese overseas territories; eleven of them were German missionaries from the three Jesuit provinces of Upper Rhineland, Lower Rhineland, and Upper Germany. In 1767, as a consequence of the Spanish Bourbon suppression of the Company, some 2200 Jesuit missionaries returned to the mother country, among them eighty-eight German Jesuits from the three provinces. This study is a careful and factual reconstruction of the lives of the ninety-nine Jesuit missionaries, using the twenty-six works bequeathed by the missionaries in question, as well as information gathered from forty-one archives in Europe. After a short introduction describing the rising anti-Jesuit sentiments in Spain and Portugal, the author describes the repatriation of Jesuits to Lisbon, their imprisonment (lasting as long as nineteen years), and their eventual release. The harsh treatment for the Jesuit missionaries in Portugal reflected the personal animosity of Pombal and contrasted strongly with the more humane conditions of repatriation and relocation in Spain. In the next chapters, Glüsenkamp describes in detail the repatriation of the German Jesuits to their home provinces and the conditions of their reception. The hardest blow came in 1773, with the papal dissolution of the Society of Jesus. Glüsemkamp reconstructs the lives of many of the group of ninety-nine: some became secular priests, others resided in cloisters of other religious orders, many impoverished and old brothers found refuge in houses of hermits, and still others found support in their own families. A few fortunate souls succeeded in joining their brethren in White Russia, where the Society continued to exist, thanks to the refusal of Catherine the Great to acknowledge the papal decree of suppression. One of these was Anselm Eckart, a former missionary in Brazil and a member of the Upper Rhineland province, who died in 1809 in Dünaburg, Belorussia, the last surviving member of the group of exceptional missionaries. Eckart himself had been incarcerated in various Portuguese prisons between 1758 and 1777, one of the longest suffering of the unhappy Jesuits, and yet outlived the rest of his German brethren, dying only a few years before seeing the restoration of his beloved Society.

This careful and factual study comes with six appendices of lists and tables summarizing the biographies and careers of the ninety-nine German Jesuit missionaries. It is a useful addition to the history of the Society of Jesus for a period that has yet to receive more scholarly attention.

Pennsylvania State University

RONNIE PO-CHIA HSIA

Late Modern European

The Oxford Movement and Its Leaders: A Bibliography of Secondary and Lesser Primary Sources. By Lawrence N. Crumb. [ATLA Bibliography Series, No. 56.] (Lanham, MD: Scarecrow Press. 2009. Pp. xxviii, 907. \$185.00. ISBN 978-0-810-86193-0.)

The Oxford Movement exerted a great influence on the Church of England during the nineteenth century, and it has continued to influence the