

# Goethals News

The Goethals Indian Library & Research Society, Kolkata

Vol. XV

No. 2

Bulletin

April - June 2012

## Suppression and Restoration of the Jesuit Order

The Jesuits in Latin America not only discovered cinchona, also known as Jesuit's bark, from which quinine is derived, but also worked mightily to protect the Indian tribes from the depredations of the Spanish colonists by forming them into self-contained communities which would be able to feed, house, clothe and protect themselves. The most celebrated example of this work is the famous "Jesuit reductions of Paraguay," which is very beautifully portrayed in the famous film "Mission" by Ronald Joffe and acted by De Niro.

The success of the Jesuits in defending the Indians so infuriated the Spanish and other colonists that they expelled the Jesuits, destroyed the communities and finally brought pressure on Pope Clement XIV to suppress the Society of Jesus. The Pope yielded to the pressure and disbanded the Jesuit order "for the greater good of the Church" in 1773. With the typical obedience, members of the Society obeyed the unjust order without demur.

However, Catherine the Great of Russia, the powerful and self-willed queen, who had learned to esteem Jesuit teaching methods, refused to promulgate in her dominion the Pope's order suppressing the Society of Jesus. Therefore the Jesuit Order remained alive in Russia till 1814



**The Expulsion of the Jesuits from Spain. The Jesuits were expelled from Portuguese dominions in 1759, from those under French jurisdiction in 1761, and finally from Spanish territories in 1767. This late eighteenth-century engraving by Charles Maucourt depicts their expulsion from Spain.**

when Pope Pius VII revoked the decree. Then, about 600 Jesuits emerged from Russia to rebuild their beloved Society.

### Passion and Glory

The events that led to the suppression of the Jesuit order in the 18<sup>th</sup> Century all over the world, were of a complex nature. When the storm had blown over, it was found that what caused their suppression was more of a political nature than for religious reasons.

### The General of the Suppression

Fr Lorenzo Ricci, the "Jesuit General of the Suppression", was known for his fine and gentle ways, also for his weakness to withstand

adverse situations. When he was elected General on 21<sup>st</sup> May 1758, the moment of his life he dreaded most, he rushed to the chapel and prayed that the cross may be spared to him. It was not to be.

The *Brief*, however, did not impugn the Jesuits, their teaching or morals, and seemed to suppress the order for the good of the Church rather than from animosity to the Jesuits. It lacked the authority of a Papal bull, and was not promulgated in the usual fashion, so that the Swiss cantons of Lucerne, Fribourg, and Solothurn as well as Frederick the Great of Prussia and Catherine the Great of Russia were able to maintain the Jesuit presence in their domains.

His first act as General Superior of the Jesuits is indicative of the dark clouds that were looming large over him and over the whole Society. In his first communication to the whole Society, he castigated those, whom he felt had erred from the principles laid down by the founder, Ignatius of Loyola: "The hatred of almost all social classes, especially the religious, against the Society, he wrote, is due to the arrogance of some of our writings, the lack of respect for others, the boastfulness with which we praise ourselves, the little we make of humility" That he meant what he wrote showed when

Cont. pg 2

he called a Jesuit to order and in his presence tore into bits the exhortation the latter had written, all in praise of the Society. "That's what it deserves", Ricci told the priest to his face.

## **Towards that dreadful date: 21<sup>st</sup> July 1773**

**Act I : Lisbon** The first symptoms of hostility against the Jesuit order in Portugal began in the Portuguese colonies of South America. In the 17<sup>th</sup> Century, the Jesuits had organised large sections of the indigenous populations of Brazil and Paraguay, nomadic forest dwellers for the most part, into what came to be called "Reductions". These took the form of well-organised self-sufficient settlements.

Their purpose was twofold: to educate the indigenous population and protect them against the scandalous slave trade practised by the colonisers bordering on ethnic cleansing. In these settlements, the Jesuits provided most of the spiritual and material needs of the people. Because of their exceptional talents, the *Guaranis*, one of the lead tribes in Paraguay, soon became tailors, carpenters, builders, stonecutters, blacksmiths, sculptors, printers, copyist and calligraphers, besides being trained in farming. By end of 17<sup>th</sup> century: over one lack Indians in 11 settlements were linked up by good roads and a common ideal. Jesuits had given honour and dignity to the indigenous population

Largely free from civil authorities, the Jesuits drew the anger of the colonisers, while Lisbon was waiting for an occasion to do away with the Jesuits altogether. It came in the person of Father Malagrida a 72-year-old veteran Jesuit missionary in Brazil known for his hard work and human qualities. While in Lisbon on special leave, he was accused of plotting an attempt on the king's life, arrested, thrown into jail, forbidden any contact with

outsiders. The result: he began seeing bizarre visions and abusing of the Jesuit's state of mind, The Church's Inquisition accused him of heresy. Convicted without a trial, condemned to be strangled, his body was burned at the stake in the presence of the king.

On 3<sup>rd</sup> September 1759, Jesuits were expelled officially from all Portugal territories and possessions.

**Act II : Paris.** Here the opposition to the Jesuits in the 18<sup>th</sup> century was equally strong, although for different reasons. The French intelligentsia ("Les Philosophes") rather accused the Portuguese of cruelty, illegalities, and obscurantism. But they resented and feared the influence of the Jesuits on the youth of the country through their vast network of schools, their closeness with the nobility and their free access to the Royal Court. As a matter of fact a whole line of Jesuits served as confessors of successive Kings.

The Portuguese affair had shown the Jesuits were not invincible and could be tamed. Their enemies had only to wait for an opportunity. That came in the person of Fr Antoine Lavalette, SJ, (1708-1767). The latter was entrusted with developing the Jesuit missions on the island of Martinique in the Antilles. Encouraged by his success in the administration of the mission and the development of its plantations, Lavallette gradually turned business operator much to the concern of the authorities in Paris, both civilian and ecclesiastical. After several calamities over the island and successive negative returns, it came to a point when the mission was no longer solvent and creditors were shouting hoarse after their money. The matter came to the French Parliament and on 6<sup>th</sup> August 1761, the Jesuits were told unceremoniously to quit the country. The Parliament seized all the movable and immovable properties of the Society. It declared the Jesuit Order dissolved and

deprived of all its rights in the territories of France - home and oversee.

**Act III : Madrid.** The same hostility against the Jesuits was prevalent in Spain. The events in Portugal and in France had only served to increase the opposition of the civil administration and wetted their appetite against the Jesuits. It came in the way of a well synchronised action by the military in the night of 2<sup>nd</sup> April 1767. All the main houses of the society throughout the kingdom were surrounded by army battalions, and at 5 am exactly from the Rector down to the doorkeeper, Jesuits were summoned to gather in the dining room where each community heard the edict of expulsion signed by the King of Spain. Within days they were shipped to the Papal States.

**Act IV : Rome** This was the occasion for the three Kingdoms, normally in continual competition with each other, to jointly put pressure on the Vatican to dismiss the Order world-wide. Pope Clement XIII "refused point blank during a stormy interviews with the ambassadors of Portugal, Spain and France; he would sooner let both his hands be cut off than suppress the Society." The conclave that followed his death, however, in 1769 "was one of the most disgraceful in history, political pressure conditioning the election of the new Pope, Clement XIV. Followed then considerable diplomatic manoeuvres, each State vying with each other to force the Pope's hand into the final act. It came in the form of a *brief, Dominus ac Redemptor* dated 21 July 1773. By this the Jesuit Order stood dismissed by an explicit decree of the Pope. The General, Fr Ricci, his four Assistants and the Secretary of the Society were imprisoned in the Vatican jail.

Clement XIV died on 22nd September 1774. Fr Ricci died in

jail the following year in 1775. Pope Pius VI, Clement's successor, insisted on a solemn funeral in one of the leading Churches in Rome. A Dominican priest delivered a brilliant funeral oration. Fr Ricci was buried in the Jesuit Church, *The Gesu*, next to his predecessors.

### **A branch survived**

A branch of the tree never got cut off, because of the opposition to it, irony of ironies, by a fierce opponent to the Vatican, Catherine, Empress of White Russia. She prevented the Pope's brief to be published on her territory. She esteemed the Jesuits for their educational work. So that branch lived on, not without a qualm of conscience since Jesuits make a special vow of obedience to the Pope! Clement XIV hearing of this was only too happy to give his tacit approval for their continuation in those territories.

### **Restoration:**

The political map having considerably changed in the years that followed, Pope Pius VII felt free to restore the Jesuit Order all over the five continents by a Papal *Bull* dated 7 August 1814.

Meanwhile the same or similar causes to those which brought about the Suppression of the Society were leading to the disruption of the whole civil order. The French Revolution (1789) was overthrowing every throne that had combined against the Jesuits, and in the anguish of that trial, many were the cries for the re-establishment of the Order. But amid the turmoil of the Napoleonic Wars, during the long captivity of Pope Pius VI (1798-1800) and of Pius VII (1809-1814), such a consummation was impossible. The English Jesuits, however (whose academy at Liege, driven over to England by the French invasion of 1794, had been approved by a *brief* in 1796), succeeded in obtaining oral permission from Pius VII for their

aggregation to the Russian Jesuits in May, 1803. The commission was to be kept secret, and was not even communicated by the Pope to Propaganda.

Considering the extreme difficulties of the times, we cannot wonder at orders being given from Rome which were not always quite consistent. Broadly speaking, however, we see that the Popes worked their way towards a restoration of the Order by degrees. First, by approving community life, which had been specifically forbidden by the *Brief* of Suppression (this was done in England in 1778). Second, by permitting vows (for England in 1803). Third, by restoring the full privileges of a religious Order.

In their zeal for the re-establishment of the Society, some of the ex-Jesuits united themselves into congregations which might, while avoiding the now-unpopular name of Jesuits, preserve some of its essential features. Thus arose the Fathers of Faith (Peres de la Foi), founded with Papal sanction by Nicholas Paccanari in 1797. A somewhat similar congregation, called "The Fathers of the Sacred Heart", had been commenced in 1794 in Belgium, under Pere Charles de Broglie. By the wish of Pius VI, the two congregations amalgamated, and were generally known as the Paccanarists. They soon spread to many lands. Some of them entered the Society in Russia, and at the Restoration in 1814, the others joined *en masse*.

Admirers and friends of the Jesuits, commenting on this tragic episode in the history of the Church and of the Society of Jesus, like to point out that an Order, glorying in the name of Jesus, should consider itself privileged to reproduce in its own life the death and resurrection which was the central feature of Christ's life on earth.

The effects of the suppression are hardly evident in the restored Society of Jesus. Jesuit involvement, scholarship,

initiative and creativity continue. Three of the most famous Jesuits of recent times have been Gerard Manley Hopkins, the poet and founder of the romantic movement in English Poetry; Pierre Teilhard de Chardin, the renowned paleontologist and mystic whose thoughts respond to a deeper human urge of today: the need to intergrate science and human progress with the world of the spirit; and Karl Rahner, one of the greatest theologians of the Catholic Church.

**Compiled by**  
**Fr. Andre Bruylants, SJ**  
(From "*Passion and Glory*" by  
Ignacio Echaniz, SJ pp 97-148)

## **The Pope who suppressed the Society of Jesus**

**Pope Clement XIV**, given name Giovanni Vincenzo Antonio Ganganelli, from 1769 to 1774, was born on the 31st of October 1705, entered the Franciscan order at the age of seventeen, and became a teacher of theology and philosophy. Upon the recommendation of Fr. Ricci, General of the Jesuits, Pope Clement XIII made him a Cardinal. The conclave following the death of Clement XIII was the most momentous of at least two centuries.



The fate of the Jesuits hung in the balance; and the Bourbon princes were determined to have a Pope subservient to their hostile designs. The struggle was prolonged three



# The Restored Society of Jesus

**In order to bring to life the history of the Society of Jesus after its restoration, suggestive to evoke the witness of a few Jesuits who creatively faced the vital challenges of their times.**

## **Jan Philip Roothaan (1785 – 1853)**

When the Society of Jesus was restored in 1814, there followed a period of difficult transition. The first General who was able to give a consistent direction for the reborn Society was Fr. Jan Philip Roothaan (1829 to 1853). This cool Dutchman had already shown his passionate commitment to the Society by travelling all the way to Russia in order to join the novitiate of the Jesuits who were surviving there with the approval of Pius VII. It is there that he went through his formation and early ministry from 1804 to 1820.

One of his priorities as General was that the renewal of the Society be firmly rooted in the Spiritual Exercises of St. Ignatius. He published a new translation of the text, more faithful to the original. He sent an important letter to the whole Society urging its study and even more deep commitment to its practice and spirit.

He had to face many storms which went on battering the Society even

## **New Challenges**

after its restoration. In Spain and Central America, the Jesuits were repeatedly expelled. In France, they were attacked and forbidden to open schools. In Italy, they were expelled from most cities. Relations with the Vatican and with Pope Pius IX were at times strained. In 1928, the latter informed Fr. Roothaan that he was no longer able to guarantee the security of the Jesuits in Rome, and advised them to withdraw for a time. Fr. Roothaan took the opportunity to go and visit his shaken men in Europe, strengthen their morale and provide for their security.

Unfazed by the attacks on the Society in Europe, he vigorously restored and extended its missionary commitment. In 1833 he issued his great letter on the missions. He opened new missions in Middle East (1830), the American West and Calcutta (1833), Argentina (1836), Madurai (1837), Algeria (1840), Uruguay (1841), Canada, China and Brazil (1842), Guatemala and Paraguay (1843), Madagascar (1844), Colombia (1846) and Bombay (1853).

He restored the Society of Jesus on a firm basis, but he was a man of his times. He had been trained in Russia, far from the turmoil of new ideas in the West. Badgered by anti-Christian forces, it is but natural that the Society developed a siege mentality, more inclined to restoration than to dialogue with the rising forces of the time. A more open spirit will have to wait for the early dawn of Vatican II – in which the Jesuit will play a significant part.

## **Fr. Henri de Lubac (1896 – 1991)**

In the decades preceding the Vatican II Council, Fr. Henri de Lubac was one of the theologians who endeavoured to broaden the rather confining scholastic theology prevalent in the Church. In this they often had to face considerable opposition and restrictions from

within and outside the Society of Jesus.

Later in life Fr. de Lubac received recognition and rehabilitation. When in 1978 Pope John Paul II visited the Catholic Institute of Paris and noticed the presence of the old theologian in the audience, he interrupted his address to declare: “I bow before Fr. de Lubac”. They had come close during the sessions of Vatican II and had worked together on the vital *Gaudium et Spes* decree, very much in the spirit of Fr. De Lubac. In 1983 he made Fr. De Lubac a Cardinal.

Fr. De Lubac joined the novitiate in 1913. During his studies of philosophy and theology, he felt constrained by the dominant Suarezian scholastic teaching, but the libraries were well stocked. During his philosophy, besides his own reading, he felt stimulated by two of his companions, Teilhard de Chardin and Gaston Fessard, with whom he exchanged notes and ideas. During his theology, he was greatly inspired by Fr. Huby, an outstanding exegete with wide interests. Apart from his Scripture teaching the latter directed a small circle of young theologians exploring theological questions.

In 1929 at the end of his Jesuit formation, he was assigned to teach theology in the Catholic Faculties of Lyons with also some teaching in the Jesuit theological centre of La Fourvière where many were in sympathy with his approach. Within a few years his articles covered the central topics of his main books: *Catholicisme* (1938), *Corpus Mysticum* (1944), *Surnaturel* (1946).

He strongly stressed that no system of thought can ever encompass and definitively express the Christian mystery. No theology can ever be totally free from historical conditioning. This irritated traditionalist theologians for whom the Thomist system was only next to the Creed.

## **The Pope who suppressed the Society of Jesus**

Continued from pg 3

months. At length, on the 19th of May 1769, Ganganelli was chosen, not as a declared enemy of the Jesuits, but as being least objectionable to each of the contending factions.

At last, convinced that the peace of the Church demanded the sacrifice, Clement signed the brief *Dominus ac Redemptor*, dissolving the order, on the 21st of July 1773.

Pope Clement died on the 22nd of September 1774.



He connected his teaching with the early Fathers of the Church who integrated theology, pastoral work and contemplation. Together with Fr. Danielou, he published a collection of their writings for the educated public: *Sources Chrétiennes*. He also advocated openness and dialogue with modern thought.

For him the supernatural was not a separate order, but a deeper dimension of the full human existential reality.

All these new trends were viewed with apprehension in conservative circles in the Society and in the Vatican. The final blow came with the Papal encyclical *Humani Generis* in 1950 which came to be regarded as directly targeting the "new theology" of which Fr. De Lubac was regarded a leader. The General of the Society, Fr. Janssens, ordered all his main books, and those of a number of his friends to be withdrawn from the libraries of the Houses of formation. He was debarred from teaching and transferred to a residence where there were no library and facilities. He lived there obediently like a recluse. He stated that, at no stage, had he been given a chance of dialogue with the authorities or clear grounds for his forced exile.

Gradually there followed a thaw in the attitude of the authorities, and recognition and esteem in wide theological circles. By the time of the Vatican II, he was able to give the full measure of his capacity in the theological commission and in many subsequent developments.

Unfortunately he was not able fully to enjoy the sprint he had brought about. He had been severely wounded by the attitude of many in the Society of Jesus. And he was not the only innovator of Vatican II who subsequently grew apprehensive and pessimistic about many later developments in the Church and in the world.

**Compiled by Fr. Albert Huart, SJ**

## The Pope who restored the Society of Jesus

**Pope Pius VII** (Giorgio Barnaba Luigi Chiaramonti) from 1800 to 1823, was born at Cesena on the 14th of August 1740. After studying at Ravenna, at the age of sixteen he entered the Benedictine monastery of St. Mary in his native town. He held various teaching appointments in the colleges of his order at Parma and at Rome. He was created an abbot of his order by his relative Pope Pius VI, who also appointed him Bishop of Tivoli on the 16th of December 1782 and on the 14th of February 1785, because of excellent conduct of office, raised him to the cardinalate and the see of Imola. At the death of Pius VI the conclave met at Venice on the 30th of November 1799, Chiaramonti, was elected Pope on the 14th of March 1800.

In 1804 Napoleon opened negotiations to secure at the Pope's hands his formal consecration as emperor. After some hesitation Pius was induced to perform the ceremony at Notre Dame and to extend his visit to Paris for four months.

Napoleon soon began to disregard the Italian concordat of 1803, and himself decreed the dissolution of the marriage of his brother Jerome with Miss Patterson of Baltimore. The irritation between France and the Vatican increased so rapidly that on the 2nd of February 1808 Rome was occupied by General Miollis; a month later the provinces of Ancona, Macerata, Fermo and Urbino were united to the Kingdom of Italy, and diplomatic relations between Napoleon and Rome were broken off; finally, by a decree issued from Schönbrunn on the 17th of May 1809, the emperor united the papal states to France. Pius retaliated by a bull ex-



communicating the invaders; and, to prevent insurrection, Miollis -- either on his own responsibility, as Napoleon afterwards asserted, or by order of the latter -- employed General Radet to take possession of the Pope's person. The palace on the Quirinal was

broken open during the night of July 5th, and, on the persistent refusal of Pius to rescind the bull of excommunication and to renounce his temporal authority, he was carried off, first to Grenoble, thence after an interval to Savona on the Gulf of Genoa. Here he steadfastly refused canonical institution to the bishops nominated by Napoleon; and, when it was discovered that he was maintaining a secret correspondence, he was deprived of all books, even of pen and ink. At length, his nerves shattered by insomnia and fever, he was willing to give satisfactory oral assurances as to the institution of the French bishops.

In May 1812 Napoleon, transported the sick Pontiff to Fontainebleau; the journey was so hard that on Mount Cenis, Pius received the viaticum. When Napoleon returned from Moscow, he entered into personal negotiations with the Pope. In consequence of the battle of Leipzig and the entry of the allied forces into France, Napoleon ordered in January 1814 that the Pope be returned to Savona for safekeeping; but soon the course of events forced him to liberate the Pope and give back the States of the Church. On the 24<sup>th</sup> of May Pius was received with rejoicing at Rome. He restored the Jesuit order on 7th August 1814.

The gentle and courageous pontiff passed into rest on the 20th of August 1823. His successor was Pope Leo XII.



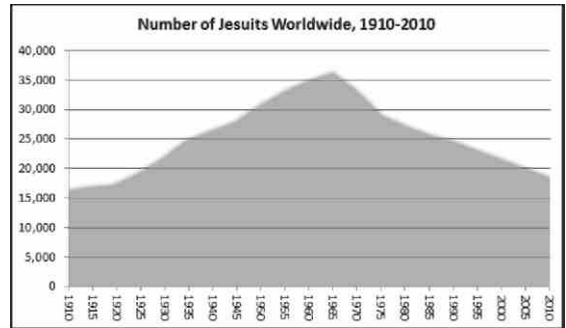
## TIME LINE OF THE SOCIETY OF JESUS

- 🕒 **1491** - Ignatius is Born
- 🕒 **1509** - Ignatius becomes a soldier
- 🕒 **1521** - French storm Pamplona; Ignatius injured and also recovers in the same year
- 🕒 **1523** - Ignatius goes on a pilgrimage to Jerusalem
- 🕒 **1524** - Ignatius completes writing the Spiritual Exercises
- 🕒 **1528** - Year of Ignatius studying in Paris University
- 🕒 **1529** - Meeting with Francis Xavier
- 🕒 **1534** - Society of Jesus is formed: Ignatius Loyola, Francis Xavier, Alfonso Salmeron, Diego Laínez, Nicolás Bobadilla, Peter Faber and Simão Rodrigues met in the Church of Our Lady at Montmartre to discuss becoming a band of men working for the Glory of God
- 🕒 **1540** - Pope Paul III established the Society of Jesus as a new religious order
- 🕒 **1541** - Ignatius becomes the first Superior General of the Jesuits. The whole process took 14 days
- 🕒 **1542** - St. Francis Xavier arrives in India. He began to spread the Jesuit Order across Asia
- 🕒 **1545** - The Council of Trent begins
- 🕒 **1556** - Ignatius Dies
- 🕒 **1558 – 1565** - Diego Laynez, 2<sup>nd</sup> Superior General
- 🕒 **1609** - Ignatius is beatified by

# JESUITS IN NUMBERS

The Jesuits are the single largest Religious Congregation of priests and brothers in the Roman Catholic Church and they work in almost every country of the world. The primary ministry of Jesuits is education, on both the secondary and university levels.

Well established and well respected Jesuit schools have existed in Europe and the Americas for centuries. During the latter half of the 20th Century an extensive network of “popular education” schools were initiated by Jesuits particularly in Latin America and



South Asia. The choice of ministries and the manner in which they are carried out has a great influence in the Catholic Church throughout the world.

During the past 100 years membership in the Society of Jesus has steadily grown and steadily dropped. In 1910 there were 16,295 Jesuits worldwide and in 2010 there were 18,266. The number of Jesuits steadily increased year by year from 1910 until it peaked in 1965 at 36,038 Jesuits. Since 1965 there is a steady decline each year resulting in about half the number of Jesuits as there was 45 years ago.

In India, they work among the fisher folk of the Malabar coast, Kerala; among the poor Harijans of Tamil Nadu and Bihar, among the tribals of Maharashtra in Nasik district; in Chotanagpur and in Santal Parganas. There is their legal aid programme through the Indian Social institutes, Delhi and Bangalore, throughout the country and similar works in other parts of the country. These reflect their new thrust and their 'preferential option for the poor', the oppressed, the world's most needy. Yet the figure above masks some of the dramatic changes in membership by geography and age

### JESUITS IN THE WORLD

	01.01.2012	%
<b>South Asia</b>	4,036	22.88
<b>United States of America</b>	2,547	14.44
<b>South Europe</b>	2,119	12.01
<b>Central and Eastern Europe</b>	1,681	09.53
<b>Western Europe</b>	1,603	09.09
<b>Asia Pacific</b>	1,649	09.35
<b>Africa</b>	1,491	08.45
<b>South Latin America</b>	1,265	07.17
<b>North Latin America</b>	1,246	07.06
<b>Total</b>	<b>17,637</b>	<b>100.00</b>

Pope Paul V

- 🕒 **1622** - Ignatius is Canonized by Pope Gregory XV.
- 🕒 **1758 – 1775** - Lorenzo Ricci, 18<sup>th</sup> Superior General.
- 🕒 **1759** - The Jesuits are expelled from Portugal.
- 🕒 **1773** - Pope Clement XIV suppresses the Society of Jesus, Jesuits remain intact in Russia.
- 🕒 **1814** - Pope Pius VII restores the Jesuit Order
- 🕒 **1814 – 1820** - Tadeusz Brzozowski, 19<sup>th</sup> Superior General
- 🕒 **2008 - present** - Adolfo Nicolás, 30<sup>th</sup> Superior General

that have occurred in the past 30 or more years.

For administrative purposes the provinces of the Society of Jesus are organized under six geographic regions:

1. **Africa** – all of Africa and Madagascar except North Africa,
2. **Latin America** – all of South America, Central America, Mexico, Puerto Rico, and the Caribbean,
3. **South Asia** – India, Nepal, and Sri Lanka,
4. **East Asia** – Australia, Philippines, Indonesia, Korea, Japan, Vietnam, China, Thailand, and Myanmar,
5. **Europe** – Europe, Russia, the Middle East, North Africa, Canada
6. **United States** – USA, Jamaica, Belize, and Micronesia.

**Information by Victor Edwin, S.J**

## New Arrivals

**African Development Fund** by Pope XVI Benedict, Caritas in Veritate, 2009.

**A Trappist Meeting Monks from Tibet** by De Give Bernard, Gracewing, 2 Southern Avenue, 2009.

**Archives Damage Atlas** by Doe Erik Vander, The Hague 2010.

**Centrality of Self in Saiva Siddhanta** by Joseph V. S. George, Asian Trading Corporation, 2006.

**Derozio His Background and Cultural Milieu** by Sakti Sadhan Mukhopadhyay, Kidderpore College, Kolkata, 2008.

**Footsteps and Fingerprints...**The Legacy of a shared History by Ministry of Education, Culture and Science, Uitgeverij Waanders, 2010.

**Making of a Museum** by Rammohan College, Raja Rammohan Museum Committee, 2009.

**National Atlas & Thematic Mapping** by National Atlas of India, Calcutta, 2009.

Cont. pg. 8

## Fr. Joseph Tieffenthaler (1710-1785)

**Born in Bozen, in the county of Tyrol, then in the Austrian empire, Fr. Joseph Tieffenthaler entered the Society of Jesus on 9 October 1729. In 1742 he sailed from Lisbon for Goa to work in the East Indian mission.**

Arriving in Goa, he was sent to be the Rector of the Jesuit High School in Agra, then the center of the 'Mission of the Grand Moghul'. He was apparently intended originally for the Jaipur Observatory, but Raja Jai Singh's death in 1743 cut short these plans. Shortly afterwards, he began his tours to Mathura, Delhi, Narwar, Goa, Surat, Jodhpur, Ajmer, Jaipur, Gwalior, and to innumerable other places. In 1747, he commenced his priestly ministry at the Bourbon Colony at Narwar, where he remained for about eighteen years.

In 1759 the king of Portugal had banished all Jesuits from Portuguese dominions. Consequently, the Jesuit presence at Goa ceased, and with this the Mughal Mission as a Jesuit enterprise 'may be said to have come to an end.' Fr. Tieffenthaler travelled around North India, he followed the entire course of the Ganges down to Calcutta, which had been newly established as a city by Job Charnock as a commercial settlement of the English.

Fr. Tieffenthaler survived the dissolution of the Society of Jesus in 1773 by working under the British auspices. He was one of the earliest European geographers to write about India. Till 1771 he was continually on the move making astronomical observations and surveys, employing also one or more local assistants 'versed in geography', whom he sent to explore the sources of the Ganga and the Gogra. On returning to Agra in 1778, he received the news that the Society of Jesus, had been

suppressed by Pope Clement XIV.

Fr. Tieffenthaler was a tireless explorer. "Next to the salvation of souls, and their conquest for God, nothing has afforded me greater pleasure than the study of the geographical position of places, the variations of winds, the nature of the soil, and the character and manners of the regions through which I am travelling." In 1772 or 1773 he sent a voluminous collection of his works in Latin to a Prof. Krat Zenstein through the agency of a Dutch doctor, whom he had met in India. He sent other materials to the French orientalist, Anquetil Duperron, who was in India between 1755 and 1764.

In 1771 Duperron published the First European translation of Zend Avesta. In 1759, when he was at Surat and Fr. Tieffenthaler at Narwar the two were in correspondence with each other. Suddenly in 1776, Duperron received from Fr. Tieffenthaler a packet of maps (including a 15-ft long map of Ganga) and some loose papers. Duperron very promptly prepared a treatise on these maps and in 1776 published it in the Journal des Savants making it a point to mention Fr. Tieffenthaler's unattended Copenhagen works.

This publication spurred the German astronomer and mathematician Joseph Bernoulli, at the time professor at Berlin. He obtained Fr. Tieffenthaler's geographical work, Descriptio Indiae from Copenhagen, and collaborated with Duperron on its translation and publication along with that of an expanded version of Duperron's treatise.. The work was published in three volumes in German (1785-87) as well as in French (1786-89). Bernoulli's publication reached Rennell in England in time for Fr. Tieffenthaler's work to be incorporated into his map of 1788.





# Researchers at Goethals

**Anweshan Acharya** on St. Xavier's History, Kolkata.

**Chandrima Ghosh & Dipanjan Dutta Choudhury** on St. Xavier's History, Kolkata.

**D. de Jong & C. Minoleohoud** on General interest in the D.O.C, Holland.

**Deborah Logan** on Indian Women Authors/ English, Pre-Independence, USA.

**Dr. B. Vanderpol** on Dutch in India, Netherlands.

**Fr. James Puthuparampil OIC** on Church History, Kerala.

**Fr. Stanislaus Fernandes S.J** on Antonio Montserrat, Mongolicae Legations Commentaries, Delhi.

**Fr. Victor Edwin S.J.**, on Christian – Muslim Dialogue, Delhi.

**Gautam Chakrabarti** on Business History of Bengal, Kolkata.

**Gordon Campbell Thomas** on

Family History.

**Heba Ahmed** on Art, Kolkata.

**Indrani Dasgupta** on The Herald 100 years back, Kolkata.

**Jacqueung Fardinands** on Family History, Australia.

**Jinna Smit** on Dutch Records, Netherlands.

**Lazarus Anthony** on Indian Christianity, Kolkata.

**Sanjay Thomas Roy** on Missionary History, Kolkata.

**Sr. Celine Crasta A. C** on Christian Missions in Hazaribag (1853-1947), Bihar.

**Sr. Phulkumari Xalxo Fmm** on Jesuits, Kolkata.

**Sukti Sita Bhattacharya** on C.N. Banerjee.

**Uday Chandra** on Tribal History and State Formation in Chota Nagpur, Ranchi.

## MAILS & EMAILS



★ Very neatly managed, with good accessibility and very helpful staff. **Jinna Smit**, Netherlands.

★ The Library catalog is rich in respect of the 19<sup>th</sup> and 20<sup>th</sup> Century books on colonial India and the world around it. I have already noticed two books related to my area of interest. **Gautam Chakrabarti**, Kolkata.

★ Very Professional Website [www.goethals.in](http://www.goethals.in), well managed and well organized collections. **Uday Chandra**, Ranchi.

★ Good reference, has the precious commentaries that I wanted to refer to. **Fr. Stanislaus Fernandes S.J.**, Delhi.

★ It is a pleasure to see that the Library is now taken care of in a Professional manner. **D. de Jong**, Holland.

### New Arrivals (Continued from pg. 7)

**Revisiting Rammohun Roy's Political Agenda** by Partha Pratim Basu, F.A.R form Ministry of Culture, 2009.

**Stoked - Five Artists of Fire and Clay** by Matthew Welch, St. John's University Press, 2010.

**Surprised by Grace** by V. James Keogh S.J, Jamshedpur Jesuit Society, Jamshedpur, 1998.

**The Changing Face of Globalization** by Samir Dasgupta, SAGE Publications, New Delhi, 2004.

**The Founders of Indus Valley Civilisations and their later History** by Naval Viyogi, Delhi, 1995.

**The Imperial Guptas** by S. R. Goyal, Kusumanjali Book World, Jodhpur, 2005.

**The Political Economy of Hunger** by Jean Dreze, Amartya Sen & Athar Hussain, Oxford University Press, Delhi, 1998.



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