

# DOWNLOAD PDF JESUIT LATIN POETS OF THE SEVENTEENTH AND EIGHTEENTH CENTURIES

## Chapter 1 : Missionaries - Atlantic History - Oxford Bibliographies

*Jesuit Latin Poets [is] a collection worth seeing the light of day, especially in such a beautiful, attractive form.*

Pascal argued against the casuistry at that time deployed in "cases of conscience", particularly doctrines associated with probabilism. By the end of the 17th century, the *Dictionnaire Historique et Critique* by Pierre Bayle represented the current debates in the Republic of Letters, a largely secular network of scholars and savants who commented in detail on religious matters as well as those of science. Proponents of wider religious toleration and a sceptical line on many traditional beliefs argued with increasing success for changes of attitude in many areas including discrediting the False Decretals and the legend of Pope Joan, magic and witchcraft, millennialism and extremes of anti-Catholic propaganda, and toleration of the Jews in society. Polemicism and eirenicism [edit] Contention between Catholic and Protestant matters gave rise to a substantial polemical literature, written both in Latin to appeal to international opinion among the educated, and in vernacular languages. In a climate where opinion was thought open to argument, the production of polemical literature was part of the role of prelates and other prominent churchmen, academics in universities and seminarians in religious colleges; and institutions such as Chelsea College in London and Arras College in Paris were set up expressly to favor such writing. The major debates between Protestants and Catholics proving inconclusive, and theological issues within Protestantism being divisive, there was also a return to the Irenicism: David Pareus was a leading Reformed theologian who favored an approach based on reconciliation of views. Heresy and demonology [edit] The last person to be executed by fire for heresy in England was Edward Wightman in 1555. The legislation relating to this penalty was in fact only changed in 1558, after which those convicted on a heresy charge would suffer at most excommunication. At the same time as the judicial pursuit of heresy became less severe, interest in demonology was intense in many European countries. The sceptical arguments against the existence of witchcraft and demonic possession were still contested into the 17th century by theologians. The *Gangraena* by Thomas Edwards used a framework equating heresy and possession to draw attention to the variety of radical Protestant views current in the 17th century. Trial of Galileo [edit] Galileo before the Holy Office, a 19th-century painting by Joseph-Nicolas Robert-Fleury In 1632, Galileo Galilei published his *Sidereus Nuncius*, describing observations that he had made with the new telescope. These and other discoveries exposed difficulties with the understanding of the heavens current since antiquity and raised interest in teachings such as the heliocentric theory of Copernicus. In reaction, scholars such as Cosimo Boscaglia [6] maintained that the motion of the Earth and immobility of the Sun were heretical, as they contradicted some accounts given in the Bible as understood at that time. The Galileo affair "the process by which Galileo came into conflict with the Roman Catholic Church over his support of Copernican astronomy" has often been considered a defining moment in the history of the relationship between religion and science. In Ireland there was a concerted attempt to create "plantations" of Protestant settlers in what was a predominantly Catholic country, and fighting with a religious dimension was serious in the 17th and 18th centuries. In France the settlement proposed by the Edict of Nantes was whittled away, to the disadvantage of the Huguenot population, and the edict was revoked in 1685. Protestant Europe was largely divided into Lutheran and Reformed Calvinist areas, with the Church of England maintaining a separate position. Efforts to unify Lutherans and Calvinists had little success; and the ecumenical ambition to overcome the schism of the Protestant Reformation remained almost entirely theoretical. The Church of England under William Laud made serious approaches to figures in the Orthodox Church, looking for common ground. Within Calvinism an important split occurred with the rise of Arminianism; the Synod of Dort of 1618-19 was a national gathering but with international repercussions, as the teaching of Arminius was firmly rejected at a meeting to which Protestant theologians from outside the Netherlands were invited. The Westminster Assembly of the 1640s was another major council dealing with Reformed theology, and some of its works continue to be important to Protestant denominations. Puritan movement and English Civil War [edit] Main article: History of the Puritans under

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Charles I In the s England, Scotland, Wales and Ireland underwent religious strife comparable to that which its neighbours had suffered some generations before. The rancour associated with these wars is partly attributed to the nature of the Puritan movement, a description admitted to be unsatisfactory by many historians. In its early stages the Puritan movement late 16thth centuries stood for reform in the Church of England, within the Calvinist tradition, aiming to make the Church of England resemble more closely the Protestant churches of Europe, especially Geneva. The Puritans refused to endorse completely all of the ritual directions and formulas of the Book of Common Prayer ; the imposition of its liturgical order by legal force and inspection sharpened Puritanism into a definite opposition movement. The English Civil War was a series of armed conflicts and political machinations between Parliamentarians and Royalists. The first 1646 and second 1649 civil wars pitted the supporters of King Charles I against the supporters of the Long Parliament , while the third war 1651 saw fighting between supporters of King Charles II and supporters of the Rump Parliament. The wars ended with the Parliamentary victory at the Battle of Worcester on 3 September In Ireland military victory for the Parliamentarian forces established the Protestant Ascendancy. Maps of territory held by Royalists red and Parliamentarians green , 1651 After coming to political power as a result of the First English Civil War, the Puritan clergy had an opportunity to set up a national church along Presbyterian lines; for reasons that were also largely political, they failed to do so effectively. After the English Restoration of the Church of England was purged within a few years of its Puritan elements. The successors of the Puritans, in terms of their beliefs, are referred to as Dissenters and Nonconformists , and included those who formed various Reformed denominations. Establishing a colony at Plymouth in 1620, they received a charter from the King of England. This successful, though initially quite difficult, colony marked the beginning of the Protestant presence in America the earlier French, Spanish and Portuguese settlements were Catholic. Unlike the Spanish or French, the English colonists made little initial effort to evangelise the native peoples. Alexander VII declared in 1684 that the soul of Mary was free from original sin. Popular Marian piety was even more colourful and varied than ever before: Marian fraternities , today mostly defunct, had millions of members. He built a Polish-Austrian coalition for the Turkish defeat at Vienna in 1683 France forced Catholic theologians to support conciliarism and deny Papal infallibility. Later waves of colonial expansion such as the struggle for India , by the Dutch , England, France, Germany and Russia led to Christianization of other populations, such as groups of American Indians and Filipinos. Roman Catholic missions[ edit ] During the Age of Discovery , the Roman Catholic Church established a number of Missions in the Americas and other colonies in order to spread Christianity in the New World and to convert the indigenous peoples. The Portuguese sent missions into Africa. The most significant failure of Roman Catholic missionary work was in Ethiopia. Although its ruler, Emperor Susenyos , had publicly declared his conversion to Catholicism in 1625, the declaration of Roman Catholicism as the official religion in 1632 led to increasing civil war. The first Catholic Church was built in Beijing in 1605 Ricci had modified the Catholic faith to Chinese thinking, permitting among other things the veneration of the dead. The Vatican disagreed and forbade any adaptation in the so-called Chinese Rites controversy in 1645 Eastern Orthodoxy[ edit ] The fall of Constantinople in the East, 1453, led to a significant shift of gravity to the rising state of Russia, the "Third Rome". The Renaissance also stimulated a program of reforms by patriarchs of prayer books. A movement called the " Old believers " consequently resulted and influenced Russian Orthodox theology in the direction of conservatism and Erastianism.

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## Chapter 2 : Latin American literature - The 18th century | racedaydvl.com

*Jesuit Latin Poets of the Seventeenth and Eighteenth Centuries: An Anthology of Neo-Latin Poetry (English and Latin Edition) [John P. Murphy] on racedaydvl.com \*FREE\* shipping on qualifying offers. The original text and translations of 62 poems written by 19 authors are included in this book, offering a unique and illuminating look at neo-Latin.*

The articles, all published in English, range from history to literature and to cultural history and the history of ideas. They analyze the issue of building an identity, either real or imagined, from different points of view. She has done research in the fields of 18th century Russian lexicography and of early-modern and 18th century Ukrainian literature. Her interests mainly concern the reception of Classical authors, especially of Horace, in Ukrainian and Russian literatures, and 17th century Ukrainian Neo-Latin poetry. Firenze University Press, Biblioteca di Studi slavistici ; 25 http: Editing e progetto grafico: Certificazione scientifica delle Opere Tutti i volumi pubblicati sono soggetti a un processo di referaggio esterno di cui sono responsabili il Consiglio editoriale della FUP e i Consigli scientifici delle singole collane. Le opere pubblicate nel catalogo della FUP sono valutate e approvate dal Consiglio editoriale della casa editrice. Consiglio editoriale Firenze University Press G. Nigro Coordinatore , M. Garzaniti Foreword 7 G. The Case of Sarbiewski 81 G. Narbutas Latinitas in the Grand Duchy of Lithuania. Chronology, Specifics and Forms of Reception D. It appears that the poet was first dubbed Horatius Sarmaticus only after his death. What did this appellative really indicate and did it have a positive connotation? And what was its relation to his former appellative of Horatius Christianus? Identity or Identities The issue of constructing national identity in Jesuit Neo-Latin poetry in the first half of the seventeenth century is a tricky one, hard to describe without an ideological bias. Of course, the main reason for this is the international character of the Society of Jesus and certain fundamental concepts expressed in the founding documents of this religious order. Also the later instructions given by the general superiors of the Society barred Jesuits from any involvement in current political struggles. The instruction given in the decree issued by the second General Congregation of the Society of Jesus is the most important. It strictly forbade Jesuits from taking part in any political activities that might be contrary to their vocation. The Society, however, had no common political doctrine and its members freely adapted their views to their own current local situation. Also the quite complex biographies of many members of the Society who would work in international communities far from their native countries and who very rarely had an opportunity to use their mother tongues not only in professional but also in everyday life are an important factor which could prevent scholars from describing Jesuit poetry, especially when written in Latin, as an instrument for constructing or spreading a national identity. It can be said that the Latin heritage led to the construction of a European, i. Consequently, Jesuit poets built a community primarily with their international audience through their Latin writings. European, Christian, and Classical culture. They attempted to look at the world through the eyes of the Romans, and they depicted it as the ancient poets would have done in their place<sup>2</sup>. Furthermore, at the stage of the development of Neo-Latin as is represented by Sarbiewski one seldom encounters one of the most characteristic ideological topoi cherished by the Polish nobility i. The phenomenon, typical among the landed gentry, is represented predominantly in Polish language writing. An explanation is quite simple, the Latin writings were addressed to the members of the elite of European humanists. Apparently, presentation of such local, national ideologies to this particular group of readers did not seem appropriate. In this case perhaps nothing had changed since the time of Jan Kochanowski Latin poems, on the other hand, with their sophisticated Latin and Greek erudition and a world view limited to the values absorbed or developed from the golden age of Roman culture, could only have been comprehensible and convincing to the members of the Respublica literaria. We may thus say that Kochanowski was not only a bilingual poet but also that his two manners of thinking and expressing his thoughts, differentiated by 1 Obirek This paper is based on an unpublished manuscript by the eminent Jesuit historian Jan Poplatek. Cultural and National Identity in Jesuit Neo-Latin Poetry 83 the choice of language, created or stimulated two

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different communities. Both Latin and Polish poems were clearly rooted in the Classical heritage but they were understood on different levels and used variously and to different aims. As a Latin poet, Kochanowski can sometimes say things which contradict his Polish poems, not only in minor matters but also in the most important ones as seen from the point of view of the reasoning and emotions of sixteenth-century man<sup>3</sup>. The problem of Polish Latin language poetry after Kochanowski should be considered in the context presented above. Did it make sense to write Latin poetry any more once Kochanowski had invented a Polish poetical language? Let me mention just one example which demonstrates the great change. This change took place in funeral poetry. The process of imitation shifted its focus from Ancient to Polish poetry. That was the reason why the funeral works of Kochanowski inflicted a severe blow on elegies, epics, and threnodies in Latin. This does not mean that they ceased to be written. They appeared constantly, and even in large quantities, in the subsequent periods, mainly in the Baroque era. However, they no longer played any role in the development of artistic poetry at that time. Latin funeral creativity became completely stifled, deprived of the evolution of thought and art, and this poetry became a typical classroom exercise in rhetoric, not taken seriously by any major artists<sup>4</sup>. Actually, after the Council of Trent, Latin was no longer the official state language and started to be considered a sacred language, the language of the church. At the same time proper Latin was reserved for politicians and scholars<sup>5</sup>. Sarbiewski was an exclusively Latin poet and there is no knowing why he never decided to try his hand at Polish verse. Anyway, he greatly admired poetry written in Polish, as is confirmed by his comments in the treatises collected in the volume *Praecepta poetica*. Sarbiewski not only quotes Polish poems written by Kochanowski over thirty times but also states that in some of his poems Kochanowski not only equaled Horace but even surpassed him. Here are some quotations from *Characteres lyrici* in *Praecepta poetica*: At this point, I do not refrain from using some examples from our vernacular Horace [â€]. It is certain that Jan Kochanowski not only is not inferior to them [other European Renaissance poets], but [An example of which you can only find in Kochanowski, some of the weaknesses in the other authors<sup>7</sup>. Of which I will look more willingly to Kochanowski for some examples, because I could not find any better in the Greek and Latin lyrical poets. Seventeenth-century Latin verse differed from the poetry written in Latin during the Renaissance and served another purpose. Texts in Latin served as a cultural element linking generations, stressing connections with Europe, integrating residents of the multi-national and multi-denominational territory. Writing Latin poetry in the seventeenth century was not limited to the elite â€” it was widespread and generally understood<sup>9</sup>. He was educated in the humanities at Braniewo and Vilnius. Later still he studied philosophy and theology at the Vilnius Academy. His first Latin occasional poems were published in 1611. All his theoretical treatises on poetry published only in the twentieth century as *De perfecta poesi* and *Praecepta poetica* and on mythology *Dii gentium*, to which are added *Liber de Urbe et Romanis* were rooted in his intensive studies and discussions with eminent scholars including Alessandro Donati. The relationship between the Pope and the Polish Jesuit is not very clear. According to a popular legend they were quite close and, just before his departure from Rome, Sarbiewski received the poetic laurel and a gold medal. In fact, there was no imminent reason for him to go back to Poland before the end of the academic year while, after his return, he spent a couple of months in his native village. After a year of the so-called third probation Sarbiewski started to teach in Polotsk and later on at the Vilnius Academy, where he obtained his PhD in philosophy and theology, and served as the dean of faculty until 1644. The last five years of his life were filled by his duties as court preacher to King Vladislav IV Vasa, whom he had met in Rome. Sarbiewski died in Warsaw in 1644. His *Opera* was never published and only a fragment of the eleventh book has survived. The first edition of his *Lycorum libri*, in three books, was published in Cologne in 1644. Later editions were expanded and revised. Of all the editions, the most important are *Lycorum libri quattuor* published in Antwerp by Moretus in 1644 and also his edition of â€” editio ultima. These heterogeneous cultural and literary influences are fairly well recognized by scholars. The intellectual independence in their use and interpretation, sometimes in surprising ways, leaves the impression of chaos in the manner of Athanasius Kircher. Sarbiewski and Sarbiewijus. Some of his contemporaries claimed that Sarbiewski not only equaled but surpassed Horace in

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his poetry and he was known in his lifetime as the Christian Horace, as the famous Dutch humanist Hugo Grotius called him in *The usage of the appellative Horatius Sarmaticus instead of Horatius Christianus has an unfortunate ideological character. It should be remembered that before nobody called Sarbiewski Horatius Sarmaticus. It happened for the first time in the Cologne edition of his poetry published by Johann Everhard Fromart. In the same way the adjective Sarmaticus was used in the sixteenth and the seventeenth century, e. Warszawski stresses further that nobody called Sarbiewski Catholicus, which is an evidence of his universality, or Polonus, a name that was reserved by the poet himself for Jan Kochanowski; in my opinion mainly due to the language of his major works It should be remembered that, in his *Praecepta poetica*, Sarbiewski quoted Polish poems by Kochanowski as good examples of poetry, even better than others taken from Roman poets including Horace, but never a Latin one. Naturally, the two appellatives given to Sarbiewski – Christian and Sarmatian Horace – differ greatly. The first indicates the world of his values: So, for example, when Horace speaks of ideas such as libertas, pietas, laus and honor, Sarbiewski responds by showing their true merit or Christian dimensions. Latin and the values that could and could not be expressed in that language. The Sarmatian Horace, as has been shown above, was an appellative invented by Fromart. While at the court of the Emperor Charles V, he said that he was a Sarmatian though not a Pole, thus using the former adjective exclusively in its cultural sense As Dantiscus was of German origin, his declared Sarmatism may have expressed his allegiance to the politics and culture of the Jagellonian court. Kochanowski was a Horace of the Polish language as well as a Horace writing in the Polish language. At the same time, however, the poet was a keen supporter of a strong monarchy and wanted to strengthen the role of the Senate. He was also an ardent advocate of the idea of the golden freedom of the gentry. The influence of his Jesuit background may be observed in the poems on the Pope and papacy as well as on the emperor and empire, the king and kingship. The main problem for Buszewicz is how Sarbiewski approached Sarmatian themes rather than whether he did so at all*

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## Chapter 3 : Society of Jesus - Wikipedia

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Centered on the spiritual exercises of Loyola, the Society of Jesus emphasized education, missionary work, and active engagement with the world as the only means to gain spiritual salvation. First established in Spain, the influence of the Jesuits rapidly expanded across Europe as the Catholic Church searched for a spiritual, cultural, and institutional response to the rise of Protestantism during the Reformation. In Europe, the Jesuits established new religious institutions—such as the Jesuit colleges, lay confraternities, and pastoral missions—that championed the ideas of the Counter-Reformation, sought to eliminate the corrupt practices of the uneducated clergy, and attempted to revitalize the devotional life of European Catholics. From the mid-16th century onward, the Society of Jesus expanded worldwide and established a global network of schools and missions designed to strengthen the Catholic Church in its battle with Protestantism. In Spanish America, Jesuits became agents of colonization as mission culture integrated frontier communities into the Spanish imperial system. The Portuguese Jesuits established a network of missions among the indigenous populations of Brazil, and the French Jesuits dominated cultural encounters in French North America. The Jesuits became great linguists, anthropologists, and ethnographers, learning all they could about host societies in order to use indigenous structures to explain the tenets of Christianity and secure a solid footing for their missionary churches. Jesuit missionary tactics helped to preserve many aspects of indigenous culture even as the missions transformed indigenous societies beyond recognition. In some areas, such as Paraguay, indigenous communities actively worked to adapt Jesuit mission culture to their own needs and used it to successfully resist colonial authority. By the late 18th century, the degree of economic, political, and cultural power the Jesuits derived from their educational and missionary institutions made them the target of monarchical and papal attacks. European monarchs, inspired by Enlightenment thinking, promoted political and social reforms that streamlined and centralized imperial power in the hands of royal governments. Portugal expelled the Jesuits from its territory in 1759; France and Spain followed suit in 1764 and 1765, respectively. In 1773 the pope suppressed the order, drawing to a close two centuries of Jesuit expansion.

**General Overviews** The last two decades have seen increasing interest in the study of the Jesuits as a quintessentially early modern organization. Scholarship has expanded to consider the cultural, scientific, political, as well as religious, influence of the Jesuits in the early modern world. Simultaneously, the growing interest in the global nature of early modern history has attracted scholars to the international networks of the Jesuits. The Society of Jesus has become a crucial subject for scholars exploring the expansion of early modern Europe and the resulting cultural encounters that shaped global history. Worcester provides an excellent entry point to the current field of Jesuit scholarship for undergraduate students and more advanced scholars alike. It includes essays by leading scholars of the Jesuits from around the globe and provides an in-depth overview of the key issues in Jesuit historiography. The extent of Jesuit activity around the globe can be a daunting prospect for any researcher, student, or general reader, but there are a number of good narrative histories that can serve as handy reference works. Hughes offers a detailed account of Jesuit activities in North America, including information on individual Jesuit enterprises and political negotiations back in Europe. Volume 1 deals with the early colonial period to 1763; Volume 2 addresses Jesuit expansion from 1763 to 1800; and Volume 3 reproduces documents from Vatican and Jesuit archives. Cushner provides a similarly exhaustive account that focuses on Jesuit activity in Spanish America. See also Alden cited under South America for an extended discussion of the Jesuits in the Portuguese world. For a concise chronological narrative of the history of the Jesuits see Bangert *A History of the Society of Jesus*. Institute of Jesuit Sources, *A comprehensive narrative history of the Society of Jesus from its foundation to the 20th century*. A useful reference work for researchers and students. *The Jesuits in Colonial America*, Originally published in Spanish. *Jesuit Encounters in the New World: Institutum Historicum Societatis Iesu*, *History of the Society of Jesus in North America*: Includes a volume of documents from Vatican and Jesuit

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archives. Cultures, Sciences, and the Arts, â€” Papers presented at a conference held at Boston College in May  
University of Toronto Press, Based on papers presented at an international conference in designed to  
showcase the current state of Jesuit historiography, the resultant essays highlight new and expanding areas of  
research. Papers presented at a conference held at Boston College in June A second volume of essays  
exploring new scholarship on Jesuit contributions to early modern society and culture. Particular emphasis is  
placed on the activities of the society in the 18th century. The Cambridge Companion to the Jesuits.  
Cambridge University Press, Includes extensive source lists and secondary readings for each essay. Suitable  
for undergraduate assignment or as a reference work for researchers. Users without a subscription are not able  
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## Chapter 4 : American Poetry: The Seventeenth and Eighteenth Centuries | Library of America

*Jesuit Latin Poets of the Seventeenth Eighteenth Centuries An Anthology of Neo Latin Poetry This selection of sixty two poems written by various Jesuit poets offers a.*

John Benjamins Publishing Company his electronic file may not be altered in any way. For any other use of this material prior written permission should be obtained from the publishers or through the Copyright Clearance Center for USA: Please contact rights@benjamins.com. After Ignatius de Loyola obtained papal approval in 1540, his Order quickly became an enormous success. In 1564, the Jesuit College was founded in Rome, and by the time Loyola died in 1556, there were 46 Jesuit colleges in Europe, Brazil and India, with some 1,000 members. Alden is well known that the Jesuits came from different European nations and that all served a common goal: *Los jesuitas de habla alemana en las misiones americanas* ed. Iberoamericana, 1997, xxxvii, pp. Yet the question of the geographical origins of the members of the Jesuit order has scarcely been a topic of systematic research. Is it even a legitimate question, given that we know that the Jesuit Order is a priori a supra-national and universalistic enterprise, not limited to a specific linguistic area, nor governed by national boundaries? I shall return to this matter at the end of this article. As we learn from the preface, researchers from 23 academic institutions participated, and of a total number of 28 articles published, only four are by authors who had not taken part in the meeting. For instance, there are Jesuit fathers from Bohemia who had Czech as their native tongue, and even within the German-speaking territories, there were speakers of different varieties and dialects. It is also obvious that the book does not just aim to describe and analyse sources written in German, since many German-speaking Jesuits wrote their works in Latin. One of the central questions raised in the introduction is: How can we differentiate between the German-speaking Jesuits and those who spoke other languages? Do their works reveal different attitudes towards the indigenous people of the Americas? *Biographies; Living in the borderlands* 1. Neumann is the author of a history of the rebellions of the Tarahumares in New Viscaya. It is surprising that an important reference work is not mentioned at all in this paper, the volume edited by Charles W. Miguel Mathes, the author of the second contribution of this section "The Jesuits in the Baja California Peninsula", also describes the missions of the Baja California Peninsula. It contains the biographies of 16 German-speaking fathers out of a total of 58, i. Both are praised by the author for their spiritual life and for their contribution to ethnography. Morales "The Jesuits in the Province of Paraguay during the war from the Treaty of Madrid of 1763 until its annulment of 1801" Its annulment allowed further expansion by the Portuguese and led to the formation of the Empire of Brazil. In sum, most articles of the second thematic section are predominantly descriptive. Some documents have been published earlier but are possibly less known among non-specialists, while others are published for the first time. Only a minority of the articles have a clear conclusion, since there are no specific research goals expressed explicitly at the beginning of the papers. For a newcomer it is not always possible to ascertain to what extent the data presented are new or never previously published. Only rarely do we find a short overview of the results of relevant research of the sort that makes it possible to ascertain just what is the specific contribution of the paper in question to the field. He was a linguist avant la lettre, an architect, and a painter, although his paintings are lost. In addition, the work of Johann Xaver Treyer "The Jesuits in the Province of Paraguay during the war from the Treaty of Madrid of 1763 until its annulment of 1801" is analysed. Schmid was an architect who introduced polyphonic Baroque music to South America and who even built organs. Brumm Roessler "The Jesuits in the Province of Paraguay during the war from the Treaty of Madrid of 1763 until its annulment of 1801", the second by William L. He also reports that he was never able to use his German and that he was actually losing his skills in his native language, as in Latin too. He was able to hear and understand the confessions of the indigenous population in six different languages, and he was even able to speak the language fluently, although he sometimes needed the help of an interpreter. Briesemeister observes that it is not clear whether Mayr knew the *Arte de la lengua mocha, con su vocabulario, y catecismo* Lima. Compuesto por el M. Another work which is almost identical is the anonymous *Arte y vocabulario de la lengua morocosi*. Baegert describes the cultural

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difficulties caused by the different nature of the languages that the missionaries encountered. Baegert describes conjugations, comparative adjectives, etc. Although I have not been able to check the original text of the *Nachrichten*, I have the impression that the grammatical information given by Baegert was probably of limited scope. Among these [Tapuyas] there are many Christians [and] and only to these Tapuyas some good can be done: Translation by Mariani For instance, Peter S. Du Ponceau [and] , working in Washington, D. What superior wisdom, talents and knowledge would they not ascribe to nations whose idioms were formed with so much skill and method! But who cares for the poor American Indians? While historians generally assumed a correlation between civilization and linguistic refinement, the missionaries generally did not. In addition to the benefits that it provides them in their commerce and contracts, it makes them wittier and more prone to learning, and from barbarous people it transforms them into politicians and urban ones. Garcilaso el Inca, *Com.* I am aware that this is a simplification of the facts, and it is in strong disagreement with Mignolo [and] , chap. Joseph von Kurbek [and] . His description of the handling of neologisms among the Abipones is interesting: Nevertheless, it is also obvious and well known that many other missionary grammarians and lexicographers attempted to record the natural and colloquial speech exactly as they perceived it. On the level of semantics, some attention is paid to the flora and fauna and the manners of the Tarahumares, and the article closes with a section concerning the political and scientific context in Europe: Christian Hendel [and] , part I, [and] ; and 3 a grammar written in Latin: Since it is not possible to compare the dictionaries of Stefel and Guadalupe [and] the only copy of the work of the latter is not complete [and] it will be impossible to distinguish between what exactly is from the hand of Stefel and which elements were copied from Guadalupe. If we want to reconstruct the Tarahumara phonology and its different orthographies from the first sources until today, then the most important grammar of the 19th century should not be neglected, so it is surprising that the grammar, of Miguel Tellechea, published in [and] , is not even mentioned. Holos [and] , one of the most important sources of the early explorers in these regions. Pfeferkorn frequently cites the History of the Abipones of Dobrizhoffer, a fact which demonstrates that the author was fairly well acquainted with the progress made by Jesuits in the scientific achievements of that time. Anchieta wrote the first grammar of Tupi in Portuguese and also composed literary works in Castilian, Portuguese, Latin and Tupi. To take another example, Thomas Stephens [and] . Being a Catholic, he left England for Rome, where he completed his novitiate at the Society of Jesus in [and] Stephens learned Hindustani and also mastered Marathi, Konkani and Sanskrit. Again, the same question could be raised: It is also known that the Jesuits studied foreign cultures and even adapted themselves to the manners of the countries they lived in. Francis Xavier arrived in Japan and insisted that followers should respect and understand Japanese culture. Both in Japan and China Jesuits gained the status of Confucian scholar as an introduction to their missionary life, and even became key figures in the Chinese civil service. So much for the nationalities of missionary-linguists. Notwithstanding these methodological complications, Kohut raises some more specific questions in his introduction: Indeed, most articles do not even attempt to address these research questions at all, and this is not surprising. As we have tried to demonstrate, it will often be difficult to distinguish between Jesuits from different nations. Yet there are two important factors that justify why German-speaking Jesuits might be studied separately: Works written in the New World are possibly less influenced by contemporary developments in Europe, and expelled Spanish-, Portuguese- and Italian-speaking Jesuits, who often arrived in Italy, took up their work in a different setting to those who returned to Germany. A comparison between the works of German-speaking Jesuits and others after the expulsion, may, then, possibly reveal some characteristic features of the first group. Although many questions remain unanswered, this book is an impressive contribution to scholarship, since many works written in German or Latin are less known and less studied in the Iberian world than those written in Spanish, Portuguese, or Italian. Without any doubt, this makes the volume an important tool for those working in the fields of colonial history, anthropology, art history, music, etc. In sum, there is still much to be done in this field. Nevertheless, this book has some interesting aspects to offer to those of us working in the field of the history of linguistics. Since the linguistic achievements of the Jesuits were not the central topic of this volume,

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it remains to be hoped that this will be the subject of further study in the near future. Kino and the Cartography of Northwestern New Spain. Historia de Abiponibus, equestri bellicosaque Paraguaina natione [â€]. We cited from the English translation of Alphonse Picard et Fils. Languages and nations in Early America. History of Linguistics Literacy, territoriality and colonization. University of Michigan Press. Compendio gramatical para la inteligencia del idioma tarahumar. Dispuesto por el P.

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## Chapter 5 : Jesuits - Atlantic History - Oxford Bibliographies

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In 1608, King Francois I announced his intention to establish a colony in order to exploit the resources of the area, and justified this colony in religious language and with the idea of bringing new souls to their god. As with other European countries, the French did not acknowledge any validity to aboriginal religions, possible land ownership, and ability to govern themselves. Under the Discovery Doctrine—a legal doctrine stating that Christian monarchs had a right, and possibly an obligation, to rule all non-Christian nations—the French assumed that their religion and government was superior to the religions and governments of the Native Americans. The Company of New France, a joint stock company modeled after the English and Dutch companies trading in the East Indies, was given a royal charter in 1608. In exchange for the trade monopoly, the Company promised to settle 4,000 colonists in New France over the next 15 years. The Company was also to see to the conversion of the natives. One of the first missionary groups to begin working with the Native peoples in New France was the Jesuits. The Jesuits are members of a Catholic male religious order known as the Society of Jesus. The Jesuits arrived in New France in 1634 and began to learn the native languages as a way of carrying their message to the people. The Indians found the Jesuits to be different from the other Europeans they had encountered as they did not seem to want land, furs, or women. They only wanted to live in an Indian household so that they could learn the language. Initially the Jesuits, who were often called Blackrobes, were well-liked because of their quiet manners. However, the Indians considered them to be poorly educated and perhaps somewhat retarded as they had little understanding of the spiritual world. As the Jesuits were learning the Indian languages so that they could begin their spiritual mission, France was making plans to send more colonists and to redeem more souls for the Church. In 1634, three Jesuit priests and three lay brothers arrived in New France. Father Charles Lalemant, former professor of grammar, literature, and mathematics at the Jesuit college in Paris, is placed in charge of the mission. Later historians would call this small group of determined, disciplined, highly trained, and militant members of the Society of Jesus the shock troops for conversion. The French merchant in the colony, however, did not welcome the Jesuits as they feared that converting the Indians would interfere with the fur trade. Two years later, the Compagnie de la Nouvelle France Company of the Associates was organized and sought a royal charter giving it a fifteen-year monopoly on all commerce except for fishing in New France. The charter excluded all religions except for the Catholic Church. The investors in the company acted more out of religious devotion and patriotism than out of a concern for profits. The investors, as well as the King and his ministers, envisioned the creation of a Catholic French society in which the Native people would be molded by French ideals. They did not wish to alter Indian culture any more than was necessary for them to convert to Christianity. In 1639, the Jesuits in New France began publishing an annual report on their missions. In 1642, the Jesuits increased their missionary planning. According to their revised plan, missions were to be opened among the major native groups beginning with the populous and centrally located Hurons. In his report he told how they live with the seasons, how they dressed and behaved, and what they looked like. All of the European powers, however, simply ignored this edict. Unable to cure the Huron of smallpox, the shaman Tonneraouanont lost face among his people in 1649. While the Huron viewed the Jesuits as powerful shamans, many felt that the Blackrobes were responsible for the deaths. From the Huron viewpoint, the Jesuits engaged in incomprehensible rituals which seemed to be causing death among their people. Many Huron leaders called for the execution of the Jesuits as evil shamans. However, the desire to maintain good trading relations with the French was stronger than the desire to kill the Jesuits. In 1641, the Jesuits built Sainte-Marie as a special compound and headquarters for their mission work. The Jesuits appeared to maintain a favorable attitude toward Indian religions. They recognized certain concepts that might be

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comparable between Indian religions and Christianity and used these in converting the Indians. A map of New France is shown above. In 1639, the Jesuit mission at Sainte-Marie was staffed with 30 men, 15 of which were priests. From this headquarters new missionary expeditions were to be sent out. In 1642, the Jesuits established a mission among the Nipissing. All of the sick children whom they baptized recovered, which seemed to show that the Jesuits had great power and their missionary efforts were relatively successful. Two chiefs-Mangouch and Wikassoumint-also converted. The Jesuits decided that Cape Breton was not a productive area for teaching and conversion and the missionaries were sent inland. They hoped to create a New Jerusalem, blessed by God, and composed of citizens destined for heaven. The Jesuits labored diligently among the Indians with the intent of incorporating them into this community. By 1645 there were about practicing Huron Christians. The Jesuits were using a number of different methods to get the Huron to convert. The Jesuits consciously attempted to impress the Hurons with their technological superiority and greater knowledge, including the ability to predict eclipses. There was also a practical side to conversion from the Huron perspective. They had discovered that Christians were treated better than were non-Christians when they traded with the French, and they were also paid higher prices for their furs. By 1646, Christians had become a majority in the Huron village of Ossossane. While the Christians in this village had been free to behave as they wished when they had been a minority, the Jesuits now directed them to forbid non-Christians the right to practice their traditional religion if they wished to remain in the village. By 1647, there were 18 Jesuit priests and 30 of their assistants working among the Huron. The Jesuits reported that thousands had been baptized. In 1649, the Jesuits persuaded a group of Oneida to settle alongside several French families at La Prairie, thus establishing the Indian community of Caughnawaga. She had converted to Catholicism and was influential in persuading others to convert. In Ontario, they established a mission to convert the Ojibwa. He found a number of Christian Indian families who had not seen a missionary for nearly 20 years. He characterized them as being kind, docile, and more nomadic than other tribes. They lived by hunting and gathering wild rice. However, as they were nomadic, it made it difficult to convert them. A chapel honoring Our Lady of Lorette was constructed. In the new community, the Huron continued to live in longhouses and agriculture remained in the hands of the women. The men contributed to the defense of New France by continuing to fight against the Iroquois Confederacy.

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## Chapter 6 : Jesuit Rings from Missouri | Museum of Anthropology

*This selection of sixty-two poems written by various Jesuit poets offers a unique and illuminating look at neo-Latin poetry. Includes original text, translations, notes, and vocabulary.*

The 18th century The Caroline reforms Following the War of the Spanish Succession 1714 , the first Spanish Bourbons set out to put their kingdoms in order and to win the hearts and minds of their subjects. Philip V 1724, 1746 , Luis I , and Ferdinand VI 1759 enacted new tax laws, overhauled domestic and international defense, converted the aristocracy into a service nobility, and enlisted the literati to frame these changes as a return to Castilian tradition. The culmination of their vision was the reign of Charles III 1788 , who pursued fiscal and political changes in Spanish America known as the Caroline reforms and expelled the Jesuits in 1765. The Viceroyalty of New Granada now Colombia , Venezuela, and parts of Ecuador and Peru became an important centre for scientific study and commerce. It had foundered after its initial founding in 1542, was suppressed in 1765, and was reestablished in 1763. Numerous Spanish and other European scientists traveled to New Granada and the other viceroyalties of Spanish America during the first half of the century. There they measured and categorized plants, stones, and animals, led by the Enlightenment impulse to dominate nature through intellectual rather than physical force. Spanish merchants, too, flocked to the viceregal capitals, where they hoped to enrich themselves, marry wealthy Creole women, and become members of the ruling clans. Before and after their expulsion, the Jesuit humanists like 18th-century Italian and Spanish humanists in general looked to Renaissance authorities on rhetoric and poetics. They traced a continuum between the earlier humanists and contemporary authorities on physics and optics. Exiled to northern Italy, some of these Jesuits were among the first Spanish Americans to issue calls for independence. Historiographies In addition to the accounts of Spanish America earlier penned by European explorers, philosophers, and naturalists, important historiographical works were written by Creoles or by Spaniards who had lived most of their lives in one or more of the viceroyalties. Alongside his defense of Creoles in Havana, Arrate laid out economic statistics and policies for Cuba inspired by modern economic theorists. A merchant and provincial magistrate whom the Spanish crown commissioned to escort the Jesuits out of Peru in 1765, he conducted an inspection of the postal system of the viceroyalty in 1767. His satirical account of that tour, *El lazarrillo de ciegos caminantes ? A Guide for Inexperienced Travelers Between Buenos Aires and Lima* , was published under a pseudonym and is perhaps the best-known Latin American work of the 18th century. Its most obvious debt is to Menippean satire , since it parodies elements of the travelogue, almanac, natural history, newspaper, and memoir. The History of Mexico. For his invectives against the Spanish crown and church officials in Santo Domingo, he was harassed and imprisoned. He fled to Spain, where he became a member of the economic society of Madrid. Formed to foment local economies, economic societies in Latin America became heavily involved in pro-independence movements. The introduction manifests his command of Neoclassical rhetoric while it glosses the major jurists of the western European Enlightenment. It was published first in French and then in Spanish. Viscardo claimed that rapacious adventurers had transformed a shining conquest of souls into the shame of the Spanish name and that Spanish rule was tyranny. Viscardo called on Creoles to lift the yoke of tyranny by separating from Spain. Both the Mexican and the Peruvian emboldened actors of the independence movements and created nightmarish visions of Spanish colonial rule that would be repeated by Neoclassicists and Romantics in the republics of Spanish America. Plays Although elites in Spanish America did not embrace Enlightenment ideals until the last years of the 18th century, authors began much earlier to explore the new ways of thinking about nature and to develop new ways of imitating it in fiction and new ways of viewing their societies. The exaggeration of Baroque tendencies marks much of the literature from the first half of the century. This is especially true of the works of those authors who wrote occasional theatre and poetry—that is, dramas and poems that celebrated the arrivals or birthdays of archbishops and viceroys, military victories, and so on. Unlike the historiographers, those agents of revolution and republicanism,

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playwrights throughout the 18th century imagined spectacles of royal power in which hierarchies of estate, caste, and gender were reinforced for literate and illiterate spectators alike. Fernando de Orbea, whose family occupied government positions throughout the Viceroyalty of Peru, wrote one of the few surviving plays from what is today Colombia. In Lima the dramas of Pedro de Peralta Barnuevo ranged from adaptations of French Neoclassical plays to librettos for operas at the viceregal palace. A mathematician, poet, attorney, accountant, and historian, Peralta dazzled European visitors to Lima. Eusebio Vela, a transplanted Spanish actor and playwright, wrote plays that were popular in Mexico City. It was performed in Spain during the 18th century. Poetry Lyrical and spiritual poems have survived, although they are of uneven quality. Both these works are notable for their mystic reflection. The Jesuit Juan Bautista Aguirre wrote spiritual, lyrical, and satirical poetry that was published after his death. Epic poetry was not often attempted in Spanish during the first half of the 18th century. Intellectual achievements interested Peralta more than military feats: The frequent appearance in *Hernandia* of the Italian *scena a forma* of solo vocal composition in which the recitative is followed by arias and several allusions to soft music and song during battles are firmly Rococo and confirm his debts to opera, which had been popular in the viceregal courts of Spanish America since the late 17th century. *Rusticatio mexicana* exalts the animals, plants, and minerals native to New Spain, detailing the agricultural, textile, and mining practices of the region. Satirical poetry was much more common. Miscegenation, smuggling, prostitution, fashion, and feigned nobility are all targeted in the tradition of Rosas de Oquendo and Caviedes. The Andalusian Esteban de Teralla y Landa, who lived in Mexico City before he moved to Lima about 1700, contrasted appearances and realities in a manner reminiscent of Juvenal. Early novels The late 18th century saw the rise of the Latin American novel. In these early novels, one encounters at every turn the Neoclassical conviction that society would be reformed by a combination of informed individual choice and state regulation. Francisco Javier Eugenio de Santa Cruz y Espejo, son of a Quechua father and a Spanish mother, penned satirical novels, treatises on medical and religious matters, and legal papers. His satires circulated widely in manuscript but were not published until the 20th century. Among other things, he worked at establishing immigrant colonies to expand the agricultural sector and reinforce the notion that manual labour was not dishonourable, and he was one of those who aimed at teaching trades and persuading the aristocracy to use trained workers on their lands. In his early 20s Olavide bought a seat on the royal court in Lima. Within a year he faced legal sanctions for his role in the reconstruction efforts that followed the massive earthquake of 1764. He fled to Spain, where he married a wealthy middle-aged widow. His *Paulina*, *Sabina*, and other sentimental novels and short stories were influenced by Samuel Richardson, Voltaire, and Jean-Jacques Rousseau. After several years of working on immigration and economic projects, Olavide was persecuted for his unorthodox religious views and took refuge in France. His acerbic wit and wide-ranging interests are evident in his best-known novels, *El periquillo sarniento* vol. Its successor asks prospective female readers to look in the two mirrors that are its two female principals and to rid themselves of the same vices that they see in the ill-fated *Quijota*. For late 18th-century authors and their crown and church patrons, Neoclassicism represented both the spirit of their age and the destined fate of society under their tutelage.

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## Chapter 7 : 17th Century Jesuits in New France | Native American Netroots

*Jesuit Latin Poets of the Seventeenth and Eighteenth Centuries: An Anthology of Neo-Latin Poetry* by John P. Murphy; Editor-John P. Murphy. *Jesuit Latin Poets of.*

Author and Copyright Marco Ramerini. The Jesuit Missions in South America: English text revision by Geoffrey A. The Jesuits, in the 17th and 18th Centuries, achieved this bold experiment in religious colonisation. They were one of the most singular creations of the Catholic missionary activity. The first settlement had founded in The first missions were founded in Brazil, but due to the continuous raids of the Paulistas, were soon abandoned s. Guided by the Jesuits, the Indios had advanced laws, they founded free public services for the poor, schools, hospitals, established birth control, and suppressed the death penalty. A kind of society based on the principles of the primitive Christianity had been established. The Jesuit mission of Jesus Tavarangue, Paraguay. Indeed, such advanced products as watches, musical instruments, etc. The first typography of the New World had been built in the reducciones. These missions reached their apogee in the first half of 18th century, gathered around about 30 missions, between The Jesuit missions assumed almost full independence, as if they were real nations. The main buildings, like the church, the college, the church yard were concentrated around a wide square. The village was also provided with a house for the widows, a hospital, and several warehouses. In the centre of the square, rose on a tall base, remained a huge cross and the patron Saint statue, for which the mission was named. Trouble started in s, when the King of Spain ceded to Portugal a portion of the territory where the missions were located. The Jesuit Missions ended in , with the expulsion of the Jesuits. During that time, the last missions also emptied and the Indios returned in the forest. The remains of the reducciones, are one of the most interesting chapters of the colonial history, with some of the most remarkable examples of art of the 17th. Author Marco Ramerini The ruins of 8 missions are in Paraguay: The ruins of 7 missions are in Brazil: Sao Joaquin , San Estanislao , Belen

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## Chapter 8 : Spain in Latin America in the 17th Century

*The Jesuits, in the 17th and 18th Centuries, achieved this bold experiment in religious colonisation. The Reducciones encompassed the vast zone of today's Argentina, Paraguay, southern Brazil and Uruguay.*

The Spanish "company" would be translated into Latin as *societas* like in *socius*, a partner or comrade. From this came "Society of Jesus" SJ by which they would be known more widely. Ignatius of Loyola and his followers appropriated the name of Jesus for their new order, provoking resentment by other religious who considered it presumptuous. Both on the Continent and in England, it was denounced as blasphemous; petitions were sent to kings and to civil and ecclesiastical tribunals to have it changed; and even Pope Sixtus V had signed a Brief to do away with it. Pope Paul III gave them a commendation, and permitted them to be ordained priests. These initial steps led to the official founding in They were ordained in Venice by the bishop of Arbe 24 June. They devoted themselves to preaching and charitable work in Italy. Again in , they presented the project to Paul III. After months of dispute, a congregation of cardinals reported favourably upon the Constitution presented, and Paul III confirmed the order through the bull *Regimini militantis ecclesiae* "To the Government of the Church Militant" , on 27 September This is the founding document of the Society of Jesus as an official Catholic religious order. Ignatius was chosen as the first Superior General. First, they founded schools throughout Europe. Jesuit teachers were trained in both classical studies and theology , and their schools reflected this. Second, they sent out missionaries across the globe to evangelize those peoples who had not yet heard the Gospel , founding missions in widely diverse regions such as modern-day Paraguay , Japan , Ontario , and Ethiopia. One of the original seven arrived in India already in The zeal of the Jesuits overcame the movement toward Protestantism in the Polishâ€”Lithuanian Commonwealth and southern Germany. Ignatius wrote the Jesuit Constitutions, adopted in , which created a centralised organization and stressed acceptance of any mission to which the Pope might call them. This phrase is designed to reflect the idea that any work that is not evil can be meritorious for the spiritual life if it is performed with this intention, even things normally considered of little importance. The term "Jesuit" of 15th-century origin, meaning one who used too frequently or appropriated the name of Jesus was first applied to the society in reproach â€” Ignatius and the early Jesuits did recognize, though, that the hierarchical church was in dire need of reform. Some of their greatest struggles were against corruption, venality , and spiritual lassitude within the Catholic Church. Ignatius insisted on a high level of academic preparation for the clergy in contrast to the relatively poor education of much of the clergy of his time. And the Jesuit vow against "ambitioning prelacies" can be seen as an effort to counteract another problem evidenced in the preceding century. One of the main tools the Jesuits have used to bring about this conversion is the Ignatian retreat, called the Spiritual Exercises. During a four-week period of silence, individuals undergo a series of directed meditations on the purpose of life and contemplations on the life of Christ. They meet regularly with a spiritual director who guides their choice of exercises and helps them to develop a more discerning love for Christ. The retreat follows a "Purgative-Illuminative-Unitive" pattern in the tradition of the spirituality of John Cassian and the Desert Fathers. Further, he used it as a means of rebuilding the spiritual life of the church. The Exercises became both the basis for the training of Jesuits and one of the essential ministries of the order: A precursor to liberal education , the Jesuit plan of studies incorporated the Classical teachings of Renaissance humanism into the Scholastic structure of Catholic thought. In addition to the teachings of faith , the Jesuit *Ratio Studiorum* would standardize the study of Latin , Greek , classical literature, poetry, and philosophy as well as non-European languages, sciences, and the arts. Furthermore, Jesuit schools encouraged the study of vernacular literature and rhetoric , and thereby became important centres for the training of lawyers and public officials. The Jesuit schools played an important part in winning back to Catholicism a number of European countries which had for a time been predominantly Protestant, notably Poland and Lithuania. Today, Jesuit colleges and universities are located in over one hundred nations around the world. Under the notion that God

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can be encountered through created things and especially art, they encouraged the use of ceremony and decoration in Catholic ritual and devotion. Perhaps as a result of this appreciation for art, coupled with their spiritual practice of "finding God in all things", many early Jesuits distinguished themselves in the visual and performing arts as well as in music. The theater was a form of expression especially prominent in Jesuit schools. They were an important force in the Counter-Reformation and in the Catholic missions, in part because their relatively loose structure without the requirements of living and celebration of the Liturgy of Hours in common allowed them to be flexible and meet diverse needs arising at the time.

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### Chapter 9 : Christmas in Ritual and Tradition: Part I. The Christian Feast: Chapter III. Christmas Poetry (II)

*The Jesuits prevailed, but later in the century lucrative mines were developed in Sinaloa and Sonora, and the conflict between the Jesuits and secular authorities intensified.*

Eusebio Kino and Jacques Marquette. Spanish Jesuits went to Paraguay in , built settlements which lasted from to for the indigenous people and taught them how to govern and defend themselves against the Spanish slave traders. They also taught agriculture, architecture, metallurgy, farming, music, ranching and printing. This Utopia was suddenly crushed by the influential slave traders who were able to intimidate the Spanish crown into destroying the settlements. King Charles III expelled the Jesuits in when Paraguay boasted of 57 settlements serving , indigenous natives. These Jesuit Settlements were called "a triumph of humanity which seems to expiate the cruelties of the first conquerors" by Voltaire - hardly a friend of the Jesuits. The history of Latin America would have been quite different if this form of settlement had been allowed to develop according to its own momentum, offering democracy a century before democracy came to North America. Ignatius Church in Rome concerning the Jesuit effort to spread the Gospel throughout the whole world Jesuits were called the schoolmasters of Europe during the 16th, 17th and 18th centuries, not only because of their schools but also for their pre-eminence as scholars and the thousands of textbooks they composed. During their first two centuries the Jesuits were involved in an explosion of intellectual activity, and were engaged in over schools. The expulsion of the Jesuits from France Then suddenly these were all lost in This religious Society of 23, men dedicated to the service of the church was disbanded. As if unsure of himself the Pope promulgated the brief of suppression in an unusual manner which caused perplexing canonical difficulties. So when Catherine, Empress of Russia, rejected the brief outright and forbade its promulgation, Jesuits continued to function in Russia. Another occurred earlier in when Pope Sixtus V wanted to exclude Jesus from the official name of the Society. Jesuits immediately complied and offered alternate names but Sixtus died unexpectedly before his wish could be carried out. In the center of Lisbon stands the statue of Pombal who suppressed the Jesuits in Portugal in Although many of the men had died by then, the memory of their educational triumphs had not, and the new Society was flooded with requests to take over new colleges: Since the Society has experienced amazing growth and has since then surpassed the apostolic breadth of the early Society in its educational, intellectual, pastoral and missionary endeavors. As for education, today there is an extensive worldwide network of Jesuit schools educating one and a half million students. There are 90 Jesuit colleges in 27 countries. Here in the United States the 28 Jesuit colleges and universities have over a million living graduates. There are also Jesuit high schools in 55 countries. In these schools the Ignatian system of values has attracted exceptionally competent faculty as well as highly qualified students. They form a Jesuit network, not that they are administered in the same way, but that they pursue the same goals and their success is evident in their graduates, men and women of vast and varied talent. Pierre Teilhard de Chardin, S. People read in Teilhard a message of hope and optimism and his work was perhaps even more influential outside the Catholic Church than within it. Gerard Manley Hopkins, S. There is tablet in the floor of Westminster Abbey commemorating him among the luminaries of English literature. His innovations in meter and rhythm, his abnormally sensitive use of language and the depth and passion of his religious convictions made an immediate impact on the young poets of the s. Significant space in Archivum Historicum bibliographical material is found concerning Bernard Lonergan , John Courtney Murray , and Karl Rahner Lapomarda has compiled a very accurate list of Jesuits who were victims of the Nazi regime Jesuit Victims of the Nazis: Lapomarda, Edwin Mellen Press. This summary is quite inadequate, but it is impossible to do justice to the history of the Jesuits even in a long collection of volumes because of the diversity of the Jesuit apostolate which is spread over the whole globe, interacts with all elements of society and has inserted itself into practically every segment of human history. Bibliography concerning the Jesuits A recent Jesuit triumph and tragedy is represented here: The father and husband of the two women murdered with the six Jesuits by the El

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Salvador military keeps a rose garden in their memory.