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SOURCES AND LITERATURE ON THE HISTORY AND THE ARTISTIC HERITAGE OF THE SOCIETY OF JESUS IN THE TERRITORY OF LATVIA

Considering that the relations of Latvia and Poland have been developing during the centuries long period, and subsequently both: the evidences of the cultural imprints of Polish culture, as well as the materials of research of this heritage are of a remarkable amount, in this will focus upon just a small part of this legacy – the sacral architecture which was created within the framework of the activities of the order of Jesuits.

The followers of this religious movement were active in the territory of Latvia under the auspices of the province of Poland-Lithuania during 1582 to 1820. In its time the working of the Society of Jesus covered the entire territory of Latvia. The Jesuits went to the farthest corners of the country, establishing missions and schools, evangelizing and providing spiritual care to the parishes. Compared to the few local priests, the success of the order in the province was promoted by the ability of its members to be more sensitive and have a deeper grasp of the local peculiarities, as well as by their good Latvian language skills and self-denying ministry. However, in the towns, particularly in the Protestant Rīga, the attitude to this Counter-Reformation force was predominantly negative.

The fate of the artworks created within the range of activities of the Jesuits, as is the case with many cultural monuments in Latvia, is closely linked to the history of political collisions of the region, as well as to the unfavourable economic conditions. They have been subject to the devastation of wars, religious intolerance and other disasters (the most significant losses include the Daugavpils (1737–1747) and Ilūkste (1754–1769) sacred complexes). However, the materials that survive testify that, within the range of the order's activities, outstand-

ing artworks of high quality had been created (for example, the architecture and interior of Skaistkalne Church (1692)), and this legacy certainly deserves extensive research.

Sources and literature on the history of the Society of Jesus in the territory of Latvia

Doubtlessly, an indispensable component for an objective and exhaustive research are the studies of original documents. Still one must admit that in the archives of Latvia there are rather little materials which have remained unpublished and would give some new and relevant information about the history of the Society of Jesus in this territory. At Latvian State History Archive the part of these documents is considerably small and thus is not formed in a separate fund, but these documents are spread among various funds and collections. A special attention deserves the collections number 4038, 2589, 5561 and 6984 where among the materials of various kind one can get also information regarding the Jesuits.

From the archive documents, which would be valuable for the studies of the history of the Jesuits, of particular importance there are church visitation texts. Frequently the Jesuits carried out their mission work in close connection with the local parishes, and so these protocols – from the perspective of contemporaries – can provide with information regarding the activities of the Jesuits in the certain territory. A significant collection of church visitation protocols is stored at the State History Archive of Lithuania¹, and no-

¹ For example, Lietuvos valstybės istorijos archyvas, Vilnius (LVIA), f. 604, ap. 1, b. 2185 (Jelgava Church); LVIA, f. 604, ap. 1, b. 2818, l. 91 (Ilūkstes Church in 1830); LVIA, f. 604, ap. 1, b. 3576 (Jelgava Church in 1838–1839); LVIA, f. 604, ap. 1, b. 4298 (Skaistkalne Church in 1848); LVIA, f. 604, ap. 1, b. 5472 (Skaistkalne Church); LVIA, f. 604, ap. 1, b. 8841 (Ilūkste Church in 1834); LVIA, f. 604, ap. 1, b. 8845 (Ilūkste Church in 1828); LVIA, f. 604, ap. 1, b. 8854, l. 1–9 (Ilūkste Church in 1811); LVIA, f. 604, ap. 1, b. 8872 (Skaistkalne Church in 1842–1846); LVIA, f. 604, ap. 1, b. 8873 (The Churches of the Decanate of Courland in 1828); LVIA, f. 604, ap. 1, b. 9573 (Ilūkste Church in 1891); LVIA, f. 604, ap. 1, b. 9574 (Jelgava Church in 1838); LVIA, f. 604, ap. 1, b. 11 195 (Skaistkalne Church in 1855–1891); LVIA, f. 604, ap. 1, b. 12 774 (Skaistkalne Church in 1847); LVIA, f. 604, ap. 4, b. 4005 (Ilūkste Church in 1855); LVIA, f. 668, ap. 2, b. 285, l. 2–6 (Alsunga Church in 1850); LVIA, f. 668, ap. 2, b. 285, l. 14–22 (Kuldīga Church in 1850); LVIA, f. 668, ap. 2, b. 285, l. 35–41 (Līvberze Church in 1850); LVIA, f. 668, ap. 2, b. 285, l. 49–56 (Jelgava Church in 1850); LVIA, f. 668, ap. 2, b. 285, l. 57–65 (Skaistkalne Church in 1850); LVIA, f. 669, ap. 2, b. 202 (Jelgava Church in 1871–1904); LVIA, f. 669, ap. 2, b. 221, l. 364, 621–623 (Skaistkalne Church in 1820); LVIA, f. 669, ap. 2, b. 222, l. 259–282, 528–531 (Jelgava Church in 1820); LVIA, f. 669, ap. 2, b. 222, l. 509–519 (Līvberze Church in 1820); LVIA, f. 669, ap. 2, b. 222, l. 624–666 (Ilūkste Church in 1820); LVIA, f. 669, ap. 2, b. 222, l. 673–685 (Subate Church in 1820); LVIA, f. 669, ap. 2, b. 285, l. 50–56 (Jelgava Church in 1850); LVIA, f. 669, ap. 2, b. 286, l. 58–66 (Skaistkalne Church in 1850); LVIA, f. 669, ap. 2, b. 286, l. 50–56 (Jelgava Church in 1850); LVIA, f. 669, ap. 2, b. 286, l. 58–66 (Skaistkalne Church in 1850); LVIA, f. 669, ap. 2, b. 287, l. 2–5 (Alsunga Church in 1850); LVIA, f. 669, ap. 2, b. 287, l. 13–21 (Kuldīga Church in 1850); LVIA, f. 669, ap. 2, b. 287, l. 34–40 (Līvberze Church in 1850); LVIA, f. 669, ap. 2, b. 287, l. 48–54 (Jelgava Church in 1850); LVIA, f. 669, ap. 2, b. 287, l. 55–63 (Skaistkalne Church in 1850); LVIA, f. 669, ap. 2, b. 287, l. 56–64 (Skaistkalne Church in 1850); LVIA, f. 669, ap. 2, b. 300, l. 1–6 (Bebrene Church in 1830); LVIA, f. 669, ap. 2, b. 300, l. 7–8 (Dviete Church in 1830); LVIA, f. 669, ap. 2, b. 300, l. 10–13 (Ilūkste Church in 1830); LVIA, f. 669, ap. 2, b. 300, l. 28–30 (Subate Church in 1830); LVIA, f. 669, ap. 2, b. 320, l. 28–35, 36–55, 47a–55 (Ilūkste Church in 1847, 1852 and 1855); LVIA, f. 669, ap. 2, b. 340, l. 2a–27 (Skaistkalne Church in 1845); LVIA, f. 669, ap. 2, b. 340, l. 30–36 (Alsunga Church in 1828); LVIA, f. 669, ap. 3, b. 422 (Jelgava Church in 1850); LVIA, f. 669, ap. 3, b. 424 (Skaistkalne Church in 1848–1852); LVIA, f. 669, ap. 3, b. 430 (Kuldīga Church in 1847–1848); LVIA, f. 669, ap. 3, b. 1995 (Jelgava Church in 1881–1882); LVIA, f. 669, ap. 3, b. 2134 (Skaistkalne Church in 1884); LVIA, f. 669, ap. 3, b. 2338 (Skaistkalne Church in 1889); LVIA, f. 694, ap. 1, b. 338 (Ilūkste Church in 1818–1840); LVIA, f. 694, ap. 1, b. 1029 (Ilūkste Church in 1832); LVIA, f. 696, ap. 2, b. 201, l. 217–221 (Līvberze Church in 1864); LVIA, f. 696, ap. 2, b. 201, l. 222, 262–264 (Laucesa Church in 1864 and 1883); LVIA, f. 696, ap. 2, b. 201, l. 267–269 (Skaistkalne Church in 1885).

ticeable are also document copies from the Central Archive of History of St. Petersburg stored at the Rundāle Palace Museum and the Heritage Documentation Centre of the State Inspection for Heritage Protection.

At the collection number 7363, Latvian State History Archive, there are stored materials which were collected and prepared for the publication in the series of sources of Latvia's history by Dutch Jesuit Jean Chrétien Joseph Kleijntjens. Till today this edition serves as the most complete source of the history of the Jesuits in Latvia. Still there are several materials in that fund which remained unpublished and therefore might be of interest for a specialist. Among them, for example, there are statements of the local clergy about the state of Christian belief of that time and letters on similar issues².

Among unpublished documents of Latvian State History Archive one of the most noticeable is the manuscript by the Prelate of Vilnius Augustyn Lipnicki *Dzieje Kościoła Rzymsko Katolickiego w dawnych Biskupstwach Inflantskich* (History of Roman Catholic Church of the Former Dioceses of Inflanty)³, written in 1874. In this essay there are mentioned many facts which so far were not regarded by historians and therefore the manuscript by Lipnicki can doubtlessly be regarded as a very important source of information. Beside archive materials which directly concern the activities of the Society of Jesus, also valuable are documents which hold the information of noblemen, for the life of missionaries in each particular case was largely dependant of the benevolence of their supporters⁴.

For a researcher seriously concerned with the history of the Society of Jesus and indispensable source is the collection of the documents published by Jean Chrétien Joseph Kleijntjens published during 1940 and 1941 within the series *Latvijas vēstures avoti* (Sources of Latvia's History)⁵. All materials are in their original language – Latin – and each chapter is supplemented by a short introduction in Latvian. In 1925, Eduard Kurtz published the annual statements of the Jesuits (*Litterae annuae*) which comprise the period from 1583 till 1614⁶; which, in their turn, are not included in the edition by Kleijntjens. To a later period – end of the 17th and 18th century – there are related the letters and statements regarding the activities of the Society in Russia, mainly Moscow, and they include also facts interesting for the research of the Latvia's Jesuits. It is the collection of documents published in 1904 *Письма и донесения иезуитов о России конца XVII и начала XVIII века* (Letters and Statements of Jesuits about Russia of the end of 17th and beginning of 18th century)⁷. In 1930 Nikolajs Ķaune codified the statements of the Jesuits

² Latvijas Valsts vēstures arhīvs, Rīga (LVVA), f. 7363, apr. 5., 227. l., 7.–18. lp. (The statement of the Apostolic Nuncio of Warsaw of the 5th of May, 1639).

³ LVVA, 7363. f., 5. apr., 237. l. (*Dzieje Kościoła Rzymsko Katolickiego w dawnych Biskupstwach Inflantskich*, 1874).

⁴ *Genealogia. Tablice*, ed. by W. Dworzaczek, Warszawa, 1959, G. Manteuffel, *Polonisch-Livland*, Rīga 1896; G. Melderis, *Kurzemes bruņniecība: Genealoģiskas tabulas*, LNB RGRN, A 52 N 32.

⁵ Latvijas vēstures avoti jezuitu ordeņa arhīvos, in: *Latvijas vēstures avoti*, sakārt. J. Kleijntjens, Rīga 1940; *Latvijas vēstures avoti jezuitu ordeņa arhīvos*, [in:] *Latvijas vēstures avoti*, sakārt. J. Kleijntjens, Rīga 1941, p. 3. sēj. – 2. d.

⁶ E. Kurtz, *Die Jahresberichte der Gesellschaft Jesu in Riga und Dorpat 1583–1614*, Rīga 1925.

⁷ *Письма и донесения иезуитов о России конца XVII и начала XVIII века*, Санктпетербург 1904.

which mainly concern the religious life in the territory of Latvia in the end of 16th and beginning of 17th centuries⁸.

Of a slightly different kind, however not of a less importance there is the essay written by Jesuit Antonio Possevino *Livonia commentarius* (Commentaries of Livonia) which together with two other works – *Moscavia* (Moscavia) and *Missio Moscovitica* (The Moscavia Mission) was republished in Russian in 1983⁹. After the diplomatic mission in Moscow Possevino stayed some time in Livonia and thus could give an exhaustive description of the religious life of the time, writing his observations from the perspective of restoration of Catholicism.

In 2003 in Krakow the efforts of Andrzej Paweł Bieś, Ludwik Grzebień and Marek Ingolt resulted in the extensive index of the Jesuit archive materials stored in the archives of Rome *Polonica w Archiwum Rzymskim Towarzystwa Jezusowego* (Documents of Poland at the Roan Archives of the Society of Jesus)¹⁰. The second volume of this edition is dedicated to the Province of Lithuania, and here is also included the information regarding the mission work of the Jesuits in the territory of Latvia. Still, carefully examining this issue, one must conclude that the most significant documents are already published by Kleijntjens. Among the published documents noteworthy is also *Akta wizytacji generalnej diecezji Inflanckiej i Kurlandzkiej czyli Piltyńskiej z 1761 roku* (Acts of the General Church Visitation of the dioceses of Inflanty and Courland pr Pilten in the year of 1761)¹¹ issued in 1998 and particularly significant by its large part of commentaries.

The activity of the Society of Jesus in the territory of Latvia can not be viewed separately from the overall history of the region. One of the sources which brightly reflects the life of the Jesuits in the neighboring territories is the collection of documents in five volumes *Витебская старина* (Ancient Days of Vitebsk)¹², where the information regarding Jesuits and their possible connections with the territory of Latvia can be found in the first and the fifth volumes. Also the edition *Полное собрание законов Российской империи с 1649г.* (Complete Collection of the Laws of the Russian Empire since 1649)¹³ provides with the opportunity to get some additional facts on the theme.

In addition to the published and still unpublished archive materials the group of sources of special importance is the researches of historians. This group includes works by both Church historians and political researchers, which help to view the problem within a broader context. As one of the most ancient should be mentioned the fundamental issue by Stanisław Załęski *Jezuici w Polsce* (Jesuits in Poland)¹⁴, published in 1905, where

⁸ N. Ķaune, *Jezuītu ziņas par ticības stāvokli un latviešiem 16. gs. b. un 17. gs. s.*, „Brīvā Zeme. Ilustrētais pielikums” 21 (1930), p. 165–167; Nr. 22, p. 170–171.

⁹ A. Посевино, *Исторические сочинения о России XVI в.*, Москва 1983.

¹⁰ A. P. Bieś, L. Grzebień, M. Ingolt, *Polonica w Archiwum Rzymskim Towarzystwa Jezusowego*, t. 2, Kraków 2003.

¹¹ *Akta wizytacji generalnej diecezji Inflanckiej i Kurlandzkiej czyli Piltyńskiej z 1761 roku*, ed. by S. Litak, Toruń 1998.

¹² *Витебская старина*, сост. А. Сапунов, Т. 5, Витебск 1883–1888.

¹³ *Полное собрание законов Российской империи с 1649 г.*, Москва 1930.

¹⁴ S. Załęski, *Jezuici w Polsce*, t. 4, Kraków 1905.

in the 4th volume there can be found a minute account of the Jesuit missionaries in Latvia. Until the publication by Jean Chrétien Joseph Kleijntjens, this was the most significant source and until today is deservedly respected by the researchers, for example, Gustaw von Manteuffel, who has also given a serious contribution to the studies of Latvia's history¹⁵ as well as the researchers of the next generations like Nikolajs Ķaune. In 1932 at the Latvian University there was defended his dissertation *Jezuītu darbība Vidzemē, Kurzemē un Latgalē* (Activity of the Jesuits in Vidzeme, Kurzeme and Latgale)¹⁶. To the investigation of the Jesuit history there had turned also Valdis Trufanovs. In 1997 he wrote his Master thesis *Деятельность Общества Иисуса на территории Латвии в конце XVI–начале XIX вв.* (Activity of the Society of Jesus in the Territory of Latvia during the end of 16th – beginning of 19th century)¹⁷ which is a serious, objective research based on the archive studies and thus deservedly can be placed next to the investigation of Ķaune. Both Ķaune¹⁸ and Trufanovs¹⁹ continued to expand their interest about the subject also later and issued publications where several aspects of the Jesuit activities are examined separately.

In 1973 there was published a paper by Vladimir Doroshenko²⁰ where, basing upon the published materials of Kleijntjens, the author has focused his attention to the economic activities of the Jesuits in Riga. Far much more versatile are the publications by the Jesuit Saņislavs Kučinskis²¹.

Additional references regarding the political, religious and cultural background of time can be found, for example in the publications by historian Ludvigs Adamovičs, particularly his research of the history of Christian Church in the territory of Latvia²², as well as Edgars Dunsdorfs and Arnolds Spekke who had given a significant contribution in the research of political history of Latvia²³. An extensive research concerning the history of

¹⁵ G. Manteuffel, *Księstwo Inflanckie XVIII–XIX stulecia*, Kraków 1897; idem, *Z dziejów Kościoła w Inflantach i Kurlandyi*, Warszawa 1905.

¹⁶ N. Ķaune, *Jezuītu darbība Vidzemē, Kurzemē un Latgalē. Latvijas Universitātes Filoloģijas un filozofijas fakultātes Vēstures nodaļas studenta kandidāta darbs*, Rīga 1932 (Manuscript at The Latvian University).

¹⁷ В. Труфанов, *Деятельность Общества Иисуса на территории Латвии в конце XVI– начале XIX вв. Латвийс Universitātes Vēstures un filosofijas fakultātes studenta maģistra darbs*, Rīga 1997. (Manuscript at The Latvian University).

¹⁸ N. Ķaune, *Garīgās dzīves veidošana Latgalē*, „Izglītības Ministrijas Mēnešraksts” 1(1934), 1–11, eadem, *Leišu un poļu laikmets Livonijā*, Rīga 1936; Eadem, *Vecā Jelgava*, Rīga 1939.

¹⁹ V. Trufanovs, *Jēzus biedrības darbība izglītības veicināšanā Latvijas teritorijā (16. gs. beigās–19. gs. sākumā)*, „Latvijas Arhīvi” 24 (2000), p. 36.

²⁰ В. Дорошенко, *Звиза и рынок: Хозяйство Рижской иезуитской коллегии на рубеже XVI и XVII вв.*, Рига 1973.

²¹ S. Kučinskis, *Nikolajs Poplavskis*, [in:] *Dzimtenes Kalendārs 1975 gadam*, Vesterosa 1974, p. 45–77.; S. Kučinskis, *Ilūkstes draudzes zemnieka dēls*, [in:], sast. K. Vilnis, Vesterosa 1980, p. 67–112; Idem, *Latvijas zemju katoļu draudžu attīstība un kultūra pēc reformācijas*, in: *Dzimtenes kalendārs 1982. Gadam*, Vesterosa 1981, p. 57–177; idem, *Viļņas Karaliskās akadēmijas profesors, brīvo mākslu, filozofijas un teoloģijas doktors Juris Špunģiānskis latviešu jezuīts?*, [in:] *Dzimtenes kalendārs 1985. gadam*, Vesterosa 1984, p. 59–117; idem, *Tēvs Jāzeps Pudāns S. J. jezuītu atjaunotnes Latvijā ierosinātājs*, „Katoļu Dzeive” 7 (1991), 34.

²² L. Adamovičs, *Dzimtenes Baznīcas vēsture*, Rīga 1927.

²³ E. Dunsdorfs, A. Spekke, *Latvijas vēsture: 1500–1600*, Stokholma 1964; E. Dunsdorfs, *Latvijas vēsture: 1600–1710*; Upsala 1961; A. Spekke, *Ķēniņa Stefana Batorija ienākšana Rīgā un ciņas par Doma baznīcu*, Rīga 1932.

Catholic Church, in his turn, in his time had made Cardinal Julians Vaivods²⁴, and his publication embraces the facts of the overall historic course as well as detailed information about the activities of the spiritual orders and the building of church edifices.

Among the editions containing information about the history of the Society in Latvia, we should certainly mention also *Encyclopaedia wiedzy o Jezuitach na ziemiach Polski i Litwy 1564–1995* (Encyclopaedia of the Jesuits in the Polish and Lithuanian Lands 1564–1995)²⁵.

Research traditions of the Jesuit artistic heritage in Latvia and sources

In 1887, Wilhelm Neumann, the Baltic German architect, art historian and author of the first book on Latvian and Estonian architecture and art history, wrote brief descriptions of two objects – the Ilūkste and Daugavpils churches²⁶. When his work was published, it was still possible to view and study both churches *in situ*.

In the 20th century, exhaustive studies on the two buildings were conducted by Polish architecture historians Jerzy Paszenda (1978), who reconstructed the building history and the outlines of the first edifice of Ilūkste Church²⁷ and Kazimierz Głowacki, who in 1986 published the recent conclusions of research on Daugavpils Church²⁸.

Latvian authors have focused their attention on Skaistkalne Church on several occasions. In 1983 Imants Lancmanis described this church in his article “Skaistkalnes baroks” (Baroque of Skaistkalne)²⁹, where he emphasised its invaluable role in the context of the history of Latvia’s architecture. Twelve years later, the book “Skaistkalnes baznīca” (Skaistkalne Church)³⁰ by art historian Dainis Bruģis was published. The research provided information on the preconditions of the church’s construction, the history of its building process, several issues in its architecture and interior design as well as the objects of fine and applied art.

The contribution of the Jesuits, alongside other objects of architecture, sculpture and painting, was reviewed by Boriss Vipers in his book *Latvijas māksla baroka laikmetā* (Latvian Art during the Age of Baroque; 1937)³¹. The attempts of this art historian to support his conclusions by general categories of style and analysis of specific artworks, as well as to consider Latvian examples (including the developments suggested by the Jesuits) within the

²⁴ J. Vaivods, *Katoļu Baznīcas vēsture Latvijā: Kristīgās Baznīcas vēsture senajā Livonijā. Latvijas rekatolizācija*, Rīga 1994; J. Vaivods, *Katoļu Baznīcas vēsture Latvijā: Baznīcas vēsture Kurzemē XIX un XX gadsimtos*, Rīga 1994; J. Vaivods, *Katoļu Baznīcas vēsture Latvijā: Katoļu Baznīca caru valstī Krievijā. Baznīcas vēsture Vidzemē XVIII–XX gadsimtos*, Rīga 1994.

²⁵ *Encyklopedia wiedzy o Jezuitach na ziemiach Polski i Litwy 1564–1995*, ed. by L. Grzebień, Krakow 1996.

²⁶ W. Neumann, *Grundriss einer Geschichte der bildenden Künste und des Kunstgewerbes in Liv-, Est- und Kurland vom Ende des 12. bis zum Ausgang des 18. Jahrhunderts*, Reval 1887.

²⁷ J. Paszenda, *Kościół Jezuitów w Ilłukście*, „Biuletyn Historii Sztuki” 40 (1978), 3, p. 286–300.

²⁸ K. Głowacki, *Kościół jezuicki w Dźwińsku – zapomniane dzieło F. B. Rastrellego*, „Kwartalnik Architektury i Urbanistyki” 31 (1986), 2, p. 127–149.

²⁹ I. Lancmanis, *Skaistkalnes baroks*, „Komunisma Ceļš (Bauska)” 1983, 26. febr.

³⁰ D. Bruģis, *Skaistkalnes baznīca*, Bauska 1995.

³¹ B. Vipers, *Latvijas māksla baroka laikmetā*, Rīga 1937.

broader context of European art are noteworthy. Architecture historian Artūrs Krūmiņš showed a similar openness to dialogue with foreign ideas in his 1939 dissertation *Latgales koka baznīcu celtniecība Romas katoļu draudzēs 18. gadsimtā* (Construction of Latgale Wooden Churches in Roman Catholic Parishes in the 18th Century)³². The work, published in 2003, is an irreplaceable source of information. His dissertation contains the recently discovered information and literature of his time; the summary information on the history of Latgale wooden churches and their architectural peculiarities is supplemented by information on their builders, including the spiritual orders, as well as photographic evidence by the author. Krūmiņš developed a systematised overview of plans and construction types of wooden churches. His contribution is particularly important in attempts to trace the influence of the Society of Jesus on the development of Latvia's architecture.

Information on the Jesuit heritage can also be found in literature on other kinds of art. Rūta Kaminska's research on the art of Latgale has resulted in in-depth conclusions, well-grounded judgments and publications on various aspects (for example, sculpture and painting)³³ of the regional examples. Since the density of Catholic orders is the highest in Latgale, it is clear that in documents on 18th century art, the contribution of Jesuits is also mentioned. In publications by Rūta Kaminska, the contribution of the order has been emphasised and analysed in relation to other Catholic groups (the official Church, the Dominicans, Bernadines and Lazarites) and other Christian denominations (including the Uniates and Orthodox diasporas). Consequently, the heritage of the Jesuits is seen both in the context of the regional art, allowing to see influences, relations and borrowings, as well as in the light of European inspirations. Her most extensive work is "18. gadsimta glezniecība Latgalē" (Painting in Latgale in the 18th Century; 1994)³⁴, in which the author analyses the examples preserved until the present and all the available groups of sources, systematises this heritage and views it in the context of the age. The attempts of the author to gather the names of artists are particularly important because professional development of these persons is related to the ideas, which had been brought into the cultural environment of Latgale, thus synchronizing the process of the region with those in Europe. The contribution of the local craftsmanship is also a considerable factor, emphasised and analysed by the author as she reviews the characteristics of styles and highlights the autonomous "timeless" character of these artworks. The book also emphasises the decisive and important role of both the creators of the artworks and their clients – monasteries and magnates.

The contribution of the Jesuits to painting is also discussed by art historian Dace Babre in her bachelor's thesis (1995) on the painting of the Latvian Catholic spiritual orders³⁵.

³² A. Krūmiņš, *Latgales koka baznīcas Romas katoļu draudzēs 18. Gadsimtā*, Rīga 2003.

³³ R. Kaminska, *Altāri 18. gs. Latgales baznīcās: Retablu pamattipi*, „Letonica” 1 (1998), p. 20-61; eadem, *18. gadsimta stucco tēlniecība Latgales baznīcās*, „Studija” 3/4(1998), p. 56-63; eadem, *Stucco Sculptures in 18th Century Church Interiors in Latgale*, „Dailē”, Vilnius 2001, p. 225–244.

³⁴ R. Kaminska, *18. gadsimta glezniecība Latgalē*, Rīga 1994.

³⁵ D. Babre, *Katoļu baznīcas svētie Latvijas mākslā: Leksikons. Maģistra darbs Latvijas Mākslas akadēmijā*, Rīga 1999 (Manuscript at The Latvian Academy of Arts).

Elita Grosmane in her book *Kurzemes baroka tēlniecība* (Baroque Sculpture in Kurzeme; 2002)³⁶ includes a chapter in which, for the first time, the heritage of the order in sculpture is discussed. It helps to discover interrelations and emphases in the mosaic-like picture of Jesuit art in Kurzeme. It is important to note that, although the author emphasises the heritage of the Jesuits against the background of the rest of art in the Duchy of Courland and Semigallia as being peculiar, courageous and full of novelty, she also points out the relations with the local environment. For example, she has examined the contribution of the master of the Subate circle who received commissions from both Lutherans and Catholics.

In the discussion of the artistic heritage of the order, alongside a review of publications that analyse separate objects or kinds of art, it is also valuable to use publications where authors solve some separate problems in depth. Among them, for example, is iconography. A publication completely devoted to the issues of Catholic iconography is Rūta Kaminška's *Dievmātes tēls Latgales glezniecībā* (The Image of the Mother of God in the Painting of Latgale; 1993)³⁷. In this article the author mentions the main iconographical types of the Mother of God. Dace Babre's contribution to the research in this area is her lexicon *Katoļu Baznīcas svētie Latvijas mākslā* (The Saints of the Catholic Church in Latvian Art)³⁸, compiled in 1999. Andris Priede enriched our knowledge with his thesis *Dievmātes ikonogrāfiskais tēls Kurzemes (un senās Rīgas) tēlniecībā* (The Iconographical Image of the Mother of God in the Sculpture of Kurzeme (And Ancient Rīga); 1990)³⁹.

Polish art historian Andrzej Baranowski has focused on several aspects of Jesuit art. He has attempted to evaluate the role of benefactors of art in the implementation of several Jesuit architectural projects in the 17th and 18th century⁴⁰ and to provide a comparative analysis of Latvian architectural objects within the broader context of South-Eastern Europe⁴¹. Catholic art in Kurzeme, including the contribution of the Jesuits, has been discussed by Ojārs Spārītis in an article where he has reviewed the historical situation in which the existence of this phenomenon was possible, and focused on separate artworks⁴². The author of this paper has conducted typological analysis of two-tower brick churches built by Jesuits in the Southern Latvia⁴³.

³⁶ E. Grosmane, *Kurzemes baroka tēlniecība*, Rīga 2002.

³⁷ R. Kaminska, *Dievmātes tēls Latgales glezniecībā*, „Latvju Māksl” 19 (1993), p. 1944-1953.

³⁸ D. Babre, *Katoļu baznīcas svētie Latvijas mākslā: Leksikons. Maģistra darbs Latvijas Mākslas akadēmijā*, Rīga, 1999 (Manuscript at The Latvian Academy of Arts).

³⁹ A. Priede, *Dievmātes ikonogrāfiskais tēls Kurzemes (un senās Rīgas) tēlniecībā. Diplomdarbs Latvijas Mākslas akadēmijā*, Rīga 1990 (Manuscript at The Latvian Academy of Arts).

⁴⁰ A. Baranowski, *Rola zakonów w rozwoju oblicza miast i regionów dawnego Wielkiego Księstwa Litewskiego*, „Studia Historiae Artium” 5 (1992), p. 81-94.

⁴¹ A. Baranowski, *Fundacje i fundatorzy architektury sakralnej w Inflantach XVII i XVIII w.*, „Kwartalnik Architektury i Urbanistyki” 39 (1994), 1, p. 3-15.

⁴² O. Spārītis, *Katoļu kultūras tradīcijas Kurzemes hercogistes teritorijā*, „Katoļu Dzeive” 9 (1989), p. 37-41.

⁴³ K. Ogle, *Jezuītu divtorņu mūra baznīcu tipoloģija Dienvidlatvijas teritorijā*, „Mākslas Vēsture un Teorija” 4 (2005), p. 5-20.

Considering the fact that the Jesuits were active in the territory of Latvia within the province of Poland-Lithuania, the contributions of Polish, Lithuanian and Belarusian researchers to this field should also be considered. Their publications help to put Latvian artworks in a broader context as well as to find their descriptions and names of their creators, for example, in publications by Zbigniew Hornung⁴⁴, Dalia Klajumienė⁴⁵, Jerzy Paszenda⁴⁶ and others.

An integrated examination of the contribution of the Society of Jesus to the heritage of Latvia's architecture and art was written in 2008 by Kristīne Ogle *Societas Jesu ieguldījums Latvijas arhitektūras un mākslas mantojumā* (Contribution of *Societas Jesu* to the Heritage of Architecture and Art of Latvia)⁴⁷.

Alongside the information which can be obtained studying artworks *in situ* and literature, important collections of visual materials are available at the Heritage Documentation Centre of the State Inspection for Heritage Protection, Museum of Latvia's History, Archive of Rīga Metropoly Curia, Museum of Rīga History and Navigation, Rundāle Palace Museum, Museum of Jelgava History and Art and Ilūkste Museum of Local History Studies.

The preserved objects, archive materials and the research by both local and foreign colleagues into these monuments provide sufficient basis and motivation for further studies. For example, the ideas of Kazimierz Głowacki on the authorship of Daugavpils Church are exciting. Also other monuments of architecture are in need of in-depth study in this direction. It is possible that archives outside Latvia hold valuable references, which could inspire further research and bring new results in the future. Both written information and visual materials, especially the plans of Jesuit buildings, which are certainly worth continually searching for, could become an invaluable source in the research of the history of Latvian architecture.

Thus it is possible that new discoveries and conclusions from studies of Jesuit monuments will come from further research of regional cultural ties. In summary it may be said that heritage of the Society of Jesus in architecture is a specific and important part of the general picture of Latvia's art history, which has produced some exceptional and unique features as well as provided examples, which were later frequently imitated. The contribution of Jesuits has considerably enriched Latvia's cultural environment and was able to synchronise the artistic expression in this territory with developments in European culture. Today it provides the art historian with rich research material and extensive opportunities for future research.

⁴⁴ Z. Hornung, *Problem rokoka w architekturze sakralnej XVIII wieku*, Wrocław 1972.

⁴⁵ D. Klajumienė, *XVIII a. sienu tapyba Lietuvos bažnyčių architektūroje*, Vilnius 2004.

⁴⁶ J. Paszenda, *Budowle Jezuickie w Polsce XVI–XVIII w.*, t. I, Kraków 1999; t. 2, Kraków 2000.

⁴⁷ K. Ogle, *Societas Jesu ieguldījums Latvijas arhitektūras un mākslas mantojumā*, Rīga 2008.

