Liam Chambers and Thomas O'Connor, ed.

Forming Catholic Communities: Irish, Scots and English College Networks in Europe, 1568–1918. Catholic Christendom, 1300–1700. Leiden: Brill, 2017. Pp. 331. Hb, \$160.

This collection of essays is a welcome addition to the ongoing work of Liam Chambers and Thomas O'Connor on the national colleges, already begun in their co-edited *College Communities Abroad: Education, Migration and Catholicism in Early Modern Europe* (Manchester UP, 2017). Their introduction explains the need for a comparative study of the Irish, English, and Scots diasporas, while admitting the relative lack of interaction across national lines. Each group experienced difficulties with the Protestant state that necessitated their seeking education abroad for priests and laity alike. Migrant secular priests and members of the religious orders (including Jesuits, Franciscans, Capuchins, and Benedictines) competed for patronage to found centers for education in such places as St Omer, Leuven, Rome, Santiago de Compostela, and Paris, to name just a few of the over fifty colleges established, and those that figure most prominently in this volume. The colleges trained clergy to send to the missions back home and produced propaganda that helped ensure their patrons' continued financial support.

The book is divided into five parts focusing respectively on the topics of patronage, schooling, finance, print culture, and the nineteenth-century afterlives of the Paris colleges. Of most interest for students of Jesuit history are the two chapters on the Irish College in Rome by Matteo Binasco (postdoctoral fellow at Notre Dame Global Gateway in Rome) and Christopher Korten (assistant professor of history at Adam Mickiewicz University, Poznań, Poland) and the chapter on the English College at St Omer by Janet Graffius (Curator of Collections at Stonyhurst College, England) and on the Irish College of Santiago de Compostela by Ciaran O'Scea (author of *Surviving Kinsale: Irish Emigration and Identity Formation in Early Modern Spain, 1601–40* [Manchester UP, 2015]). O'Scea's article is one of the most comprehensive in the volume, as it contains a fully developed understanding of the Irish exile experience in Spain.

Janet Graffius bases her account of daily life at the English Jesuit College of St Omer upon a copy of the College Book of St Omer written by Fr. Gilles Schondonch, the third rector who served from 1601–17, and preserved in the Stonyhurst archives. More than any other article in this volume, Graffius's essay tells a vivid and memorable story of the exiles that allows the reader to understand how the college embodied the artistic and intellectual variety of the Jesuit educational program and the particular mission to reconvert England. Among the benefits of their Jesuit education was the students' training in

music, including church choir, Gregorian chant, and instrumental music, and their writing and performing of dramas. Even Sir George Chaworth, English ambassador to the court of the Infanta, remarked that the college of Jesuits was the best ordered in the world.

An at times less well ordered Jesuit house could be found in the Irish College in Rome. Binasco and Korten's essays examine the financial records of the college to explore the conflicts between the Irish and their Roman hosts. Binasco shows (contrary to the somewhat misleading impression given by this volume's introduction) that originally the Irish were not necessarily such poor financial managers. He concludes: "the administration of the Irish rectors was characterized by a sense of prudence which recognized the limited nature of the seminary's resources" (177). Although the college was plunged into financial difficulties when its patron Ludovico Ludovisi's will left it under the care of the Jesuits rather than its founders the Franciscans, such early Irish Jesuit rectors as William Malone showed financial foresight in buying a new residence closer to the Collegio Romano. Binasco's original research into the records of the Pontifical Irish College documents that it was the Italian rectors Giovanni Rusco, Gianbattista Bargiacchi, and Petronio Ferri who failed to repay the minimal interest on the loan Malone had taken out to buy the new house and thus allowed the debt of the institution to spiral out of control. Indeed, the Irish students complained about these rectors to Prince Ludovisi. Other problems arose, including the selection of students ill suited to the religious life, including James Quirke who was dismissed and ended his life selling chestnuts on the streets of Rome.

Continuing to follow the money at the Irish College in Rome into the eighteenth century, Korten returns to the much studied visitation by the Cardinal Protector Marefoschi that precipitated the ousting of the Jesuits from the college, an event which was part of a larger plot that ultimately led to the dissolution of the order. What is new in Korten's work is the evidence that both Luigi Cuccagni, who proposed the dissolution of the Irish, Scots, and English Colleges was as financially incompetent as the Irish Jesuit rectors he criticized.

The section on print culture is also full of interesting observations, containing well-researched essays by Marc Caball (senior lecturer in the School of History & Archives at University College Dublin) and Ana Sáez Hidalgo (associate professor at University of Valladolid). Caball demonstrates a nuanced understanding of both Roman Catholic and Irish Protestant contexts in regard to the use of the Irish language for proselytization. He focuses on the Irish Franciscan community at Louvain who established the first press for printing in Irish by Catholics. Sáez Hidalgo presents a fascinating picture of the polemics in English recusant printed propaganda written for a Spanish audience, but

strangely makes little mention of its emergence from Jesuit institutions such as the college of St Omer, or the Jesuit identity of many of the controversialists. She seems surprised that the authors of these texts regularly referred to Protestants as Lutherans when this was not unusual in Spanish early modern texts. Sensitivity to correct terminology was not the hallmark of religious debate on either the Catholic or the Protestant side in early modern Europe.

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