Such caveats notwithstanding, Vollrath has provided us with a book that anyone interested in seventeenth-century Jesuit science would be well-advised to read.

Sheila J. Rabin

Saint Peter's University, Emerita

rabinhist@nyc.rr.com

DOI:10.1163/22141332-00603006-15

Matteo Binasco, ed, with a foreword by Kathleen Sprows Cummings

Roman Sources for the History of American Catholicism. Notre Dame, IN: University of Notre Dame Press, 2018. Pp. xxi + 196. Hb, \$75.00.

This is a generous and useful work of scholarship. By compiling an extensive list of Roman sources for the study of American Catholicism, Matteo Binasco makes possible a new generation of richly transatlantic research. His meticulous and practical descriptions of archives will be treasured by everyone seeking to understand the history of the Roman Catholic Church in the United States.

Binasco credits Kathleen Sprows Cummings as a driving force of the book, and her cogent foreword sets forth the surprising reason it was needed: historians' turn toward social history in the 1960s and '70s, along with their increased emphasis on what was distinctive in American Catholicism, caused the faith's European roots to fade from scholarly view. Although this approach bore fruit in, for example, explorations of lay Catholic experiences, it could not fully capture Catholicism's nature. Nor did an exceptionalist lens accord with the Atlantic World and global history paradigms adopted in recent years by historians studying other aspects of American history. Thus, Binasco's work offers scholars the ability not only to analyze American Catholicism more thoroughly, but also to integrate those examinations with other vibrant subfields in the discipline. As Cummings astutely notes, to take advantage of Binasco's gift, scholars will have to bring along their own linguistic tools: the majority of archives reward scholars able to work with texts in ecclesiastical Latin and Italian.

Luca Codignola and Matteo Sanfilippo, significant figures in the study of American Catholicism, helped to guide Binasco through his exploration of the archives and in an introduction to the volume, they orient the reader as well. They explain that the guide is meant primarily for historians exploring the years 1763 through 1939, a brace of dates that reflects the complicated ways in which American history and Catholic history intersect. 1763 marks the ceding

of French Canadian holdings to Britain, a crucial event in the lives of many North American Catholics, and, given the intermingling of ecclesiastical jurisdictions and archives that continued well past independence, more meaningful to church historians than 1776. 1939 marks the death of Pius XI; documents dated after that year are for the most part not open for viewing in Vatican archives. Codignola and Sanfilippo also offer a brief history of Catholicism in the United States and an account of earlier guides to relevant Roman archives, including Carl Russell Fish's early twentieth-century volume and the eleven-volume calendar of the Archives of the Sacred Congregation of the Propagation of the Faith produced by Anton Debec and Giovanna Piscini. [Codignola's own *Calendar of Documents Relating to North America (Canada and the United States) in the Archives of the Sacred Congregation "de Propaganda Fide" in Rome, 1622–1846*, rev. ed., 6 vols. (Ottawa: Library and archives of Canada and the Research Centre for Religious History in Canada of Saint Paul University, 2012) = and *Guide to Documents Relating to French and British North America in the archives of the Sacred Congregation "de Propaganda Fide" in Rome, 1622–1799* (Ottawa: National Archives of Canada, 1991) are also indispensable.] This new work, the authors explain, describes holdings and procedures at fifty-nine Roman repositories, significantly extending what the earlier guides offer.

The volume's account of Roman repositories is divided into six parts: "Archives of the Holy See," "Archives of Religious Orders," "Archives of Religious Colleges," "Other Civil and Religious Archives," "Libraries," and "Sources for the History of Italian Immigration to the United States." A concluding bibliography lists "other guides to Roman archives, inventories of key collections in Rome, descriptions of archives and libraries in and beyond Rome, and published documentary sources for US Catholic history" (177). Each section offers an overview of repositories, a select bibliography for each, and a sense of how comprehensive the volume's treatment of the repository is; the section on religious orders, for example, selects a limited number of archives from amidst the many pertaining to orders who established general houses in Rome beginning early in the twentieth century.

Binasco's description of the Holy See archives is ambitious and detailed, an invaluable aid to researchers who would almost surely otherwise overlook entire collections; in this section, Binasco also describes documents from the post-1939 period that are open to researchers. Had the volume consisted entirely of the section on Holy See archives, it would have been invaluable. But each of the other sections offers its own significant rewards, from a description of correspondence between Giuseppe Garibaldi and figures such as Abraham Lincoln in the Archives of the Museo Centrale del Risorgimento (147), to an account of the "Hudal-Papers" section of the Archives of the Pontifical Institute

of Santa Maria dell'Anima, where can be found the correspondence of a rector "influential in the development of a migratory network meant to assist former Nazis" (132).

Binasco's detailed description of the Roman Archives of the Society of Jesus (ARSI) will be of particular interest to readers of this journal. He explains the divisions and subdivisions of the vast archive, as well as offering website addresses at which researchers can find inventories and other research instruments. Counseling scholars to consult as well the archive's library of 100,000 volumes, Binasco concludes the section with good counsel about material on Jesuits to be found in other Roman repositories.

Binasco explains that Jesuit materials are dispersed due in part to the effects of geopolitical events; other repository descriptions also bear testament to the interplay of religion with nationalism, imperialism, and war. Binasco's description of the history of the Archives of the Irish Franciscan College of Saint Isidore, for example, describes the archive's creation in the seventeenth century, the transfer of "a considerable part of the archives" to Paris during the second French occupation of Rome, the loss of some materials when the collection was returned to Rome in 1817, and finally documents' more recent travels to the British Embassy and University College, Dublin (130). Researchers cannot not know quite what they'll find should they visit archives such as this one or the ARSI, but they'll have a meaningful sense of the history that has created them, and therefore a hope of understanding what might be missing and where else to look for related materials.

In addition to condensed histories, Binasco offers the kind of practical details whose lack might doom a research trip or even a project: archives' hours (their variety startling to an American eye), summer and holiday closings, and the need for letters of introduction or application forms filed in advance. (The Society's archive is closed from late July until mid-September and requires both a reference letter and an appointment with the archivist) (92). Binasco also offers descriptions of archives that are closed with no timetable for reopening, such as the Archives of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People. One hopes that Binasco's tantalizing descriptions might prompt researchers to seek ways to gain access, even temporarily, to these valuable repositories.

Binasco and all of those who worked on this volume have earned the gratitude of current and future researchers of American Catholicism.

Catherine O'Donnell

Arizona State University

codonnell@asu.edu

DOI:10.1163/22141332-00603006-16