sixty-eight editions between 1482 and 1524, plus five subsequent reprints. Urs B. Leu discusses cooperation between professors and printers in Basel and Zurich in the sixteenth century. Basel printers concentrated on Latin works in theology, literature, and language, while Zurich printers produced German bibles and theology for Reformed Protestantism. Both presses declined precipitously after 1600. Iolanda Ventura charts the printing history from 1471 to 1561 of the corpus of pharmacological and pharmaceutical works of Pseudo-Mesue, probably written between 1000 and 1200. Arlette Fleischer discusses the different careers and publications of two accomplished botanists, Paolo Boccone (1633–1709) of Sicily, and Jacob Breyne (1637–97), a merchant from Danzig (Gdańsk). Boccone was an impecunious scholar always seeking funds to publish his works, while Breyne was a wealthy merchant who self-published. Laim Chambers discusses the book collections of the Irish colleges in Paris between 1676 and 1794.

For readers of this journal interested in Jesuit material, there are a handful of references to the Jesuits, which can be traced through the index. The Jesuits operated many of the Irish colleges in continental Europe (220–23), and Antonio Possevino founded several pontifical seminaries in northeastern Europe (395).

The volume concentrates on Protestant northwestern Europe, especially the British Isles. There is one article on an Italian university and part of another article on a Sicilian botanist; Spain is not discussed. Some articles summarize larger topics, which is useful. Others are written by younger scholars about their research in progress. Each article is well documented with footnotes whose citations and references are competently presented. The editors are to be congratulated for adding a bibliography listing all of the secondary literature cited in the book. The name index is good, and no typos were noted. There is considerable learning on many topics in this volume.

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Ana Sáez-Hidalgo and Berta Cano-Echevarría, eds.

Exile, Diplomacy and Texts: Exchanges between Iberia and the British Isles, 1500–1767.

Intersections: Interdisciplinary Studies in Early Modern Culture, 74. Leiden: Brill, 2021. Pp. xii + 232. Hb, \$126.00.

As Ana Sáez-Hidalgo and Berta Cano-Echevarría, the editors of this volume, acknowledge in their introduction, Spain was demonized as the political and religious other in early modern England, and this perception of universal resentment has continued to cloud historiography. Thus, their stated intention with *Exile, Diplomacy and Texts: Exchanges between Iberia and the British Isles, 1500–1767* is to focus on exchange rather than confrontation between the Iberian Peninsula and the British Isles, in particular to explore how religious, cultural, and diplomatic encounters also existed.

Of note to readers of this journal is the editors' argument that the Jesuit-founded and run English colleges at Valladolid and Seville embody this notion of exchange. This is a worthwhile argument, though a caveat may be added: these colleges' existence as English Catholic exile institutions harbored by a foreign power—Spain—hardly helped alleviate the spirit of confrontation between the two kingdoms. Nevertheless, with the purpose of this journal in mind, this review will concentrate on those chapters explicitly focused on Jesuit-related matters.

In the first of these, Berta Cano-Echevarría explores the accuracy of news about England that circulated in Spain. She ventures that a comparative lack of available information on English matters was not because of disinterest but was a product of the connivance between the Spanish authorities and English Catholic exiles. The latter's goal was to convince a Spanish audience that England was a fundamentally Catholic country then suffering under the yoke of temporary Protestant rule. So, whereas there was a Black Legend about Spain circulating in England, there was something of a White Legend spread in Spain to justify its intervention in England as a form of liberation. Owing to a dearth of English-speakers, the Spanish authorities relied on the aforementioned colleges that were founded by the English Jesuits and, she argues, especially on Joseph Creswell, the English Jesuit vice-prefect in Spain. It was he who supervised the production of manuscripts through a process of selection, translation, and careful editing for a Spanish popular audience. The most sought-after works were tales of persecution, in particular Creswell's account of the martyrdom of Jesuit Henry Walpole, which skipped over the martyr's apparent wilting under torture to emphasize instead the possibility of England's return to Catholicism. One might add that such tales also underlined the need for benefactors to support these exile colleges, particularly as Walpole had strong connections with the colleges at Valladolid and Seville. Additionally, Cano-Echevarría narrates how the Anglo-Spanish peace treaty of 1604–5 was falsely promoted as securing Catholic emancipation in England, in order to make Spain look good. Where Cano-Echevarría sees manipulation, one could also ask about an element of naivety: like many other Catholics,

including leading English Jesuits, might the Spanish have been duped by James I's hints that he would bring leniency to bear on Catholics after his accession to the throne?

The next Jesuit-focused chapter is that by Ana Sáez-Hidalgo, in which she notes how English Catholics were amongst the first to be granted permission to publish controversy against particular Protestant arguments or concepts. Looking at English works held in the royal library of El Escorial, she explores how English Catholic exiles made use of Protestant books, in this case a Protestantized version of Robert Persons's *Christian Directory*. The existence of Protestant versions, Sáez-Hidalgo argues, shows this work by a leading English Jesuit straddling an unstable line between orthodoxy and heterodoxy. The heavily annotated copy in El Escorial is in the collection because it was used by English Jesuits at either the Seville or Valladolid college to check its content for the Inquisition. However, the deletions and annotations do not adhere to the stipulations of the Index, as they are still legible. Rather, Sáez-Hidalgo convincingly argues, it shows these Jesuits re-Catholicizing the book, ridding it of error, to return it as close as possible to Persons's orthodox original.

In the third Jesuit-centered chapter, Marta Revilla-Rivas tracks the English-language books listed in the inventory from the English College at Valladolid at the time of the Jesuits' expulsion from Spain in 1767. From them, she ventures that it is possible to gain a better understanding of the training of English clergy for the mission. Out of a total of 1,920 volumes and 1,266 titles, Revilla-Rivas says just under five per cent are English-language, while most are in Spanish or Latin. Revilla-Rivas has done some fine detective work to identify these books as, she explains, it is clear from the list that it was made by non-English speakers. As she points out, the college at Valladolid was a different type of institution, with a different purpose than most Jesuit colleges (i.e., missionary) and that it held English-language books for that purpose. Controversy and disputation unsurprisingly dominate these English-language texts, with most printed on the continent but some on secret English presses. In terms of non-religious books, they included a Shakespeare Second Folio that was inspected by the Inquisition and is now held at the Folger Shakespeare Library. Overall, Revilla-Rivas concludes that the books largely match those one would expect if following the *Ratio studiorum*, but the presence of these English-language books in Spain is specific to the unique situation. While this wider comparison is noteworthy, it would be interesting to know how this compares with other English Jesuit libraries, such as the one at the missionary center at the Cwm on the English-Welsh border, or to other exile English Catholic communities, such as the lists available for the English Benedictine monks in Paris or several of the communities of female religious.

Overall, these contributions provide a window not just into early modern English Jesuit activities, but more specifically how they interacted with their host nation, in this case Spain, and navigated the unpredictabilities of exile. It is a welcome line of investigation and one that deserves to be followed further, this book giving glimpses of future research routes.

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Michael John Gorman

The Scientific Counter-Revolution: The Jesuits and the Invention of Modern Science. Bloomsbury Studies in the Aristotelian Tradition, 7. London: Bloomsbury Academic, 2020. Pp. xviii + 271. Hb, £ 76.50, eBook £ 61.20.

Habent sua fata libelli. In its earliest origins, this one belongs to the research climate of the late 1990s: as a doctoral dissertation it was defended at the European University Institute in 1999, the year when the similarly titled, monumental *La Contre-Réforme mathématique* (Rome: École française de Rome, 1999) was published by Antonella Romano (who became the first holder of the chair in the history of science at the same institution a few years later). Since then, the author has established himself as an innovative science museum specialist (recently as founding director of the fascinating BIOTOPIA Museum for Natural History in Munich). Scholars in Jesuit studies and the history of science should welcome his decision to return to his first project: though several sections have been published as journal articles or chapters in edited volumes, the revised monograph is a fresh contribution to the field.

A vast range of scholarship during the past generation has already released the Catholic Church and the Society of Jesus from the role of the villains of the Scientific Revolution. Nor is the preoccupation with practices and institutions that present the context for interpreting processes, agents, and achievements of scientific knowledge production particularly innovative today. Yet, Gorman exploits the “tension between specific local contexts of natural investigation and a centralised global bureaucratic structure allowing the mobility of trained people and letters on natural subjects between distant sites that is uniquely characteristic” (3) of the early modern Jesuit order to bring important results. His focus of attention is the Collegio Romano both as the “flagship didactic establishment” of the Society and as a “clearing