fund of £32,500 would have been worth roughly equivalent to £25 million in raw inflationary terms but in terms of output worth these assets had an equivalent value of £135 million). Unsurprisingly, each of the major protagonists in this story, Archbishop John Troy (1739–1823), Marmaduke Stone (1748–1834), William Strickland (1731–1819), Betagh, and Callaghan all resorted to tactics that owed as much to a street fight as they did to the studied politesse of official correspondence. There was much to play for.

In fine, Morrissey has provided us with an important account. It offers us a keystone for an arch that will connect our more granular awareness of the history of the Society in Ireland in both the early modern and post-restoration periods. These periods of Jesuit history have attracted most popular attention to date. This account is a very welcome addition to our growing awareness and understanding of what has so far been a largely invisible and unexplored aspect of the long continuum of Jesuit activity in Ireland.

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Expanding on the contents of a lengthy interview published in 2020 in this journal (https://brill.com/view/journals/jjs/7/1/article-p117_117.xml), The Education of a Historian is at once a delightful memoir of O’Malley’s life, a discussion of his intellectual journey through the religious culture of the sixteenth through the twentieth centuries, and a manifesto of the meaning and the methods of historical research.

The book tells the strange and wonderful story of a boy from a small town in Ohio who “dreamed of being a foreign correspondent and writing books about exotic places or being a diplomat traveling hither and yon, meeting people and working for peace and prosperity” (173). His life is the fulfillment of this dream in ways that are different (but no less exciting) from those he had imagined. Readers are accompanied inside the novitiate of Milford, OH to discover O’Malley’s training as a Jesuit. They read about him studying in Florence during the famous 1966 flood and traveling to Vietnam to discuss the origins of the Society of Jesus with a group of local novices. They learn about his many
trips to Rome, working in archives and libraries, attending the public sessions of the Second Vatican Council, climbing the scaffolding of the Sistine Chapel after the restoration of Michelangelo’s frescos, and giving testimony for the canonization process of Pedro Arrupe, S.J. (1907–91).

O’Malley introduces the reader to his intellectual journey, in which “chance encounters” changed his life and scholarship, and “intuition triumphed over good sense” (49). An unplanned trip to Italy, where he discovered “the power of beauty and gelato” (47), reoriented his field of study. A poster hanging on the walls at Harvard brought him to the prestigious American Academy, where he was the first Catholic priest to receive a fellowship. A comment at a conference and an intuition while reading fifteenth- and sixteenth-century sermons at the Vatican Library unveiled the relevance of rhetorical styles, one of O’Malley’s most significant methodological insights: “Paying attention to how documents speak is the first clue to what they are saying underneath the words” (175).

O’Malley’s life of learning is not a lonely adventure—a recurring theme in the book is friendship with and gratitude for the people who accompanied him: his parents (“my first and best teachers”), his friends and confrères, and his mentors, including Heiko Oberman (1930–2001), Paul Oskar Kristeller (1905–99), and Myron Gilmore (1910–78).

The Education of a Historian also discusses the meaning and the value of history and memory. “No disease is sadder than Alzheimer’s, which robs its victim of their memory. By destroying their memory, it destroys their identity. They do not know who they are. They do not recognize even those they once loved. They are an empty shell. If we as people forget where we came from and how we got to be where we are, we flail about inventing and reinventing the wheel and running down familiar streets we think we have never seen before” (2).

If the challenging task of historians is “to make our corporate past operative in our lives” (174), the problem is how to achieve this goal. The book is filled with references to O’Malley’s methodology. In the early 1960s, while he was working in Rome on the sixteenth-century church reformer Giles of Viterbo (1472–1532), the ongoing Second Vatican Council shed new light on his research. O’Malley realized the importance of “paying attention to current happenings because they may provide clues to understanding past happenings” (176). This idea also inspired his research on the Second Vatican Council, which culminated, years later, in his monograph What Happened at Vatican II (Cambridge, MA: Belknap Press for Harvard University Press, 2008). At the same time, O’Malley discovered the potential risks of creating too close a link between past and present. After a long struggle to interpret a sixteenth-century manuscript, he realized that the problem lay not in the lack of answers the source provided to his questions, but in the need to refine continually the
questions he posed to historical documents. “I had my breakthrough and saw what my problem was. I was trying to make Giles, a sixteenth-century thinker, answer my twentieth-century questions. I needed to make a radical shift: I needed to climb into his mind and learn what his questions were. A simple and obvious idea, but I had not employed it. This was a turning point” (73). Later, O’Malley reflected on the need to assign accurate names to historical movements and events—“because names define what we are talking about” (175)—and published _Trent and All That_ (Cambridge, MA: Belknap Press for Harvard University Press, 2000), an intriguing discussion of the various labels historians used to define early modern Catholicism.

The reader of _The Education of a Historian_ will find a section dedicated to the genesis of _The First Jesuits_ (Cambridge, MA: Belknap Press for Harvard University Press, 1993), the famous book that gave rise to the academic discipline of Jesuit Studies. Like many of O’Malley’s monographs, it was inspired by a contemporary event, the 1981 “crisis” of the Society of Jesus and its tensions with Pope John Paul II and the Roman Curia. The crisis sparked O’Malley’s interest in exploring the Jesuits’ fourth vow, a project that developed into a full-scale book on the early Jesuits. Published in 1993, the monograph was a success and is now available in twelve languages. Since its publication, many Jesuit and lay scholars have begun to consider the Society of Jesus as a window into many aspects of the early modern and modern world. The very existence of the _Journal of Jesuit Studies_ is part of this story.

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