Alexander Lock, *Catholicism, Politics and Identity in the Age of the Enlightenment: the Life and Career of Sir Thomas Gascoigne, 1745–1810*, Woodbridge: The Boydell Press, 2016, pp. x + 270, £60, ISBN: 9781783271320

This is a study of the life of an eighteenth-century English Catholic baronet, Sir Thomas Gascoigne (1745–1810). Born in Cambrai to English parents and raised in Douai, Paris, and Turin, he had not seen England before he unexpectedly inherited his father's estate in Yorkshire after the early death of his elder brother in 1762. He finally settled in his estates in 1765 but embarked on a (second) Grand Tour less than a decade later, which took him out of the country for another five years. After his return, he converted to the established religion, entered politics and was preoccupied with diligent estate management.

This eventful life on the intersection of so many tensions—confessional, national, social—opens up many rich insights into the vagrancies of late eighteenth-century belonging. Lock has successfully grabbed this opportunity. Inspired by Judith M. Brown's *Windows into the Past* (2009), Lock has written a 'life history': not an inward-looking description of the life of one gentry man, but a study which 'uses evidence from an individual life to probe broad historical themes and engender discussion based on the lived experiences of real people' (p. 10). Through the experiences of Gascoigne, Lock has built a richly detailed account which speaks to wider questions of the ways in which Catholicism shaped lifestyles, outlooks, and interactions among Catholics and with Anglican peers.

The book's structure follows Thomas Gascoigne's life chronologically, but focuses on a prime theme for each chapter. Chapter 1: 'Family, Education and Upbringing' discusses Gascoigne's early education among the English Benedictines in Douai and at the Academy in Turin. Relying heavily on the publications of Gascoigne's guardian Stephen Tempest (1689–1771), this chapter focuses in particular on his liberal upbringing. His education equipped him with both the tools and the determination to undertake an active career as gentleman in England, in contrast with his ancestors, who had kept themselves at a distance from society and politics and instead focused on their internal community of Catholics. Gascoigne's Englishness is the particular focus of Chapter 2: 'The Grand Tourism of an English Catholic'. Gascoigne undertook two Grand Tours, the first of which was cut short after he got involved in the murder of an Italian coachman. On the second one he travelled with the Catholic Henry Swinburne (1743–1803), who would later publish accounts of their journeys together. They actively used their confession as an asset to gain access to the most illustrious courts and societies in Catholic Europe. This status would have been denied him in his

home country. Moreover, this allowed them not solely to engage in conversation and cultural life with European elites but also to socialise with British elites in ways which were not open to them at home. With his compatriots, he had both a shared class and shared criticism of what they perceived as superstitions among Italian and Spanish Catholics. It is perhaps this ambiguity which lingers most after reading this chapter: Gascoigne realised his confession opened many doors, yet he also felt a distaste for many of the eccentricities of Catholicism and took pride in his Englishness which he deemed more rational. This ambiguity lays the basis for Gascoigne's conversion discussed in Chapter 3: 'Apostasy and Politics'. 'Whereas on the Continent his faith was a social attribute, in England it was a significant impediment and embarrassment' (p. 93), which led to Gascoigne's conversion in June 1780 'to take advantage of the rewards brought by conformity' (p. 93). Conformity allowed him to participate in county elections. He was expected to publicly conform but many suspected he privately continued to adhere to Catholicism, which seemed no impediment. Having analysed Gascoigne's stance on participation in worldly affairs in the previous two chapters allows Lock to show Gascoigne's conversion was not hypocritical. Rather than merely a superficial move to enable him to take public office, this builds on his education which encouraged many English Catholics to aspire to gentleman's status and privileges. Both his conversion and his commitment to latitudinarianism throughout his life were not uncommon among English Catholics in the late eighteenth century, a marked difference from earlier centuries. Chapter 4: 'Estate Management and Agricultural Innovation' deals with Gascoigne's active involvement in the running of his estates and his willingness to embrace and further new techniques. In contrast with many of their peers on the Continent, English Catholics were enthused about developing means towards greater efficiency, partly spurred on by the penal laws' restrictions put on Catholics. Ironically, as Lock points out, 'it was those very laws that sought the demise of Catholic gentry that actually fostered their economic resilience and longevity' (p. 150). Chapter 5: 'Entrepreneurship and the Exploitation of Mineral Resources' develops the themes set out in the previous chapter, highlighting how Gascoigne was an active entrepreneur in mining and developing a mineral spa. It feels the least satisfying of the five chapters, partly because more could have been done to draw out the significance of the data collected here, while the points made reiterate findings of the chapter on agricultural entrepreneurship. Perhaps more might have been made of Gascoigne's marrying of a drive to paternalism—especially his sustaining of Catholics in particular.

This is as much a history of English Catholicism as a history of the social class of gentry and how they interacted in the eighteenth century. While Lock charts the increasing trend of liberal Catholicism which

facilitated Gascoigne's political, social, and economic aspirations, he also acknowledges changes in Protestants' outlook. Challenging narratives of anti-Catholicism as the benchmark of English Protestant identity, he shows the willingness on both sides to rationalise their choice of confession and shared class. Perhaps some more extended and explicit discussion of where his findings nuance and challenge those accounts outside of English Catholicism would have drawn out the significance for wider historiography. Yet it is hoped that scholars of both Catholicism and the eighteenth century more broadly will engage with this rich account of an Englishman set firmly within his society and thus shaping our understanding of that society.

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Michael Briody, ed. *The Scots College, Spain, 1767–1780: Memoirs of the Translation of the Scotch College from Madrid to Valladolid*, Salamanca: Servicio de Publicaciones de la Universidad Pontificia de Salamanca, 2015, pp. 202, £15.00, ISBN: 978-84-16066-61-2.

Catholic colleges in exile have increasingly attracted scholarly attention both from the perspective of the struggle for survival of British Catholics and as key for understanding their identity. The identity of the colleges themselves was largely shaped by their ties to their own homeland and local church traditions—whether English, Scottish or Irish—and also by the necessary adaptation to the norms and practices of the specific location where they settled. This volume, compiled by Fr. Michael Briody, offers a unique insight into the latter, by presenting the writing of John Geddes (1735–1799), who made the translation of the college possible. Geddes was the first secular rector of the Scots College after 1767, when the Jesuits, who until then had been running the colleges in Spain, were banished by royal decree. The Spanish government, aware of the special circumstances of the English, Scottish and Irish seminaries, instead of closing them down, allowed for a change of governance and implemented various measures intended to streamline these institutions, some of which, by this time, had but few students and staff remaining. The three English colleges (Valladolid, Seville and Madrid) were merged into one, and the Scots College in Madrid was joined to the Irish College in Alcalá de Henares. Geddes' *Memoirs* describes the process by which the Scots College was detached from the Irish and moved to Valladolid.

However, Geddes, who writes in the third person throughout, does more than merely recount the 'translation' of the College, as the title of his manuscript states. In fact, his *Memoirs* narrate the circumstances