

and events have been identified in footnotes, with an emphasis also on familial links. An extremely helpful glossary of religious terms is included, making it more accessible to readers less familiar with Catholic religious terminology. Added to this are appendices examining monasteries mentioned within the text, notes on currencies and religious feast days, as well as a citation index for members of the convents mentioned in the 'Who Were The Nuns' database.

The chronicles also provide glimpses into life beyond the convent walls; Bowden tells us that 'the text situates the convent within its local urban context, revealing largely positive relationships with a range of local ecclesiastical and secular dignitaries, tradesmen and professionals over the period covered by the Chronicles' (p. xxiv). They also give readers insights into how the community attempted to respond to exterior political and social events, a case in point being their actions with regard to the so-called 'enlightened' reforms of Joseph II. The community dealt successfully with the emperor's attempted incursions, thanks largely to the stewardship of its prioress, Mary Augustina More (d. 1807), whom the chronicles suggest showed a strong political sense. More not only offered shelter to former residents of suppressed religious houses, thus displaying to observers the community's 'social usefulness', but also successfully rebuffed advances by the civic authorities to have an inspector appointed to the school, on the grounds that 'The English Parents wou'd immediately remove their Children, for they were too much alarmed' at the prospect of secular incursion (p. 438). The chronicles come to an end in 1793 with the arrival of French troops in Bruges, with the community making provision for evacuation, but a third volume survives (1794–1818), which would make for an excellent publication.

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*Exiles in a global city. The Irish and early modern Rome, 1609–1783.* By Clare Lois Carroll. (Catholic Christendom, 1300–1700.) Pp. x + 342 incl. 31 colour and black-and-white ills. Leiden–Boston: Brill, 2018. €149. 978 90 04 33516 5; 2468 4279

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Clare Carroll's book finally fills a gap through a ground-breaking and extremely well-researched analysis. Indeed, prior to her investigation, very little had been produced on the Irish community which established itself in Rome during the early modern period.

Carroll's investigation uses as a common *fil rouge* the theme of exile and how it affected the experience of the Irish who decided to establish themselves in Rome. Beginning with the arrival in the city of the Ulster earls in 1608, the author demonstrates, through a meticulous combination of different sources – archival, artistic and literary – how and to what extent the idea and image of Irish *natio* began to emerge and spread in Rome. The analysis then focuses on the most prominent Irishman exiled in the city, the Franciscan Luke Wadding. Using as a point of entry Wadding's most famous literary achievements – the *Annales Minorum* – Carroll explains how the Franciscan developed a 'global' outlook on Irish history and on his own order. The representation of Irish identity, forged and influenced

by exile, is also examined *via* the *Aula Maxima* of St Isidore, which was at the heart of the intellectual activity of the Irish Franciscans. According to the author the frescoes and the paintings in the *Aula* provide a clear example of the ‘transculturation’ of Irish into Roman, and more broadly, European culture of that period. Another tangible example of the transculturation of Irish identity emerges in the case of the *Grammatica Latino-Hibernica*, published by Propaganda Fide in 1677. This was the first printed Irish grammar, and would funnel a new sense of Irishness, blended with Roman Catholicism, back to native Ireland. In chapter v the author focuses upon Oliver Plunkett to demonstrate how a cleric fully trained in the Roman mould had to adapt to an hostile context which brought a strong sense of disillusionment. Chapter vi then examines the Irish Protestants who were accepted into the *Ospizio dei Convetendi*, a charitable institution founded in 1677, and how they had to share their exilic experience in a global context where they lived side-by-side with other Protestants from all over the world. The last two chapters illustrate the case of Charles Wogan, an Irish Jacobite at the Stuart court of Rome, and the struggle of the students of the Irish College against the government of the Italian rectors. Both experiences are linked by a common feature: the sense of disillusionment and the danger of being completely assimilated into the host society.

In conclusion Carroll’s book is a must-read text which has shed light on the multifaceted – and thorny – experience of the Irish exiled in Rome from the early seventeenth century up until the late eighteenth century. Through a magisterial use of a wide array of primary sources the author has finally brought into the light one of the least known, but interesting, foreign communities of Rome.

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MATTEO BINASCO

*The English Bible in the early modern world.* Edited by Robert Armstrong and Tadhg Ó hAnnracháin. (St Andrews Studies in Reformation History.) Pp. x + 217 incl. 3 tables and 3 black-and-white and colour ills. Leiden–Boston: Brill, 2018. €109. 978 90 04 34792 2; 2468 4317  
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These chapters emerge from a 2011 symposium of the ‘Insular Christianity Project’ based at Trinity College Dublin and University College Dublin. The focus is on ‘the rise, spread and impact of the Protestant understanding of the Bible in early modern England, the challenges posed to it, and the responses these provoked’ (p. 2). The appearance of the King James Version (KJV; 1611) marks the midpoint of the volume where attention spans from the 1520s, when printed English Bibles began to emerge, to the intensifying debates of how Scripture is to be interpreted that marked the decades of revolution in the mid-seventeenth century and on towards the century’s end. The result is a highly interesting collection from top scholars that expands our horizons and deepens our understanding of a variety of topics that denote important dimensions of ways in which the Bible was received and interpreted during this very yeasty period.

Emerging English Protestantism was marked by English translations including by Coverdale, the ‘Matthew’ Bible (1537; later Taverner’s Bible), the Great Bible