

found in Maddicott's digressions, whether in his humorous account of Ashley Anthony Cooper's revolt over diluted beer, his tantalizing notes about the most well-represented authors in what remains of Prideaux's library (Reformed authors both—the Steinfurt philosopher Otto Casmann and the Herrborn divine Johann Heinrich Alsted), or in cases of unnerving detective work (most notably, Maddicott's explanation for Prideaux's *imprimatur* on William Chillingworth's *The Religion of Protestants*). Carefully conceived and expertly written, the work is also simply a fine read.

What might be Maddicott's main achievement here? Certainly, the study adds to the institutional history of Exeter College, while providing a parallel analysis of early Stuart Arminianism from the standpoint of one of its most articulate enemies. But insofar as these lives of Prideaux layer upon the more commonly known figure the life of a long-tenured academic and tutor, Maddicott has sculpted a sympathetic yet even-handed character study in educational leadership. It is not entirely free of indisputable remarks—fine points of doctrine are occasionally veiled or elided through phrasing, as for example in the implied attribution to all Reformed divinity of a supralapsarian understanding of reprobation on page 9—but Maddicott would no doubt have directed readers to Stephen Hampton's *Grace and Conformity* (2021) had publication schedules allowed. Most valuable, for a broad readership, will be a new appreciation of Prideaux the pedagogue: of a man, that is, about whom there was as much of Ascham as of Alsted.

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British and Irish Religious Orders in Europe, 1560–1800: Conventuals, Mendicants and Monastics in Motion. Cormac Begadon and James E. Kelly, eds. Catholicisms, c.1450–c.1800. Woodbridge: Boydell Press, 2022. \$99.

In *British and Irish Religious Orders in Europe, 1560–1800*, editors Cormac Begadon and James E. Kelly bring together a collection of essays that “seeks to reorientate the recent direction of scholarship” on early modern British and Irish Catholicism by “focusing on the activities of the conventual and monastic religious orders” between 1560 and 1800 (1).

British and Irish Religious Orders in Europe is the first volume in the interdisciplinary Catholicisms, c.1450–c.1800 series (Durham University) that intends to explore the varied ways that Catholicism developed throughout the world during the early modern period. In order to “recapture the roles played by conventuals and religious, and recover their place in a historiography that is in danger of overlooking them” (2) the editors compiled contributions from prominent scholars in the field, as well as from upcoming researchers, who together address four different elements of the conventual and monastic experience: “Creating and Maintaining Identities,” “The Relationship between

Home and Exile,” “Space and Place,” and “Intellectual Movements.” The volume wisely makes no claim to comprehensiveness but succeeds in its desire to start important historiographical conversations.

The editors wisely provided the volume with a four-part structure. In part 1, the first three authors, Laurence Lux-Sterritt, Tadhg Ó hAnnracháin, and John McCafferty, discuss different aspects of the identity tensions that English and Irish conventuals and monastics experienced between 1600 and 1800. Their topics range from exiled English nuns and how they successfully retained their Englishness abroad, to Irish secular and regular clergy managing to coexist in relative harmony in the only non-Catholic state to have a resident episcopate, to Irish Franciscan friars helping Ireland become a player on the global stage of Catholicism. Part 2, with contributions from Caroline Boden, James E. Kelly, and Jaime Goodrich, explores how conventuals and monastics living in exile established important relationships abroad and at home, enabling the communities to financially survive as well as to influence larger political and intellectual movements.

Part 3 addresses space and place with Jessica McCandless, Geoffrey Scott, and Liam Chambers discussing the different ways that conventuals and monastics created, or attempted to create, sacred, safe, beautiful, or permanent places abroad and how those efforts often had larger cultural ramifications. And finally, in part 4, Thomas McInally, Shaun Blanchard, and Cormac Begadon show how exiled monastics participated in and responded to the seismic intellectual and political movements of their day, often by publishing influential contributions of their own.

British and Irish Religious Orders in Europe, 1560–1800 seeks to showcase some of the many roles played by conventuals and monastics during the seventeenth and eighteenth centuries and to recover their place in the historiography. Though it is evident that much more work needs to be done, this volume certainly gets the research ball rolling in a wide variety of directions. Readers will gain greater understanding of the valuable and varied contributions that conventuals and monastics made during the seventeenth and eighteenth centuries, and they will come away from the book with a greater appreciation for the “conventual and monastic movement as a collective whole” (6).

Even though this book largely achieves its aims, it is not always the easiest or most enjoyable read. Parts 1 and 3, “Creating and Maintaining Identities” and “Space and Place” are quite rough because the chapters in each of these sections cover such widely different topics—some quite specialized and specific, others less so—that it is hard to maintain a sense of continuity from one chapter to the next. Readers may need to keep reminding themselves of the theme of each section so that they can more easily appreciate the specific arguments made in each chapter and identify the way each contributes to the overall purpose of the volume. But since this is the first in the Catholicisms, c.1450–c.1800 series, this type of roughness is to be expected; as more research is

done, it will be easier to create volumes like this that have smoother historical and topical continuity within them.

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Cartografia, arte e potere tra Riforma e Controriforma: Il Palazzo Farnese a Caprarola. Alessandro Ricci and Carlotta Bilardi.

Modena: Franco Cosmi Panini Editore, 2020. 218 pp. €28.

Several fresco cycles depicting maps were made in sixteenth-century Italy. One of these cycles is found in the Palazzo Farnese at Caprarola, to which Alessandro Ricci and Carlotta Bilardi dedicate their book, *Cartografia, arte e potere tra Riforma e Controriforma*. Completed in 1575, the cartographic cycle at Caprarola envelops the walls of the reception room, the Sala del Mappamondo (Room of Maps), adjoining the winter apartments on the piano nobile. Initially designed by Antonio da Sangallo and later expanded by Jacopo Barozzi da Vignola, the pentagon-shaped villa and its decorations were commissioned by Cardinal Alessandro Farnese, whose political ambition of being elected pope like his grandfather, Paul III, a central figure in the Catholic Reformation, is amply illustrated through a personal and detailed vision of the world—a vision that this interdisciplinary study diligently analyzes.

Organized into seven chapters, the monograph presents the historical, religious, biographical, art historical, and most centrally, geopolitical contexts that motivated the making of the cartographic frescoes at Palazzo Farnese. Supported by a plethora of primary sources and scholarly references, the study captures the multifaceted ways in which the Room of Maps displays an up-to-date image of the world from the perspective of the Renaissance cardinal, reformer, art patron, and benefactor of the Jesuit Order. The authors argue that the Cardinal's worldview reflects the global, political, and evangelical aspirations of the Western Church in the late sixteenth century, when, on the one hand, the Protestant Reformers in the North and the Ottoman Empire in the East weakened the centrality of the papacy, and, on the other hand, the voyages to the New World and the evangelical missions to Africa, Asia, and the Americas buttressed the globalization of the Catholic Church.

The approaches taken in the book complement the current global turn in the humanities and rest on the intricate relationship between art, cartography, and power, articulated in the opening chapter. Chapters 2 and 3 explore the history of medieval and Renaissance maps with a particular focus on the religious wars of the sixteenth century that challenged the status of images and resulted in divergent uses of representational realism central to Renaissance art. While realism became the aesthetic goal of Protestant images, it served as an instrument of Counter-Reformation propaganda,