

The *Eastern European History Review* is an international and interdisciplinary annually online and open access peer-reviewed journal about studies on Central and Eastern Europe in the Modern Age (XV–XIX). The Journal is also the expression of the Study Center CESPoM (Centro Studi sull'età dei Sobieski e della Polonia Moderna – Center Study on the Age of Sobieski and Modern Poland) of the University of Tuscia, born in 1997.

It publishes articles with significant approaches and original interpretations in all research fields concerning Central and Eastern Europe, with specific attention to the History Sciences.

The special issue of the *Eastern European History Review* focuses on the fascinating theme of travel in the early modern age (XVI–XVIII centuries), investing it from women's unique and particular point of view. United by their destination – Italy –, their journeys, although driven by different motives and reasons, show women perfectly at ease in travelling, but above all, eager to understand and appropriate the otherness experienced.

*From East to West. Women Journeys in Early Modern Period to Italy (XVII–XXVIII centuries)*, edited by the Polish historian Jarosław Pietrzak, is the result of interdisciplinary historical research interests of CESPoM Study Center.

Alessandro Boccolini  
Director of EEHR

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Edited by Jarosław Pietrzak

FROM EAST TO WEST. WOMEN JOURNEYS

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**FROM EAST TO WEST.**  
**WOMEN JOURNEYS IN THE EARLY MODERN PERIOD TO**  
**ITALY**  
(XVII-XVIII CENTURIES)

*Edited by*  
**Jarosław Pietrzak**



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# EASTERN EUROPEAN HISTORY REVIEW

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## **EASTERN EUROPEAN HISTORY REVIEW: LA RIVISTA**

Il Comitato redazionale e scientifico è lieto di presentare al pubblico la rivista scientifica *Eastern European History Review*.

Con un carattere internazionale e interdisciplinare, una cadenza annuale e una fruibilità *open access* la rivista focalizza i propri interessi sulle dinamiche occorse nell'Europa Orientale durante tutta l'età moderna (XIV-XIX). *Eastern European History Review* è espressione del Centro Studi dell'Università della Tuscia CESPoM (Centro Studi sull'età dei Sobieski e della Polonia Moderna) nato nel 1997 per intuizione del Prof. Gaetano Platania, Direttore Emerito della Rivista.

L'iniziativa editoriale che presentiamo nasce dall'evidente mancanza in Italia di una rivista scientifica relativa alla storia dell'Europa centro-orientale in Età Moderna, nonostante la penisola abbia giocato un ruolo fondamentale per la Storia e la Cultura di una parte integrante del continente, a torto considerata come lontana e periferica.

Consapevoli di questo, il Comitato ha posto quale obiettivo primario della *Eastern European History Review* quello di offrire uno spazio di riflessione e di discussione su temi che appartengono alla storia dell'Europa centro-orientale, e insieme alle relazioni - politiche e culturali - che questa vasta area del Vecchio Continente ha avuto con l'occidente d'Europa, e l'Italia in particolare, incoraggiando il dialogo tra studiosi e esperti di settore, e tra differenti approcci della ricerca scientifica.

Il Comitato Redazionale e Scientifico

## **EASTERN EUROPEAN HISTORY REVIEW: THE JOURNAL**

The Editorial and Scientific Board are proud delighted to present the *Eastern European History Review* under the aegis of Sette Città Editore.

The *Eastern European History Review* is an international and interdisciplinary annually online and open access peer-reviewed journal about studies on Central and Eastern Europe in the Modern Age (XIV-XIX). The Journal is also the expression of the Study Center CESPoM (Centro Studi sull'età dei Sobieski e della Polonia Moderna – Center Study on the Age of Sobieski and Modern Poland) of the University of Tuscia, born in 1997, from an idea of Prof. Gaetano Platania, today Director Emeritus of this journal.

It publishes articles with significant approaches and original interpretations in all research fields concerning Central and Eastern Europe, with specific attention to the History sciences.

The editorial initiative we present comes from the obvious lack of a journal, in Italy, concerning the history of Central and Eastern Europe during the Modern Age, this despite its fundamental role in the history and culture of that part of the continent, wrongly considered distant and peripheral.

Quite the contrary is true, in fact. Main objective of the journal is to create a space for reflection and discussion on topics pertaining to Central and Eastern Europe, but also relations with Continental Europe, encouraging dialogue between scholars and experts in the field, and between different approaches of scientific research.

The Editorial and Scientific Board

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**Susanna Piselli**

**UNIVERSITY OF TUSCIA (ITALY)**



**I COLLEGI PER STRANIERI a/e ROMA NELL'ETÀ MODERNA, vol. I: CINQUE-SETTECENTO.**

**Series: *Studi di Storia delle Istituzioni Ecclesiastiche* 10. Viterbo, Sette Città, 2023, pp. 201. Edited by Alessandro Boccolini, Matteo Sanfilippo and Péter Tumor.**

This publication is the first of two concerning Colleges for Foreigners in Rome (it will be followed by *I Collegi per stranieri a Roma 1750–1915*). Conceived within the series *Studi di Storia delle istituzioni ecclesiastiche*, this work is the result of the cooperation between the Istituto Nazionale di Studi Romani, University of Tuscia and Fraknói Vilmos Római Történeti Kutatócsoport (Vilmos Fraknói Vatican Historical Research Group), a research institute founded in the Catholic Péter Pázmány University and the Hungarian Academy of Sciences. This cooperation, in the past, has already led to the publication of other volumes, also belonging to the same series: *Gli “angeli custodi” delle monarchie: i cardinali protettori delle nazioni*, edited by Matteo Sanfilippo and Péter Tumor, and the two books *Gli Agenti presso la Santa Sede delle comunità e degli stati stranieri*, vol. I: *Secoli XV–XVIII* and vol. II: *Secoli XVIII–XX*.

This volume allows an in-depth study of a peculiar aspect of the foreign presence in Rome (and other cities), namely the flow of young men into the city to educate themselves in facilities dedicated to their places of origin. The chronological span observed in this book encompasses the sixteenth and eighteenth centuries and maintains the work of the Holy See as a fundamental point of reference. This is a task that has fascinated many scholars over the years and yet is a challenging one. Indeed, the adoption of unsatisfactory angles has made it necessary to re-examine the subject, trying to deliver an organic view of it.

The book is structured in ten chapters, each describing one or more aspects of a Rome-based collegiate institution for foreigners, its birth, history, administrative vicissitudes, and the personalities who have succeeded it. The first chapter, *I Collegi per stranieri a/e Roma nel Cinque-Settecento: una introduzione storico-storiografica*, written by Matteo Sanfilippo, examines the work of Gaetano Moroni, who in his compendium recalls the institutions that disappeared in the late Eighteenth and early Nineteenth Centuries. Focusing on the colleges for foreigners, it shows how the city of Rome became a centre of linguistic and cultural learning and exchange. However, the conflict between the various *nationes*, which did not always accept the return of students to their homeland, also emerged.

The second chapter, *Il Collegio Germanico-Ungarico di Roma ed il suo “Liber Ordinationum”*, written by Péter Tumor, is divided into two paragraphs. The first, *Il Collegium Germanicum Hungaricum alla luce della storiografia*, focuses on the new aspects surfacing from the study of monographs on its history, such as the spread of religious culture by students over a wide area of Europe and the influence of Rome,

<http://hdl.handle.net/2067/50470>



which can be traced in every sphere. The second section, *Il libro delle ordinazioni del Collegium Germanicum et Hungaricum*, focuses on this document, the book of ordinations of the *Collegium Germanicum et Hungaricum*, which enriches the history of the institution with new research findings, which include places and dates of ordinations, but also the administrative aspects of these.

The third chapter, *La raccolta inedita di Endre Veress sulla storia del Collegio Germanico-Ungarico*, by Tamas Véghseo, is an account of a study begun during another research. Emblematic of this section are Endre Veress's studies on the phenomenon of peregrinatio academica, which focuses on the *Collegio Germanico-Ungarico* students from the Kingdom of Hungary.

The fourth chapter, *Ruteni scismatici, ruteni uniti e la fondazione del collegio di Vilnius*, was written by Alessandro Boccolini and is divided into three paragraphs. The first, *Premessa*, deals with geographic and religious considerations and the relations between the Holy See and Polish rulers, to which the Moscow threat on Ruthenia, both political and religious, is combined. The second paragraph, *La fondazione del Collegio*, examines the reasons that led to the choice of Vilnius as a suitable place for the building of the collegiate institution. The third paragraph, *L'efficacia del Collegio di Vilnius*, focuses on the development and critical issues of the college.

The fifth chapter, *Tolleranza e pluriconfessionalità nella Rzeczpospolita del XVII secolo. L'istituzione a Leopoli del collegio armeno-cattolico*, belongs to the pen of Gaetano Platania. Divided into five paragraphs, the first, *Premessa*, describes the handling of the religious issue by the rulers of the *Rzeczpospolita*, who were dealing with a territory characterized by extreme religious diversity. From these considerations, the second paragraph, *Gli Armeni di Leopoli e l'idea di un "collegio"*, focuses on the process that led to the founding of a college in Lviv, addressing administrative and logistical issues. The third and fourth paragraphs, *Nascita del Collegio Armeno-cattolico a Leopoli* and *Il difficile lavoro di padre Galeno*, dwell on the difficulties encountered in establishing the college and economic issues. The *Conclusioni* is about the death of the rector, Father Clemente Galeno, and the stability gained by the collegiate institution.

The sixth chapter, *I Collegi illirici in Italia*, written by Jadranka Neralic, presents an excursus of the history of teaching pastoral clergy until the advent of colleges. Divided into four paragraphs, *Il Collegio Illirico ungarico di Bologna*, *Collegio Illirico di Bologna*, *Collegio Illirico di San Pietro e Paolo di Fermo* and *Studenti illirici/dalmati a Roma*: the chapter focuses on the colleges in Bologna, Loreto, and Fermo, which were established for Croatian and Albanian students, to educate them and send them on mission to their homelands.

The seventh chapter, *The English College, Rome, and the English colleges of Valladolid and Saint-Omer*, was written by Maurice Whitehead. Beginning with the figures of Cardinal Reginald Pole and Queen Mary Tudor, it is about the development of post-Reformation goals in England and Wales to the attendance by young English and Welsh men at Catholic colleges that had embraced the Catholic mission. Next, the focus shifted to establishing colleges in Spain and Portugal, which occurred thanks to the English Jesuit Robert Persons, and then returned to secular clergy in England, Wales, and Scotland.

The eighth chapter is entitled *Il collegio irlandese di Roma e la rete di analoghi collegi*

*nell'Europa cattolica*. Matteo Binasco writes it and analyzes the Irish presence in the city of Rome from the earliest records to the problematic issue of the absence of an Irish college and the hypotheses that could justify this to the creation of the first collegiate institutions for Irish people. It then returns to a theme already examined during these chapters, namely the non-return to the home territories by students from national boarding schools and the various career outlets that could be pursued once their studies were completed.

The ninth chapter, *The Scots College Rome in the 17<sup>th</sup> Century: Strategies for Supporting the Catholic Mission*, was written by Karie Schultz and deals with the many difficulties faced by Catholic missionaries in Scotland. Starting with the need to prepare more missionaries for pastoral work, the differences between Scots and other nations and how the former perceived the latter are then analyzed.

Finally, the focus shifts to how Catholic authorities attempted to unify the English, Welsh, and Scottish colleges in Rome. The tenth chapter, *Note sul carattere sovranazionale/multinazionale del Collegio Urbano di Propaganda Fide*”, written by Giovanni Pizzorusso, is an analysis of the *Collegio Urbano* and starts by comparing it with the Roman College of the Society of Jesus, analyzing their differences and common goals.