

since, in addition to the records of trials of Spanish *luteranos* which survive in Inquisition archives, source material on and by sixteenth-century Spanish Reformers was systematically edited and printed in the nineteenth and early twentieth centuries by Luis Usóz y Río, Benjamin Wiffen, Eduard Boehmer and Ernst Schäfer. The meticulously researched study under review here is valuable because it brings to the attention of non-Spanish speaking scholars the life and work of one of the most prominent reformist Catholic figures of the period, who died in an Inquisition gaol in Seville before he could be burned alive as a ‘Lutheran heretic’, though his bones and effigy did indeed go to the fire. This book is clearly structured, and consists of an opening section on Constantino’s family background, early upbringing and education, followed by a careful account of his subsequent career as a teacher at the Complutensian University of Alcalá de Henares, a canon and preacher at Seville Cathedral and a chaplain to prince, later king, Philip, on his journeys to Italy, the Netherlands and Germany (1548–51) and England and the Netherlands (1554–5). Luttikhuizen then describes the trial and death of the ‘canon preacher’, and gives a clear account of his known and surviving publications, which include biblical commentaries, catechisms and sermons. The book is meticulously annotated, with a comprehensive bibliography, and also two useful appendices. The first of these lists the remarkably complete library of Protestant works, belonging to Constantino, which was found by Inquisition officers in the house of a friend of his in Seville, while the second consists of an English translation, by Juan Sánchez-Naffziger, of six powerful sermons on Psalm i, *Beatus vir*, which were apparently preached at Seville Cathedral. The author also offers a discussion of Constantino’s theology, which tackles quite effectively the central issue of how to place him on the spectrum of Catholic to Protestant Reform. In the process, existing knowledge of the man, his career and his surroundings is clearly set out and effectively discussed, giving the reader a very good idea of the state of the subject and also, importantly, indicating where further research is needed, particularly concerning the complex exchanges of ideas between ‘Catholic’ and ‘Protestant’ reformers which took place in the central decades of sixteenth-century Europe. Unfortunately, the publisher has not served the author well in terms of copy-editing and indexing, but this does not detract from the importance of Luttikhuizen’s contribution to the study of Spanish sixteenth-century reform in general, and Constantino de la Fuente in particular.

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La società dell’Inquisizione. Uomini, tribunali e pratiche del Sant’Uffizio romano.
By Denny Solera. Pp. 243. Rome: Carocci editore, 2021. €25 (paper). 978
88 290 1079 0

JEH (74) 2023; doi:10.1017/S0022046923000829

If you have ever wondered how the Roman Inquisition actually functioned on a daily basis: who helped the judges prepare their cases, assisted them in the censorship of print, managed their properties, carried out arrests on their behalf, organised public processions, oversaw the building and maintenance of their prisons and so on; then this is the book for you. In addition to the forty-seven tribunals distributed throughout most of central and northern Italy (the Kingdom of Naples

operated a hybrid jurisdiction whereby the archbishop of Naples worked uneasily with a papal representative), there were over ten times that number of inquisitorial deputies or vicars. In 1657, for just the eight tribunals of the papal states – Ancona, Bologna, Faenza, Fermo, Ferrara, Gubbio, Perugia and Rimini – there were 424 vicars operating. Interestingly, most of these, unlike the inquisitors, were not mendicants but secular clergy (though from the mid-seventeenth century a concerted effort was made to make it a requirement that they were also members of religious orders). So it was these more numerous representatives of the inquisitors who rooted the Holy Office in their local communities and who also bore the brunt of local hostility. However, even before the opening of the archives of the Congregations of the Holy Office and of the Index in 1998, the relevant historiography risked replacing the so-called ‘Black Legend’, itself the product not only of contemporary Protestant propaganda, but also, as notably Massimo Firpo (b. 1946) and Adriano Prospero (b. 1939) have taught us, instrumentalised by the inquisitors themselves, for whom fear and intimidation were important weapons in their battle against heresy and immorality, with what one might call the ‘White Legend’. The latter has been built on two main pillars: firstly, the distinction – championed famously by John Tedeschi (b. 1931) but also supported by the indefatigable research of, among others, Andrea Del Col (b. 1943) – made between moral and legal justice, with the contention that the Holy Office, subject to unprecedented concern with standardised procedures and centralised scrutiny from Rome, was often more scrupulous in upholding the latter than were secular courts. Secondly, and more recently, there has been a significant shift from concern with the (exaggerated) body count of victims to interest in the bodies that count; in other words, with the inquisitors themselves; their education and their careers. This has been the work of a younger generation of scholars: notably, by the American historian Kimberly Lynn (b. 1979), whose brilliant, game-changing book *Between court and confessional* (2013) illuminated the careers and writings of five inquisitors of the *Suprema* (i.e. Spanish Inquisition). These included Luis de Páramo (1545–1608), long-serving judge of the faith in Palermo, then under Spanish rule. Much of the groundwork for this shift in focus in attention of scholars of all three Inquisitions – in order of foundation, the Spanish (1478), Portuguese (1536) and Roman (1542) – has been laid by the monumental, four-volume, *Dizionario storico dell’Inquisizione* (2010), which was co-edited by Prospero and Tedeschi, but energised by the tireless Vincenzo Lavenia (b. 1970), who has taken on Prospero’s mantle as, *inter alia*, co-founder in 2020 of INQUIRE (International Centre for Research on Inquisitions) at the University of Bologna. However, it is only now, with the publication of this book by Lavenia’s student, Dennj Solera, that we have finally a synthetic study of the culture and ‘Society of the Roman Inquisition’ as an Italian counterpart to the work of Lynn cited above; but with broader range. Importantly, Solera has already won his spurs with a fine, prize-winning study of the inquisitor’s household in the important Adriatic port of Ancona (*‘Sotto l’ombra della patente del Santo Officio’: i familiares dell’inquisizione romana tra XVI e XVII secolo*, 2020). The book under review is divided into three sections, beginning with a close-up look at the key office-holders of the inquisition: aside from the inquisitor himself, these included his vicar, his notary, his attorney who acted as prosecutor at the tribunal

(*avvocato fiscale*) and finally his nominated agent (*mandatario*) who represented the Inquisitor in discussions with other bodies. The second section of the book widens the focus to include also the inquisitors' legal experts (*consultori*) who defended him with their quills and then those licensed members of his household (*familiaries*) permitted to bear arms so they could defend and enforce the inquisitor's will. The final section steps back to consider the 'inquisitorial society' referred to in the book's title as a whole: namely the frequently disruptive impact of these privileged associates of the local inquisitors, identified not only by their distinctive livery based on the sign of the cross (hence the term *crocesignati*), but also by their right to bear arms as well as the privilege or licence (*patente*, hence their name *patentati*) of being excused various local taxes as well as being exempt from trial by civil courts, though significantly the ecclesiastical jurisdiction they were subject to excluded the local bishop. Collectively, these privileges draw attention to the paradox that even as the tribunals of the inquisition have come to be associated with the imposition of a suffocating social discipline, the very instrument used was a law unto itself. This comprehensive, finely granulated study of the officials who assisted the judges of the faith and made their authority real even as their not infrequently disruptive behaviour compromised their effectiveness takes our understanding of the Roman Inquisition to another level. Therefore I sincerely hope that such an important study will soon be translated into English.

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Reforms of Christian life in sixteenth-century Italy. By Mazzonis Querciolo. Pp. viii + 272.

London–New York: Routledge, 2022. £34.99 (paper). 978 0 367 76347 3

JEH (74) 2023; doi:10.1017/S0022046923000775

Querciolo Mazzoni's latest book represents the culmination of a research journey which started in 2007 with the publication of *Spirituality, gender and the self in Renaissance Italy: Angela Merici and the Company of St Ursula (1474–1540)*. Yet *Reforms of Christian life* offers a wider spectrum of research, as it provides a new investigation of the activities and role played by the Angelics, the Barnabites, the Somascans and the Ursulines in the Italian Peninsula of the sixteenth century. The author has decided to focus on these orders as they promoted a different perception and view of Christianity which was diametrically opposed to Roman Catholicism and Lutheranism. By doing so Querciolo illustrates how and to which extent these orders promoted a widespread reforming programme which aimed to renew not only the ecclesiastical structures but the entire society.

Based on an impressive range of primary sources and secondary literature, the book is structured in five chapters which bring the reader into the Italian Peninsula of the sixteenth century. The first chapter serves as an introduction to the intellectual *milieu* which influenced and shaped the mind of Battista Carioni da Crema, Angela Merici and Girolamo Miani, three crucial reforming figures during the sixteenth century. The second chapter and the third are connected to each other as they investigate the ideas as well as the writings of these figures and how they sought to elaborate and develop a model of perfection and relationship with God. Furthermore, these two chapters provide an avenue for understanding and comparing the affinities that Carioni, Merici and Miani had on the role of