

times, the liveliness of this archival material pushes Bouley to underestimate factors other than the collaboration between religion and anatomy in the rise of an empiricist ethos in early modern natural knowledge (such as artisanal practice, the culture of collecting, mental habits related to commerce, etc.). However, this book seriously invites us to think about how Catholicism directly and indirectly fostered medical knowledge; it is a must read for historians of medicine, while also recommended for scholars of popular devotion and the social history of the Catholic Church.

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La cour pontificale au XVI^e siècle d'Alexandre VI à Clement VIII (1492–1605).
Pierre Hurtubise.

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In recent decades, the historiography of the papal monarchy has often been focused on the organization of the curia, the congregations, and ceremonial aspects. There have also been numerous pope's biographies and studies of events and particular moments: conspiracies and plots, vacant seats, and conclaves. However, according to the author of this volume, Pierre Hurtubise, OMI, the court has been an absent element in this rich panorama of studies. The author has dedicated over thirty years to reconstructing what the papal court was in the sixteenth century, who its protagonists were, what its competencies were, what spaces it occupied in the sacred palaces, or the image offered of itself to those who observed it from outside. The history of the pontifical court is not the same as the history of the papacy, even if the two are intrinsically connected to each other. Furthermore, it is a history that is closely linked to the city of Rome, to its urban structure and the daily life of its inhabitants. Hurtubise defines the court according to the model elaborated by Norbert Elias: it was a society, not a simple aggregation of individuals, but a structured group with its own life, composed of links and diverse levels, of groups and subgroups, and intermediaries who had direct access to the pope. The person and personality of the pope, around whom the court was constructed, as well as the exigencies of government, both temporal and spiritual, and the political and religious circumstances that mark this period of European history, all gave the court its individual mark.

The volume is composed of eight chapters, drawing on a rich bibliography of which, although relying on slightly dated texts, the author has asked new questions. To answer these questions he has also made use of a rich list of archival sources. The chapters investigate the biographies of popes from the end of the 1400s to the High Renaissance, tracing the formation of the court, the locations of its power, and the spaces they occupied in the city, signaling changes in Roman urban planning. From the Vatican to the Quirinale, the movements of the papal court responded to new administrative requirements, be it on a

spiritual or temporal level, changing in turn the social composition of the districts that gravitated toward the apostolic palaces. The Canadian historian then moves to the inside to analyze the hierarchy of the court and the functions carried out at diverse levels, paying particular attention to the private household, which assisted the pope daily, guaranteeing the healthfulness of the food, looking at those who accompanied him in his devotions as well as in moments of leisure. From the analysis of changes in the activities of the popes during the sixteenth century we can understand the profound transformations or, as the author prefers to define them, the “metamorphoses” (670) that the court underwent, above all from the pontificate of Gregory XIII, truly a turning point not only for the court, but for the reorganization of the fundamental apparatus of government. Explaining where the money came from to finance the court was not easy, as the author argues. Indeed, it is not always possible to carry out serial inquiries. That given, the part devoted to the functions of the secret treasury (*Tesoriere Segreto*), which managed the papal finances, and the majordomo, who administered the finances of the court, is without doubt the most original part of the book, because it is the fruit of close research in numerous and little-explored archives.

From this study it clearly appears that popes, despite the different political, religious, and cultural contexts of each pontificate, presented themselves to their courtiers as a good father of the family, even if these same courtiers were recruited, as is obvious, through cliental systems. With the shrewd distributions of gifts, the nature of which during the century became purely financial, the pope knew how to buy the gratitude and service of his courtiers, smooth over conflicts, and secure loyalty. In conclusion, the papal court was the microcosm that reveals the profound changes that marked Europe, the papacy, and Rome during the sixteenth century.

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The Papacy and the Rise of the Universities. Gaines Post.

Ed. William J. Courtenay. *Education and Society in the Middle Ages and Renaissance* 54. Leiden: Brill, 2017. xii + 264 pp. \$143.

This volume publishes posthumously the doctoral dissertation of Gaines Post (1902–86), one of America’s most distinguished medievalists, which he completed at Harvard University in 1931 under the direction of Charles Homer Haskins. Until now, only parts of it have appeared in print: an article in 1929 that eventually became its first chapter; a second article in 1932 that was developed from its eighth chapter; and two other articles (1934 and 1955) that drew upon material from the dissertation. Post’s other publications, significant in both number and import, were, as William J. Courtenay notes in his very useful preface, primarily devoted to “the influence of