drama on English plays (and Shakespeare). Though scholars such as Tadhg Ó hAnnracháin and Thomas O'Connor are mentioned throughout, a useful essay might have been included to cover the presence of Irish Jesuits on the continent, or at least their relations with the English mission; but this subject perhaps deserves (and has already generated) its own extensive treatment, and might be too much to ask for here. What this collection does demonstrate is how useful such volumes can be in bringing together a team of scholars whose widely different interests and expertise reinforce where a field stands, and where it can go. The result is that seemingly well-worn subjects are more deeply furrowed to reveal other treasures underneath, while entirely new paths are plowed to open up scholarly riches beyond where we have gone before.

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DOI:10.1163/22141332-00603006-08

Pamela M. Jones, Barbara Wisch, and Simon Ditchfield, eds.

A Companion to Early Modern Rome, 1492–1692. Leiden: Brill, 2019. Pp. 629 + xxiii.

Hb, \$206.00.

In the years since the publication of its first volume, on the early modern Holy Roman Empire, Brill's Companions to European History have become essential research guides to cardinal topics in the field. Most useful for those working on urban spaces are the Companions to places such as Toledo, Genoa, Venice, and Bologna, to name a few. However, in part because of the sheer volume of scholarship on Rome, but also because of the rather fragmented manner in which the city is studied, lamentably the Eternal City was long without a companion of this scope. Thankfully, the editors of this volume, Pamela M. Jones, Barbara Wisch, and Simon Ditchfield, have remedied what was a quite unfortunate lacuna in reference scholarship. *A Companion to Early Modern Rome, 1492–1692* brings together a wide array of scholars to present snapshots of Rome, provide the most up-to-date survey of recent scholarship, and give insights into future avenues to explore. While each chapter stands alone well, taken together a richer picture of early modern Rome emerges, one in which the various aspects of its history come fuller into dialogue with one another.

This is no small achievement, given the polyvalent historiographical conversations concerning Rome that often do not speak to one another. Yet, this book attempts to bring all those strands together for the first time. More pointedly, it

is not just that these topics are put in dialogue; rather, this book “underscores the advantage not merely of formulating new topics, but of examining traditional ones afresh” (10). It is this newness that stands out as the reader attempts to unpack what is as much a palimpsest of entangled histories as is Rome itself. Because this book is the “only multidisciplinary study of early modern Rome focusing on the 16th and 17th centuries that provides a synthesis and critique of significant past as well as recent scholarship” (15), it is a pioneering work that transcends and defies the traditional ways Rome has been understood: rise and fall; decadence because of the papacy; the quasi-Vasarian belief that Rome’s cultural landscape stagnated because of the Counter-Reformation.

One of the goals of this collection is to prove that Rome was historically dynamic and variegated, to say nothing of not boring. In this regard, a book of this scope and purpose requires a significant amount of intellectual prowess. To this end, the editors have called in the services of the leading scholars of early modern Rome. Some of these scholars are authorities decades in the making, whose work has shaped the historiography of Rome; others comprise the next batch of rising scholars whose recent insights have both augmented and pushed against traditional notions of Rome’s history. Essays ranging from civic identity to Rome’s Jews to aqueducts to science and medicine introduce readers to specific topics as well as provide insights into the prevailing historiographical conversations that link them all together. The thirty essays that comprise this collection, written by scholars from both sides of the Atlantic, present Rome as a complex mosaic, the pieces of which are individuals, groups, buildings, the river, streets, ruins, and layers of historical experiences. The inclusion of leading scholars from Italy, some of whose essays were elegantly translated by the editors, also emphasizes that this is not a project for Anglophones alone; rather, the work puts leading English scholars into dialogue with Italian scholarship and provides non-Italian readers with scholarship from Italy for perhaps the first time.

Throughout, these essays speak to, against, and with one another. In fact, many of the contributions are the products of panel sessions and round tables at conferences as well as a workshop organized in Rome. The result is less a collection of individual contributions on a single topic and more a conversation among scholars. Of particular note is essays making mention of other pieces in the collection throughout, which confirms the editors’ claim that this collection is best understood as a cohesive whole. There is also much overlap throughout, which speaks to the deep interplay and entanglement of the various ways in which Rome developed in the early modern period. In other words, to take just three examples, studying mapping (Jessica Maier), urban planning (Carla Keyvanian), and uses of water (Katherine W. Rinne) together

only enriches how we view each independently. The collection is also divided into four thematic sections: government and international politics; daily life in Rome and environs; urban planning; and intellectual life. Just as the book works as a cohesive whole, so too do each of the sections. And the book's introduction has mini introductions to each chapter and section (16–25). Whether one wants to delve deeper into the relationship between the papacy and local government, understand the social fabric of Rome, learn more about urban planning, or dabble in the city's intellectual culture, each section stands alone well.

For readers of this journal, the first reaction to this book might be one of confusion: there is no chapter on the Jesuits themselves. However, an attentive reader will soon discover that the Jesuits are peppered throughout the book's essays, reflecting the reality that they were active on numerous fronts and their ministries always operated in tandem with the larger vicissitudes of Rome. This is an important reminder for scholars of the Society of Jesus that to study the Jesuits without appreciating where they fit into early modern Rome's urban fabric would be, in short, to completely misunderstand both.

On the whole, this is a masterful collection that will be a useful tool for scholars of Rome, of early modernity, of cities, and—for readers of this journal—of the Society of Jesus. The last section of the book is entitled, “*Ars longa, vita brevis*,” that is to say, the work is arduous, but our lives are short. Studying all of what this book presents in its fullest form would be beyond the talents of even the most seasoned scholar. Luckily for us, the editors and contributors have crowdsourced the *ars longa* for us, and our intellectual lives are enriched in turn.

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DOI:10.1163/22141332-00603006-09

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The Miraculous Flying House of Loreto: Spreading Catholicism in the Early Modern World. Princeton, NJ: University of Princeton Press, 2019. Pp. 292 + xv. Hb, \$39.95.

The Holy House of Loreto is a microcosm of early modern global Catholicism: the multilayered mythology, broad appeal, and crowd-sourcing of its propagation all point to a structure that both bespoke individual spirituality and