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

Karin Vélez

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

constructed collective senses of belonging in the early stages of globalization. So argues Karin Vélez, whose *The Miraculous Flying House of Loreto* uses the historical memory as well as the dissemination of the cult of the Holy House to unpack the various ways in which individuals across the globe shared in the construction of early modern global Catholicism. In essence, the various ways in which the House was interpreted, represented, reconstructed, and remembered “point to disorder, decentralization, and independent enactments of belief that spilled across boundaries of nation, empire, church, and period” (8), rendering early modern global Catholicism not the project of Europeans, but globally acculturative in scope.

While centering on the Holy House, this book is a global study of early modern Catholicism in a number of ways. First, Vélez unpacks what she calls the “mythohistory” of the Holy House as it migrated from the Holy Land to its “final” resting place in Loreto, with stopovers in Dalmatia and Recanati, a town not far from Loreto. Second, the book explores how the Holy House was remembered by its visitors and how the structure itself was replicated on missions of the Society of Jesus in places as far afield as Québec and Bolivia. Third, and most important, the book illustrates that the cult of the Holy House spread globally because a wide array of individuals, Jesuits and others, served as “unofficial authors, inadvertent pilgrims, unlicensed architects, unacknowledged artists, and unsolicited cataloguers” (7) who participated in the production of new Catholic communities across the globe. This re-remembering, remaking, retelling, and refashioning of the myth of the Holy House thus allowed for a normalization of the faith while also permitting both a deep personalization of and acclimation to Catholic devotion. This in turn points to a significant level of disorder and decentralization within what still remained a unified church. Moreover, it lays bare the nature of Jesuit missions and Ignatian spirituality more generally, which hinged on both broad-spectrum participation as well as introspective reflection on the individual’s relationship with God, the saints, and, in this case, Mary.

Important in this process is Vélez’s concept of mythohistory, which centers on recognizing that “the founding corpus of Loreto is neither strict mythology nor standard history” (28). Vélez’s point here is essentially that, to understand truly why the Holy House was so popular and such a successful tool of evangelization, we must take seriously that this was in fact the Holy House. Of course, Vélez is not suggesting that this was indeed the house in which Mary had lived; rather, to ignore or doubt that early modern Catholics believed this myth would be to misinterpret how this myth functioned for them as well as how they believed it to function for both their ancestors and future generations. In other words, sympathetically reading the various ways that the Holy

House was experienced and remembered and how those experiences and memories were spiritually and physically transported to new communities in the Americas allows for a fuller understanding of early modern Catholicism as a faith that hinged on the participation of its followers, new and old, in its spread and edification.

To illustrate how this process of a peripatetic spread of the cult of the Holy House took place, Vélez structures the book not as a pure narrative of the Holy House's mythic origins and then historical devotion. Rather each thematic chapter juxtaposes mythic stories of how the House arrived in a given locale with historical reflections as experienced on the ground; chapters then conclude with an "in-depth consideration of a 'New Expression' of Catholicism" (9) that allows the reader to see how the mythohistory of the Holy House ultimately led to a shared global Catholicism. Such themes include: "authors" of the Holy House myth; pilgrimage as an accidental detour; the construction of Holy House replicas, surrogates almost, based on original interpretations and blueprints of the Holy House; iconography; and the intersection of Marian devotion, nomenclature, and processions. Such entanglement of the real and ideal allows us to enter into the psyches of historical actors and understand how they believed their faith functioned through their participatory engagement with the Holy House and the stories that surround it.

What stands out in Vélez's book is that the Holy House is a devotional palimpsest comprised of mythohistorical layers that were "grafted atop early incarnations of Loreto's past, and already leaning outward to future branchings" (234), suggesting that the Holy House did not simply migrate from Jerusalem to Dalmatia to Italy to elsewhere. Rather, these migrations were continuously looking backward to previous incarnations of the cult while also paving the way for future landings. By thinking of changes in the cult as continuities, movements as returns to origins, devotion to the House, so Vélez argues, points to more complex ways of being Catholic: devotion to the Holy House may have hinged on the devotion of one object; yet, the various ways in which it was remembered and revered point to anything but what we might call devotional conformity.

On an important level, this is not a book about the Holy House at all. Rather, as the subtitle suggests, under interrogation here is how early modern Catholicism spread globally via the Jesuits' and others' dissemination of one cult. In this sense, the story of the Holy House is instructive, as it points to the three-pronged nature of early modern global Catholicism and of Jesuit missions that rendered the faith best able to spread and adapt: first, it always made room for additions and diversity; second, it hinged on personal experience and introspective devotion; and, third, devotion and belief were always a bit beyond the

control of authorities. Early modern Catholicism's success, then, as well as that of the Holy House's, hinged on the "multiple, simultaneous modes of regeneration stemming from, and entangling, all corners of society" (246). Vélez's book thus reminds us that, like devotion surrounding the Holy House, early modern Catholicism might have fashioned itself as a unified faith, but it in practice resided in and moved between the hearts and minds of global Catholics, rendering it as diverse a faith as the very believers it purported to unify.

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DOI:10.1163/22141332-00603006-10

Katherine Aron-Beller and Christopher Black, eds.

The Roman Inquisition: Centre versus Peripheries. Catholic Christendom, 1300–1700. Leiden: Brill, 2018. Pp. xiv + 411. Hb, €139.00.

The introduction and fourteen articles in this volume study the relationship between the Congregation of the Holy Office in Rome and subordinate Italian inquisitions. The latter are classified as "inner peripheries," inquisitions in the large cities of Bologna, Florence, Milan, Turin, and Venice, and "outer peripheries," approximately forty-three inquisitions in smaller towns of Italy. The contributors are particularly interested in the extent to which the Congregation of the Holy Office in Rome directed the activities of periphery inquisitions.

Recent scholarship, notably the three volumes of Thomas F. Mayer (1951–2014), examining the Roman Inquisition as an institution has shaped this volume. It was not possible to do this until the Roman Archive of the Doctrine of the Faith (ACDF) was opened to all scholars in 1998. At the same time, the survival or disappearance of local inquisition documents determines which peripheries can be best studied. The chronological period of the articles ranges from the founding of the Roman Inquisition in 1542 to about 1800. The seventeenth century receives the most attention.

The editors summarize the theme and recent historiography in the introduction. Irene Fosi discusses the relationship between the Holy Office in Rome and other inquisitions in the papal states, which sometimes had to battle other papal courts and bishops. Inquisitions tried to diminish the number of familiars, that is, local nobles who supported inquisitions, sometimes financially, in the hope of garnering more social influence. Kimberly Lyon describes how in the early seventeenth century the Roman Holy Office sent a stream of letters to