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

inquisitions in Sicily and Sardinia, which were part of the Spanish Inquisition, an independent body ruled by the Spanish monarchy, to persuade them to follow Rome's direction in matters concerning bishops, punishments, familiars, and jurisdiction. The results are unknown.

Christopher Black presents a quantitative analysis of the kinds of crimes that the Modena inquisition prosecuted in the seventeenth and eighteenth centuries; these were mostly heretical blasphemy, disobedience, magic, and relations with Jews. Letters between Modena and Rome were frequent. Giuliana Ancona and Dario Visintin discuss the correspondence between the Roman Holy Office and the inquisition in Friuli, usually based in Udine. Italian merchants who traveled to Protestant lands were a concern, while lay assistants participated in Friuli inquisitions. Ancona and Visintin also mention that applying fire to the soles of feet was one torture used. Jonathan Seitz describes how the Venetian inquisition answered questions and gave advice to its peripheries, which were inquisitions in the Veneto. Powerful local people sometimes fended off local inquisitions by appealing to the Venetian tribunal. At the same time, the Venetian civil government, not Rome, largely dictated what the Venetian inquisition could do. Vincenzo Lavenia offers an important article about the Holy Office in Ancona, part of the papal state. Under Popes Paul IV (r.1555–59) and Pius V (r.1566–72) the Ancona inquisition burnt Marranos and the Talmud. In the seventeenth century it concentrated on correcting aberrant behavior and improper devotional practices.

By contrast, Thomas Deutscher describes the jurisdictional limitations of the inquisition of Novara (just west of Milan). The inquisition enforced collective morality on lay persons, while the more powerful episcopal court dealt with the clergy. In the late eighteenth century the Novara inquisition fought a losing battle against Enlightenment skepticism. Deutscher (January 4, 1949–June 7, 2017) obtained his PhD at the University of Toronto in 1978 under the direction of the author of this review, then taught at St. Thomas More College in the University of Saskatchewan. Afflicted with an inoperable brain tumor, he submitted this article in 2016, knowing that he would probably not live to see it in print. Like his other publications, it is clear, learned, and succinct.

Francesco Barbierato presents a good long article about the circulation of prohibited books in Venice. Because the Venetian government protected the printing industry, banned works were printed under false names or circulated in manuscript. A servant might steal a banned book from his master's library, give it to a scribe for copying, and sell the manuscript copy to an eager reader. Barbierato mentions many prohibited titles that circulated in Venice, but does not always identify author or content, possibly because of space limitations.

Giorgio Caravale demonstrates that there was considerable cooperation between the Roman Inquisition and Neapolitan authorities in the 1560s, which resulted in the conviction and suspension of a bishop with Valdesian sympathies. Giorgos Plakotos examines the language with which the Venetian inquisition attempted to determine the meaning of conversion among suspects who moved between Catholicism and Judaism or Islam.

Matteo Al Kalak demonstrates that the inquisition and houses of catechumens seldom cooperated in Modena and Reggio Emilia, and that houses of catechumens had very little success converting Jews in the eighteenth century. Pope Gregory XIII in 1581 gave the Roman Inquisition jurisdiction over practicing Jews. Katherine Aron-Beller in an excellent article shows how the Modena inquisition tried to separate Christians and Jews and the harassment and monetary pain visited on Jews. The Modena inquisition demonstrated “marked independence” from the Roman Holy Office on the use of torture and the value of consultants. Gretchen Starr-LeBeau studies how gendered distinctions based on perceived natural differences by inquisitors and male and female defendants affected trials before the Venetian inquisition. Stefano Villani notes that the port of Livorno had a transient population that included English Protestant merchants and sailors plus Catholics who sometimes ate meat on Friday. Because the Florentine government limited the ability of the Livorno inquisition to prosecute foreign Protestants, punishments were light penances, and Rome was ignored.

In general, the Roman Congregation did not concern itself much with local investigations unless inquisitions asked for guidance. Rome was typically concerned about general priorities: when torture might be applied, jurisdictional conflicts with episcopal courts and civil governments, and the economic health of local inquisitions. After 1600 peripheral inquisitions operated with considerable independence.

There are very few mentions of the Jesuits in the volume. According to traditional Jesuit historiography the early Jesuits avoided involvement with the Roman Inquisition, a reaction to the fact that Spanish inquisitions interrogated Ignatius of Loyola several times and imprisoned him for seventeen days at Alcalá de Henares in 1527. Another possible reason was that several early Jesuits came from *converso* backgrounds. However, Lavenia points out that the Roman Inquisition commissioned Nicolás Bobadilla (c.1509–90), one of the original ten Jesuits, to go to Ancona in late 1553, possibly to oversee the burning of the Talmud in early 1554. Lavenia also notes that another Jesuit, Cristóbal Rodríguez (1521–81), who was close to Pius V, assisted the Ancona inquisition in the 1560s. Because the ACDF is now open to scholars, it may be time for a study of the relations between the Society of Jesus and Italian inquisitions.

All of the articles are based on local inquisition sources, ACDF documents, or both, plus recent scholarship. Because several of the articles summarize books, they are packed with information. The copyediting could have been better at times, and there are a handful of what appear to be proofreading slips. Overall, this is an excellent collection of studies.

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DOI:10.1163/22141332-00603006-11

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Holy Organ or Unholy Idol?: The Sacred Heart in the Art, Religion, and Politics of New Spain. Brill's Studies on Art, Art History, and Intellectual History 33 / Brill's Studies in Intellectual History 292. Leiden: Brill, 2018. Pp. xv + 322. Hb, \$159.00.

The catalyst for launching the cult of the Sacred Heart as a global Catholic devotion was a series of revelations, made between December 1673 and June 1675, to St. Margaret Mary Alacoque (1647–90). Alacoque was a young nun at the Paray-le-Monial monastery of the Order of the Visitation of Holy Mary, which had been founded in 1610 in Annecy by St. Francis de Sales (1567–1622) and St. Jane Frances de Chantal (1572–1641). Previous devotion to the Heart of Christ had been private in nature and never gained widespread momentum. Even the prominence accorded the Heart of Jesus in the Salesian spiritual tradition prior to Alacoque was a “focus” rather than “devotion” in the technical sense of concrete practices such as those specified at Paray-le-Monial.

The revelations to Alacoque ushered in a new phase in the history of the Sacred Heart devotion, which now became liturgical and universal. The Lord reveals that the divine heart loves humanity with abandon yet suffers on account of ingratitude for the Eucharist by those who reject the sacrament (Protestants) or hold that it should not be frequently received (Jansenists). Thus, not only adoration, but also reparation, are due the Sacred Heart, and Alacoque is entrusted with this mission, which is threefold. First, the cult of the Sacred Heart was to be spread globally, particularly by public exposition of the image of His Heart in the form of a heart of flesh. Second, reparation was to be made by a Mass in honor of the Sacred Heart and reception of Holy Communion on the first Friday of every month, as well as by a Holy Hour before the Blessed Sacrament on the preceding Thursday night in memory of Jesus's agony in the