In response, Clines's argues that conversion must be seen as a process rather than an event, a step in a lifelong "conversion career" (9). "Conversions were never complete," and thus individuals had to constantly both situate themselves within and defend religious borders that were "too amorphous to define," but also "too important to ignore" (88). The process of religious identity formation was ephemeral, evolutionary, and inherently conflictual. As a result, conversion was "a persistent source of anxiety" (11), and converts were often not trusted nor were their claims of religious transformation and conviction accepted at face value. Becoming a Christian (or Muslim or Jew) was "far more difficult than simply being baptized" (87): converts faced a lifetime of performing their new faith in ways that reassured suspicious members of both their new and old religious communities. Clines reads Eliano's numerous attempts at self-fashioning and controlling his narrative as a lifelong attempt to integrate by proving the veracity and sincerity of his fateful decision to become a Christian in a time and place that had serious doubts about the possibility of true conversion, and in which Jewish, Muslim, and Christian individuals and institutions consistently questioned his religious identity.

A Jewish Jesuit in the Eastern Mediterranean is an engagingly written work of topnotch historical research that grapples with important questions about conversion and religious identity in new and imaginative ways. It is a valuable addition to the scholarship on these topics, and going forward, this book will be an important point of reference for scholars grappling with these thorny questions.

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Frank Sobiech

Jesuit Prison Ministry in the Witch Trials of the Holy Roman Empire: Friedrich Spee SJ and His Cautio criminalis (1631). Rome: Institutum Historicum Societatis Iesu. Pp. xii, 539. Hb, €60.00.

Jesuit Prison Ministry is a very useful book. Of its 539 pages plus front matter, the majority of space is devoted to meticulous archival footnotes, sweeping inventories of archival materials and secondary literature, sixteen figures plus two maps, appendices of trial-related documents in original and translation,

and indices of persons and places. Frank Sobiech has tapped manuscript collections in eighty-three institutions in seven countries and reviewed nearly three hundred printed sources over four centuries. The scholarship he appeals to ranges from poetry analysis—the seventeenth-century Jesuit Friedrich Spee is regarded as a great German vernacular poet and hymnographer—to the history of emotions, as it pertains to the social dynamics of the witch trials. The quality of Sobiech's analysis is fueled by the breadth of this research but simultaneously diminished by an unwieldy structure and an ungainly translation. Taken according to its strengths, the volume will be of service to those working across the broad field of Jesuit studies and on the early modern witch trials.

The topics to which the reader is alerted in the book's title are especially worthy of modern scholarly scrutiny. What justifies Sobiech's efforts is that none of them—Spee himself, the *Cautio*, or Jesuit prison ministry—has achieved the monographic attention it deserves. *Jesuit Prison Ministry* calls to mind Jan Machielsen's *Martin Delrio: Demonology and Scholarship in the Counter-Reformation* (Oxford: Oxford University Press, 2015), which demonstrates how effectively a biographical approach can deepen our understanding of important early modern writings in context. Delrio's *Disquisitiones magicarum* (1599), it will be recalled, was a widely circulated treatise on demonology and witch-hunting. It first appeared about three decades before Spee's pseudonymously published *Cautio* (1631). In contrast to the earlier work, the *Cautio* was sharply critical of the legal treatment of those tried for witchcraft. As Sobiech sets out to prove, Spee's social background, intellectual training, and temperament, as also his complicated relationships with Jesuit superiors and confreres, offer much to help explain the emergence and content of this striking work. Painstakingly weaving together diverse archival findings, Sobiech demonstrates several important points. In the first two parts, Sobiech thoroughly lays out the complicated relationship between Spee and his superiors. Sobiech traces out the problems through exacting analysis of correspondence from, to, and about Spee. Sobiech may occasionally be over-eager to accumulate evidence for his point, as when, for example, to this line from Spee's letters—"I will take my vows [...] before the Lord, although not in the presence of the entire populace"—Sobiech remarks ominously on "this limited publicity" for Spee's vows (45). But Sobiech misses that Jesuits did not take their vows in public and Spee was drawing on Psalm 116, "I will pay my vows to the Lord before all his people." Nonetheless, in the main Sobiech's examination of the communication between the superior general, the provincial superiors, and local superiors regarding Spee is illuminating and contributes to an explanation for the *Cautio*'s pseudonymous early printings and ambivalent reception within the order.

The largest single section of the book is devoted to the prison ministry in which Spee and other Rhenish Jesuits participated. Prison ministry may not have been at the forefront of early modern Jesuit activities, but it belonged squarely among the ministries of consolation to which the Society was committed. What Sobiech uncovers through examination of the prison ministry specific to those accused of witchcraft is widespread Jesuit indifference to and support of the harsh treatment of the imprisoned. Spee's frustration at this situation, as charted out by Sobiech, deepens our appreciation of how and why the *Cautio*—a pathbreaking critique of the jurisprudence that nurtured such savagery—came to be written. What Sobiech has exploited to his study's particular advantage are the sources in which pastoral orientations and their actual implementation are with patience to be found, the *litterae annuae* and *registrum commune*.

A word must be directed to certain infelicities of style. Some have to do with the overarching structure of the book, which seems patchwork. I offer two quick examples as representative of this problem: the sections on the publication of the *Cautio* appear confusingly several chapters before sustained comment on its composition, and the summary biography of Spee in chapter nine only makes sense if one imagines it as free-standing. Other infelicities have to do with translation. As a native English speaker, I am reluctant to criticize translated scholarship at a time when my non-native-English-speaking colleagues are pressured for the sake of readership and sales to compose in a language not their own. Nonetheless, weak translations have a diminishing effect on the quality of otherwise sound research, and *Jesuit Prison Ministry* is a case in point. I found myself repeatedly having to retranslate (when the original was provided) or back-translate (when it was not) curious turns of phrase and diction from both Latin and German. Here I provide a few examples as emblematic of consistent problems: “explain” is likely what is meant instead of “understand” on page 99; the bracketed alternate translation for “*religiosi spiritus*” (353n65) “of religious [or: congregation] spirit” (353) is both unnecessary and unintelligible; and the “*gunstige Herrn*” (428) addressed in one transcript were likely “well disposed” gentlemen rather than “inclined” ones (426). While the obscure word “pudency” could be a translation of *pudor*, the common word “decency” would have worked far better (288); “presumably”—a word giving an important indication of the uncertainty of a particular conclusion, but one with many synonyms in English—is used here so frequently as to become a distraction for the reader; and although *destinatio*, which in Jesuit parlance means a man's upcoming work assignment, is commonly rendered in several vernaculars as a form of “destination” (e.g., *die Destination* among German Jesuits), in English it is not (64). Ultimate responsibility for such problems rests with the publisher,

and it is disheartening that the Institutum Historicum Societatis Iesu cannot ensure for its readers (and its authors) a higher standard of comprehensibility in an English-language publication. German is the original language of the work (in the form of a habilitation thesis) and a perfectly respectable international academic language. Sobiech should have left *Jesuit Prison Ministry* in it.

All of this adds up to a study that is solidly researched and encyclopedically helpful, but also frustratingly hard to read. Scholars will most profitably turn to it as an overview of particular topics and a finder's guide for source material related to their own research. The best future work on early modern carceral pastoral care, the life of Friedrich Spee, and his *Cautio criminalis* will undoubtedly be built on foundations Sobiech lays here. Spee deserves a study on a par with Machielsen's on Delrio; thanks to Sobiech, we are one step closer.

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Ralph Dekoninck, Agnès Guiderdoni, and Clément Duyck, eds.

Maximilianus Sandaeus, un jésuite entre mystique et symbolique. Études suivies de l'édition par Mariel Mazzocco des annotations d'Angelus Silesius à la Pro theologia mystica clavis. Mystica 13. Paris: Honoré Champion, 2019. Pp. 398. Pb, €55.00.

The Jesuit Maximilianus Sandaeus (Max van der Sandt, 1578–1656), who was born in Amsterdam but worked primarily in German-speaking lands, teaching theology and exegesis, and who represented his province at the Eighth General Congregation that elected Vincenzo Carafa as general superior in 1646, wrote an impressive oeuvre. Nevertheless, his work has not been subjected to extensive research. The present book brings together eight contributions on this remarkable specialist of the mystical tradition.

As the title indicates, the contributions in this book do not only concern Sandaeus's study of mysticism, but also his studies of symbolism. The latter is treated in the first article, by Ralph Dekoninck, Grégory Ems, and Agnès Guiderdoni, on Sandaeus's analysis of the symbol as such. In the second article, Anne-Élisabeth Spica discusses Sandaeus's *Orationes mariales*. This is followed by a contribution in which Aline Smeesters treats Sandaeus's argumentation in the preambles to the *Pro theologia mystica clavis*, in which the Scholastic tradition is not disregarded in favor of the mystical, but rather presents the