light on the promising thread that Bauer excavated through Panvinio's ties with the Spanish monarchy. Bauer argues that Panvinio suffered from a lack of projection since he had "bet" on the wrong horse when dedicating some works to Philip II of Spain, contrasting with Baronio who dedicated his research to the papacy. However, Baronio's *Annales* were also a political work aiming to undermine the Spanish ecclesiastical *real patronato*. Bauer explains in passing that Spain did not really produce a systematic answer to Protestant historiography. However, it is more probable that the historians working on behalf of the king of Spain were concerned with inter-confessional polemics among Catholic rulers who wished to extend control over ecclesiastical institutions and subjects. In addition, many church historians in the Iberian world were concerned with the Spanish king's ecclesiastical patronage in Iberian colonies instead of Catholic-Protestant controversies. Panvinio did not show much interest for these questions but it would be interesting to see how, beyond a Roman-centered perspective, Jesuit historians who were closer to the Spanish or Portuguese monarchy interpreted Panvinio's work and if their interpretation differed or not from the ones produced by Bellarmine, Canisius, and Gretser.

The erudition diffused across Bauer's book is impressive and the arguments are delivered with convincing elegance. Tackling the works and the papers of early modern scholars like Panvinio is daunting, especially considering the heteroclite documents that these men generated. The logic of these scholarly archives can only be appreciated by historians today after spending infinite hours in archives. Bauer's book reads as a tribute to the heuristic power of archives, ours today and those of Panvinio during the sixteenth century. The merging of the two makes this book a joy to read.

Fabien Montcher

Saint Louis University, Saint Louis, MO, USA

fabien.montcher@slu.edu

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Markus Friedrich

The Birth of the Archive: A History of Knowledge. Cultures of Knowledge in the Early Modern World. Trans. John Noël Dillon. Ann Arbor, MI: University of Michigan Press, 2018. Pp. xii + 284. Hb, \$75.00.

Archives are the cornerstone on which historical method is built. The traditional narrative of their development focused on the nineteenth century. Yet Markus Friedrich's *Birth of the Archive*, first in German in 2013 and more recently

in English, problematized this contention by uncovering the uses and abuses of archives in the early modern period. Through an examination of France and the Holy Roman Empire between the sixteenth and the late eighteenth centuries, Friedrich uncovered the sinews of archival agents, spaces, and practices that became integrated into the historian's toolkit. What began as a repository of documents for parties wanting to settle political claims became collections applied to rigorous examinations of historical events. Archival sources by the eighteenth century conveyed the credibility of a historian, who did not rely on printed materials alone for their interpretation of the past.

Although the book's chapters are organized thematically, Friedrich has interwoven a sense of chronological change, which is obscured at times by episodic treatments. Chapter one outlines the historiography of archives with an eye for Europe. The increased preparation and preservation of documents at the start of the early modern period is the focus of the second chapter. Friedrich emphasizes the pragmatism at the core of these collections' creation, a line of argumentation that continues into chapter three with the foundation and proliferation of archives with issues of accessibility being constant. Yet the terminology for and the understanding of archives, as tackled in chapter four, were inconsistent during the sixteenth and seventeenth centuries. The reader learns that early modern nobles, ecclesiastics, and political-cum-legal institutions, such as French *parlements*, drew heavily on old documents to settle disputes and justify claims on territory, legislation, and privileges.

The challenges of accessing and using archives get an extended treatment in chapter five, which concentrates on their inhabitants: the (mis)users and the (mis)managers of the collection. As well, whether through incompetence or malice, the spaces of archives were fraught with other difficulties, as evident in chapter six. It helps us to understand where documents were stored and read, loci that often lacked any organizational schema. The "spatial ideal" (115–16) was prescription and not practice. Often installed into buildings with little thought about storage and safekeeping, disorganization and thievery were less ruinous than mold and fire. The itinerant nature of archives also threatened the documents due to the risks inherent in early modern travel.

The emergent archivist became responsible for easing growing anxieties about the rarity and frailty of the documents by the protection and organization of disparate materials, which, in some cases, had been long neglected. The information contained within archives, as Friedrich argued in chapter seven, held power with archivists acting as political and administrative mediators. But the pragmatic aspect of archives began to diminish and had to contend with their symbolic power. The capture of these repositories by belligerents was problematic due to sensitive information falling into enemy hands and the

loss of cultural patrimony. Outright destruction of these materials was symbolically violent as well with permanent damage done to the evidence needed for legal claims and histories. The final chapter, which is the book's strongest, sees the gradual embrace of archival research by historians during the eighteenth century, with some legitimating forms of symbolic power, especially genealogy, being subsumed into this enterprise.

Much of Friedrich's previous and ongoing research explored the circulation of information during the early modern period with a focus on the Society of Jesus. While this book is not centered on the Jesuits, Friedrich does explore the role of the archives housed in Jesuit institutions, especially its colleges (38, 161). Jesuits also created guides to the use of archives, including, for example, that by Christoph Fischer contained within his treatise on large household management (45). Friedrich also explores how the Society was involved in the continuing codification of the word "archive" as seen in its use by Jakob Geller in 1629 (81) as a gathering of Protestant actions, and not sources, in his polemic written during the Thirty Years' War (1618–48).

The book's later chapters explore the methodological innovations of the Jesuit Bollandists (171, 174, 191). Centered in Antwerp during the period and best known for their *Acta sanctorum*, the Bollandists developed a rigorous scholarly method to assess and write saints' lives that involved the analysis, comparison, and accumulation of materials. These Jesuits placed great import on uncovering manuscript sources housed in geographically distant archives. While not at the heart of the book, scholars working in the field of Jesuit studies will find that the Society was involved in the ongoing development, maintenance, and usage of early modern archives and information cultures.

In the *Birth of the Archive*, Friedrich has accounted for the development and uses of archives, while situating these changes in early modern historiography. Complaints are minor, namely, the lack of original source material cited in the footnotes, an issue also found in the original German, and the presence of some factual errors, such as twice misdating details of the Council of Trent (40–41). While the translator should be commended for making Friedrich's intervention accessible to an English audience, the prose's choppy nature is sometimes distracting for this reader. That, however, does not diminish the thorough analysis contained in this book, which combined considerations from critical theory with substantial research conducted in archives throughout France, Germany, and Italy. Friedrich also engaged with an impressive volume of secondary literature. Apart from English, French, and German, the notes and bibliography reference books and articles in Spanish, Dutch, and Italian, which help Friedrich to situate the developments in France and the Empire within broader European knowledge cultures, including those involving the

Society of Jesus. Scholars unable to read German can now engage with this vital intervention about early modern information cultures.

Jonathan E. Greenwood

University of Rochester, Rochester, NY, USA

jonathan.greenwood@rochester.edu

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Mercedes García-Arenal and Yonatan Glazer-Eytan, eds.

Forced Conversion in Christianity, Judaism and Islam: Coercion and Faith in Premodern Iberia and Beyond. Numen Book Series: Studies in the History of Religions, 164. Leiden: Brill, 2020. Pp. xiv + 418. Hb, \$172.00.

This collection of essays explores how forced conversion was instigated, justified, and remembered in the premodern era, as well as the many transformations that it brought about. It advances our understanding of the roles of violence, political and religious imperatives, legal precedents, and collective memories in what is broadly defined within as “a change of faith induced by constraint or compulsion” (3). Forced conversions created new identity categories, problems between and within faith groups, definitions of belonging, and boundaries of exclusion. Force took many forms, just as there were many kinds of conversions, and the chapters in this volume illustrate what Isabelle Poutrin here identifies as both “the moment and the process of conversion” (86). In particular, this volume brings to light how communities of faith and faith itself were rearticulated by forced conversion, which “called for a new affirmation of the foundational categories of religious identity” (2).

This book’s focus on pre-modern Iberia (fifth to seventeenth centuries) is due to the peninsula’s long history of religious diversity and forced conversions—what the editors term a “laboratory of conversion” and of “interfaith problems arising between Christianity, Judaism, and Islam” (3). Chapters looking beyond Iberia make connections with North Africa, France, and Italy, but not, as one might expect, Iberian overseas colonies; the editors point out this next, necessary step, calling for future research to “explore the continuities and discontinuities between Iberian forced conversions and those of the New World” (12).

The book contains a compelling introductory chapter by the editors, followed by thirteen chapters organized into four parts and an epilogue. In Part 1, “Visigothic Legislation on Forced Conversion and Its Afterlife,” Elsa Marmursztejn investigates the place of Visigothic legislation in thirteenth- and