this period of Aristotelian and Thomist retrenchment within Jesuit thought, such experimentation in this cultural environment could be asserted to belong to art, rather than the realm of *physica*, where it would be dismissed as the product of deviant natural philosophy. The theatricality associated with Jesuit experimentation—including its preoccupation with monstrosities and curiosities, ascribed by Gorman to constraints imposed by institutional factors—nevertheless generally tended to undermine the credibility of Jesuit experiment reports and, by implication, Clavius's grand purposes in promoting Jesuit mathematical celebrity, by the 1670s. Thus, the central proposition of the closing Chapter 7 is that the results and interpretations of Jesuit natural philosophy became discredited even while Jesuit networks of information gathering were emulated among the early scientific societies.

This is a finely researched and richly documented book—in some of the chapters, the volume of the endnotes is in excess of the main text—which is at the same time highly readable (in spite of a few repetitions that at places retain the sense of a collection of separate studies), with illustrations that serve the argument well. Two critical observations may be ventured. First, although the Introduction is entitled “What Scientific Counter-Revolution?,” an explicit answer is never offered: it is rather allowed to unfold in the chapters. Second, while the marginalization of Jesuit science inaugurated by the “counter-revolution” lasted several decades, an epilogue considering its re-invigoration well before the formal removal of works defending the motion of the Earth from the Index (1757) would have enhanced the contextualization. Yet, *The Scientific Counter-Revolution* is a highly valuable addition to the recent corpus of literature that has served the abandonment of “a conflictual approach to the relationship between early modern science and Catholicism” without replacing conflict “with an equally inappropriate image of harmony” (258).

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Matthew Coneys Wainwright and Emily Michelson, eds.

A Companion to Religious Minorities in Early Modern Rome. Brill's Companions to the Christian Tradition, 95. Leiden: Brill, 2021. Pp. xi + 429. Hb, \$275.00.

As the home of popes present and of emperors past, early modern Rome has long stood as the center of the Catholic world and the heir of classical antiquity. Throughout the centuries, the Eternal City attracted migrants and vagabonds from the Italian peninsula and beyond the Alps as well as faithful pilgrims and grand tourists from a larger geographic perspective. Rome was thus a city of foreigners more than any other early modern city in early modern Europe. The twelve essays of this volume explore another aspect of Rome's diverse population, both permanent and transient: the presence of non-Catholic religious minorities in the city, their formation of communities in the shadows of a Catholic majority, and their interaction with papal institutions.

In their introduction, editors Mathew Coneys Wainwright and Emily Michelson set forth the goals of the volume that provide a valuable theoretical model for future studies on religious minorities in early modern Rome and in Italy in general. They present a different Rome from the homogenous Catholic city typically depicted in scholarship by emphasizing its Jewish population, the *converso* community, and visitors to the city that ranged from temporary delegations of Japanese dignitaries to Protestant pilgrims to Ethiopian religious emissaries. Many of the religious minorities that stayed in Rome for periods of longer duration formed communities that could wield influence over popes and papal institutions. As Coneys Wainwright and Michelson argue in their overview, "we consider Rome as a site for contact among minority groups, in which Rome does not serve so much as a caput anything, but as a useful location, where other (non-Catholic) religious denominations could interact" (8).

The essays take a broad view of religious minorities in Rome, defining them as men and women born and raised outside the Catholic tradition. This includes not only Jews native to Rome or from other parts of the Mediterranean world but also Muslim slaves; Orthodox, Eastern Rite, and Ethiopian Christians; and English Protestants. These diverse peoples traveled to Rome for a variety of reasons. Some came as visitors on diplomatic and religious missions, others, like Muslims from North Africa and the Ottoman Empire, were captured and forced into galley service. Still others came as religious tourists during Holy Years and to take advantage of the charity of the pilgrim hospitals. Many of the essays suggest that religious minorities often traveled to Rome on their own accord and with their own agendas, as Robert J. Clines shows in his essay on Eastern Rite Christian delegations in Rome that solicited Pope Gregory XIII (r.1572–85) to act as arbitrator over political and religious controversies in their homelands of Armenia and Syria. Moreover, communities of religious minorities frequently resisted papal efforts to convert them, as Olivia Adankpo-Lebadie and Sam Kennerly demonstrate in their respective essays on the Ethiopian community centered around the national church, Santo Stefano dei

Mori. These minorities sometimes entered into an equal dialogue with popes, cardinals, and other members of Rome's ecclesiastical and curial hierarchy.

The majority of the volume's contributors examine the presence of religious minorities and their interaction with the city's Catholic majority through institutional histories. For example, Irene Fosi studies the Jesuit-run Venerable English College and the charity it bestowed upon pilgrims, both Catholic and Protestant, from the British Isles. Founded in the Middle Ages as a hospital for pilgrims, Gregory XIII revived it in 1579 as a seminary that prepared priests to combat Protestantism in England. However, the college continued to function as a hospital for English-speaking pilgrims and visitors to Rome throughout the early modern era. The Jesuits monitored these pilgrims and, as Fosi demonstrates, sought to foster their conversion to Catholicism with varying degrees of success. Sam Kennerly employs the records of the national church, Santo Stefano dei Mori, to reconstruct the emergence and decline of the Ethiopian community in Rome from 1404 to 1731. In both essays, church institutions accommodated these visitors despite the papacy's goal of conversion. This quest for conversion is seen in the essays by Serena Di Nepi and Emily Michelson. Nepi considers the civic authorities at the Capitoline Hill and their age-old institutional right to emancipate slaves who converted to Catholic Christianity, while Michelson examines the mandatory sermons that Jews in Rome were compelled to attend at the Oratory of the Santissima Trinità dei Pellegrini from 1577 onward. Michelson finds that Jewish attendees avoided listening to the sermons through a variety of passive resistance techniques.

Each of the essays of this volume is meticulously researched and provides new insights on the presence of religious minorities in papal Rome. As a whole, they build on previous scholarship, push research in new directions, and offer a nuanced picture of how different religious minorities encountered Rome and Catholicism. Furthermore, each essay concludes with a brief suggestion for new avenues of research. Most of these tend to adhere to the institutional focus of the volume. More work, however, needs to be done to show how integrated religious minorities were in the social fabric of the city and what traces they left on the historical memory of the populace. For example, did the Japanese and Persian envoys to Rome that Mayu Fujikawa studies in her "Papal Ceremonies for the Embassies of Non-Catholic Rulers" impart any permanent resonances among the city's population that saw the ritual entries of their entourages? Due to their permanency, some religious minorities, especially the Jews and the *conversos*, engaged more regularly in daily interactions with the city's Catholic inhabitants. Others left only faint echoes of their presence. At times, this was deliberate, as Justine A. Walden argues in her essay on Muslims slaves. Nevertheless, the editors and the contributors have given us an

excellent starting place to uncover the voices of religious minorities living in the very heart of the Catholic world.

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Miguel de Asúa y José Luis Narvaja, eds.

Filippo Luigi Gilii and Gaspar Juárez, *Observaciones fitológicas: Sobre algunas plantas exóticas introducidas en Roma*. San Miguel (Buenos Aires, Argentina): Instituto Thomas Falkner, SJ. Facultades de Filosofía y Teología de San Miguel/ Institut für Weltkirche und Mission, 2019. Private publication.

Thousands of pages constitute the so-called “literature of Jesuit’s exile,” much of which flowed from the pens of Jesuits expelled from Paraguay to the Papal States. This enormous corpus includes diverse genres, from private letters and memoirs to compendia of natural history and indigenous languages and reveals both the individual and collective interests of the expelled Jesuits, and the political and intellectual debates in the European Enlightenment. Some of the works were published over the centuries in different languages, and some of their authors achieved notoriety in the Americanist debate. One can cite the work of the Germans Martin Dobrizhoffer and Florian Paucke, or the Spaniards José Jolis and José Sanchez Labrador, whose works were still widely read in the last century.

The Spanish edition of *Observaciones fitológicas: Sobre algunas plantas exóticas introducidas en Roma* is an important contribution to our knowledge of Jesuit involvement in the ongoing scientific exercises at the end of the eighteenth century. A diocesan priest Filippo Luigi Gilii (1756–1821) collaborated with the Jesuit Gaspar Juárez (1731–1804) on *Observaciones fitológicas* originally written in Italian in three volumes. This edition, translated and annotated by José Luis Narvaja and Miguel de Asúa, collects under one cover the three volumes published in Rome in 1789, 1790, and 1792. As the title indicates, the authors described exotic plants then arriving in Rome from different parts of the world for cultivation in the Vatican gardens. Both Gilii and Juárez were involved in planting of Roman orchards and organized the Garden of the Indies (Orto Vaticano Indico) within the Vatican Gardens in 1794. The volumes