

was manipulated by his advisors, principally the earl of Sunderland who played a decisive role in wrecking the reign. Finally, William III comes across as a “natural autocrat” who dreaded the ceremonies of monarchy and adopted a business-like approach to government (156). He also “disliked and distrusted most of the English politicians he came across” (158). His reign would lead to the expansion of the powers of Parliament and the beginning of the great age of political party.

The historical documents reprinted at the end of the volume are well-chosen and highly descriptive. Here, Marshall provides a diagram of the arrangement of rooms in the monarch’s public and privy chambers. He reprints court satires written during the reign of Charles II; descriptions of the court by John Evelyn, Roger North, and Thomas, earl of Ailesbury, among others; reports by the Venetian ambassador; a selection from Thomas Shadwell’s comedy, *The Lancashire Witches* (1682); and the memoirs of Queen Mary II. These sources, along with a good bibliography, make this book an excellent choice for advanced undergraduates and graduate students.

The only problem with this book is its price. Only research libraries will be able to spend \$79.95 for this slim volume. Manchester University Press should be encouraged to bring this volume out in paperback. Its style, brevity, and wealth of examples make it an excellent teaching tool as well as an enjoyable read.

Gigliola Fragnito, ed. *Church, Censorship and Culture in Early Modern Italy*. Trans. Adrian Belton. Cambridge: Cambridge University Press, 2001. x + 264 pp. + 4 illus. \$59.95. Review by ERMINIA ARDISSINO, UNIVERSITY OF TURIN.

Although devoted primarily to the vicissitudes of the promulgation of the *indices librorum prohibitorum*, which took place between the last sessions of the Council of Trent and the full implementation of the Clementine Index (1996), this collection of

essays is of extreme importance for the understanding of Italian intellectual life in the seventeenth century. The book offers a clear perspective on what approaching a book in this century must have meant, a century when the vernacular translation of the Bible was forbidden, the *Decameron* had to be read in an expurgated version and all printed matter (even Hebrew religious books), had to pass the control of censors and inquisitors. For any scholar dealing with religious, literary, civil or intellectual Italian history of the seventeenth century it is essential to bear in mind the disruptive effect the *indices* had on printing, on the transmission of texts and on the reading and use of previous writings.

The essays collected by Gigliola Fragnito are the results of the first researches conducted in the Archive of the Congregation for the Doctrine of the Faith after its opening in January 1998. Thus, they benefit from documents never before seen. As Fragnito shows in her introductory essay, these results mean that the old and fixed ideas on the repressive apparatus of the Roman Church, which was far more conflictual and complex than might appear from the results of the censorship imposed, are now outdated. Fragnito is also the author of the first essay "The Central and Peripheral Organization of Censorship" (13-49), in which the history of censorship, dating from the initial preoccupation of the Church with the spread of ideas through print, is reconstructed. In her essay, she writes about the interactions and the profound disagreements which characterise the activity of the three organisations in charge of the control on books: the Congregation of the Inquisition, the Congregation of the Index and the Master of the Sacred Palace (to which we should add the Pope since he often influenced decisions). The inability of the central power to dominate over the peripheral organisations is clearly apparent. Fragnito also deals with the expurgation of books and the response of political powers to censorship and gives an overview of the kinds of books which were subjected to condemnation.

The following essays deal with specific aspects of Catholic censorship. Luigi Balsamo in his essay "How to Doctor a Bibliography: Antonio Possevino's Practice" (50-78), shows how this Je-

suit planned to replace Gesner's *Bibliotheca Instituta et Collecta* with a series of bibliographical tools (*Bibliotheca Selecta*, *Apparatus Sacer*, *Cultura degli Ingegni*), which can be considered as doctrinal *vademecum* or Counter-Reformation encyclopaedia intended as guides to building a Catholic culture. Balsamo also analyses how Possevino expurgated Gesner's work, evidence of which remains in the annotations left on his copy (now preserved in Bologna). "The Roman Inquisition's Condemnation of Astrology: antecedents, reasons and consequences" (79-110) deals not only with censorship of books on astrology, but with the changing attitudes towards the study of the stars from the time of Pico's *Disputationes contra astrologiam divinatricem* to the age of Galileo. The author, Ugo Baldini, analyses all the subtle differences in attitudes towards astrology throughout the century, publications in the field, and the attitude of the ecclesiastical powers. The need to correct beliefs sharply in contrast with the Faith, helped to define epistemological fields, which served to determine modern thought. Among the many and enduring consequences of the destruction of books is the change in the devotional attitudes of Italians. If at the end of the century the Bible in the vernacular was still the book most commonly found in Italian houses, the ban on translation of the Sacred Scriptures, on the other hand, resulted in the Bible being sprinkled with heretical writings. Consequently books of spirituality underwent profound revisions and gave way to new ones more in tune with the Tridentine orders. These issues are presented by Eduardo Barbieri in his "Tradition and Change in the Spiritual Literature of the Cinquecento" (111-33), in which he also analyses the trends in the market of devotional publications, the closest to the lower classes.

With the aim of preserving believers from moral and doctrinal deviations, censorship also invaded Hebrew devotional literature, which was considered to be a way of spreading blasphemous attitudes towards Christianity. With a detailed analysis of the events concerning the prohibition of the Talmud, Fausto Parente, in his "The Index, the Holy Office, the Condemnation of the Talmud and Publication of Clement VIII's Index" (163-93), shows the Inquisition's uncertainty in this affair, the various failed at-

tempts to expurgate the book, and the effort made by the Italian Jews to save their cultural patrimony. The inquisitorial preference for a totalitarian attitude, which characterised the history of the Talmud, appears to be dominant even with regard to books of literature. The first *Index* did not consider literature, but in the course of the definition of dangerous books much of the production of both high and low literature was considered to be a vehicle of moral deviation. Ugo Rozzo in his "Italian Literature on the Index" (194-222), in a detailed analysis, shows the many ways in which Italian literature was offended by prohibition, expurgation, library control, bonfires, and even an imprecise amount of self-censorship. The radicalness of the "endeavour to reinterpret and rewrite, for doctrinal and ideological reasons, a large part of Italian literature" created a "virtual literature," whose "influence on Italian cultural, political and religious history thereafter was more disruptive than we realise" (222).

Finally, there are two essays devoted to books on law and social behaviour: Claudio Donati in "A Project of 'Expurgation' by the Congregation of the Index: Treatises on Duelling" (134-162) shows the many ambiguities of the censorship in dealing with books on duelling. As these were indispensable supports to nobiliar and chivalric ideology, they were, at first, indicated as books subject to expurgation. The failure to emend them suggested the need for suppression, but chivalric science continued, tolerated by an ecclesiastical hierarchy coming mainly from noble families themselves. In the sector of books of law, as Rodolfo Savelli outlines in his "The Censoring of Books of Law" (223-253), the conflict was no less intense. The intent to purge Italian culture of every attack on papal power and ecclesiastical jurisdiction, as well as on the State of the Church conflicted with the need of the jurists to be familiar with foreign legislation. Savelli deals in particular with Du Moulin's writings.

Despite the richness, novelties, and importance of the material offered by this collection of essays, the editor forewarns the reader that the book "reflects a phase of research that can be considered

'exploratory,' given the extraordinary richness of the sources and their only recent accessibility" (2).

James Doelman. *King James I and the Religious Culture of England*. Cambridge: D. S. Brewer, 2000. viii + 194 pp. \$75. Review by BOYD BERRY, VIRGINIA COMMONWEALTH UNIVERSITY.

James Doelman sets out to examine "the interaction of James' ideas of religious life with that of his subjects" (*sic*, 4) or *King James I and the Religious Culture of England*: "While James is the starting point for this study, frequently attention comes to rest more firmly on his subjects and their response to his perceived interests and views" (2). This is an area, he feels, which has been less discussed than Caroline religious culture partly because of its neo-Latin work and partly because of James' emphasis on the verbal over the visual. Like many of his age and nation, James felt that his personal religious practices and beliefs "should play a significant role in shaping how that faith was publicly expressed" (4) and that a king should set out the form of the national church and lead it. That did not always work out, and so at times Doelman shows "the failure of the religious culture to be shaped" (5).

Doelman first takes up early assumptions about a king's role in the church, noting that "James' published writings would seem to offer a perspective on his religious views," but do not since "most deal with the question of authority in church and state rather than theology or faith per se" (12). Early on, James was affected by Scotch contests among Roman Catholics, Presbyterians, and Episcopalians; and Doelman speculates that in 1603, James must have relished the thought of leading an Episcopalian church in England. James was also a religious poet; he enjoyed duBartas and translated a section, *Uranie*, in which the poet converts from secular to sacred verse in order to achieve the laurel.

The latter point leads to a consideration of the "optimism among writers that James would patronize religious and philosophical verse" (20) and what Doelman represents as an initial,