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Di Francesco Pucci (Renaissance Quarterly, 65/2, 2012).

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Established in 1542, the Roman Inquisition operated through a network of almost fifty tribunals to combat heretical and heterodox threats within the papal territories. Whilst its theological, institutional and political aspects have been well-studied, until now no sustained work has been undertaken to understand the financial basis upon which it operated. Yet – as *The Business of the Roman Inquisition in the Early Modern Era* shows – the fiscal autonomy enjoyed by each tribunal was a major factor in determining how the Inquisition operated. For, as the flow of cash from Rome declined, each tribunal was forced to rely upon its own assets and resources to fund its work, resulting in a situation whereby tribunals increasingly came to resemble businesses. As each tribunal was permitted to keep a substantial proportion of the fines and confiscations it levied, questions quickly

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arose regarding the economic considerations that may have motivated the Inquisition ' s actions. Dr Maifreda argues that the Inquisition, with the need to generate sufficient revenue to continue working, had a clear incentive to target wealthy groups within society who could afford to yield up substantial revenues. Furthermore, as secular authorities also began to rely upon a levy on these revenues, the financial considerations of decisions regarding heresy prosecutions become even greater. Based upon a wealth of hitherto neglected primary sources from the Vatican and local Italian archives, Dr Maifreda reveals the underlying financial structures that played a vital part in the operations of the Roman Inquisition. By exploring the system of incentives and pressures that guided the actions of inquisitors in their procedural processes and choice of victims, a much clearer understanding of the Roman

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Inquisition emerges. This book is an English translation of *I denari dell' inquisitore. Affari e giustizia di fede nell' Italia moderna* (Turin: Einaudi, 2014).

Ricerche

John Calvin was a leader of the European Reformation of the sixteenth century and the influence of his thought remains crucial in our world. This collection explores the origins of Calvin's thought and the theological, historical, and cultural circumstances in which they have evolved from Geneva to our times.

Mario Biagioni presents an account of the lives and thoughts of some radical reformers of the sixteenth century, showing that the Radical Reformation played a pivotal role in the rise of modern Europe.

The religious histories of Christian and Muslim countries in Europe and Western

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Asia are often treated in isolation from one another. This can lead to a limited and simplistic understanding of the international and interreligious interactions currently taking place. This edited collection brings these national and religious narratives into conversation with each other, helping readers to formulate a more sophisticated comprehension of the social and cultural factors involved in the tolerance and intolerance that has taken place in these areas, and continues today. Part One of this volume examines the history of relations between people of different Christian confessions in western and central Europe. Part Two then looks at the relations between Western and Eastern Orthodox Christianity, Islam and Judaism in the vast area that extends around the Mediterranean from the Iberian Peninsula to western Asia. Each Part ends with a Conclusion that considers the wider implications of the preceding essays

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and points the way toward future research. Bringing together scholars from Asia, the Middle East, Europe, and America this volume embodies an international collaboration of unusual range. Its comparative approach will be of interest to scholars of Religion and History, particularly those with an emphasis on interreligious relations and religious tolerance.

Twelve years have gone by since the passing of George L. Mosse, yet his work still provides essential tools for historical analysis and influences contemporary research. This volume provides a re-examination of his historiographical production and an analysis of his influence in the context of Italian history.

Early Modern Europe was teeming with impostors. Identity theft (as in the case of

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Martin Guerre) was only one form of misrepresentation: royal pretenders, envoys from imaginary lands, religious dissimulators, cross-dressers, false Gypsies - all these were causing deep anxiety, which led authorities to invent increasingly sophisticated means for unmasking deception. From theories about racial characteristics, through branding or distinctive garments, down to permits and passports - such were the weapons in the struggle to attain reliable verification of every person's identity.

In *War and Peace*, Valentina Vadi investigates Alberico Gentili's contribution to the development of the early modern law of nations. Gentili discussed issues that remain topical today, including the clash of civilizations, the conduct of war, and the maintenance of peace.

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In *The Italian Reformation outside Italy*, Giorgio Caravale reconstructs the life and intellectual career of Francesco Pucci (1543-1597), presenting a rich chapter of sixteenth-century European intellectual history.

This book delineates the attempt, carried out by the Congregations of the Inquisition and the Index during the sixteenth and early seventeenth century, to purge various devotional texts in the Italian vernacular of heterodox beliefs and superstitious elements, while imposing a rigid uniformity in liturgical and devotional practices. The first part of the book is focused on Rome's anxious activity toward the infiltration of Protestant ideas in vernacular treatises on prayer meant for mass consumption. It next explores how, only in the second half of the sixteenth century, once Rome's main preoccupation toward Protestant expansion

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had subsided, the Church could begin thinking about a move from a rejection of any consideration of the merits of interior prayer to a recovery and acceptance of mental prayer. The final section is dedicated to the primary objective of the Church's actions in purging superstitious practices which was not simply the renewal of the spiritual life of the faithful, but also the control of the religious and social life of many faithful who were uneducated. Based on a careful examination of the archival records of the two Roman dicasteri in question, many of which have only been accessible to scholars since 1998, as well as a close reading of the many of suspect devotional texts themselves, this book offers a fascinating contribution towards a fuller appreciation of the complex landscape that characterized the spiritual realities of early modern Italy.

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