

study of the trial against the bishop of Policastro, Nicola Missanelli, accused of diffusing a manual of confessors inspired by Waldesian ideas, is well placed within the complex arrangement between the Roman Inquisition and the general vicar of Naples, as well as the faction fight between Ghislieri and the Carafa family. Giorgos Plakatos's chapter on discourses of the Venetian Inquisition on Jewish apostasy stresses the constant communication between Venice and Rome on the matter, but it could have been pushed further from a comparative viewpoint, since this is an area in which Spanish and especially Portuguese Inquisitions concentrated their activity. The case of Righetto, mentioned here, could also have been pursued further, since the Portuguese trial was very well transcribed and published by Ioly Zorattini. Katherine Aron-Beller addresses the jurisdiction of the Inquisition against professed Jews, either New Christian apostates or Jews accused of possessing forbidden books; disrespect for Christian rituals; desecration of Christian images; preventing other Jews from converting to Christianity; blasphemy; and sorcery. A good overview of the known trials in Italy and a study of the cases in Modena is provided, most interestingly related to Jews living in small towns.

Among the other chapters, Gretchen Starr-LeBeau's study of gendered investigations stands out and contributes to our understanding of Inquisitors' location of bodies and speeches. Perhaps the editors might have reflected on the theoretical framework of this research, particularly the notions of inner and outer peripheries, which sometimes do not seem to express the real position of precise cities or the status of tribunals, while the notion of semi-peripheries might have been useful. In any case, the volume certainly contributes to a necessary debate on this important theme.

Francisco Bethencourt, *King's College London*  
doi:10.1017/rqx.2019.330

*Representing Heresy in Early Modern France.* Gabriella Scarlatta and Lidia Radi, eds.

Essays and Studies 40. Toronto: Centre for Reformation and Renaissance Studies, 2017. 298 pp. \$34.95.

---

In the late 1540s, a local Catholic lord assisted the bishop of Basel in disciplining members of the Jura community of Dombresson. The local inhabitants had grown enamored of a new preacher and "during these Christmas celebrations refused to receive Communion from their minister," whom they no longer considered their pastor. The lord and the bishop had the new preacher removed and helped effect a reconciliation between the subjects and their proper pastor (State Archives of Neuchâtel, undated letter to René de Challant). This example of two Catholic leaders acting to support a Protestant minister rejected by his Protestant subjects demonstrates that heresy was sometimes absent where one might expect to find it in sixteenth-century

francophone Europe. *Representing Heresy* is an essay collection based on a set of conference papers dealing with the ways in which heresy or religious difference was represented or experienced in France between the reigns of Francis I and Henry IV. While several of the contributions address heresy as a tool used to attack religious, political, or cultural opponents, a number of them have surprisingly little to say about it, suggesting that (as in the example cited above), sixteenth-century francophones were not as preoccupied with heresy as one might think, at least prior to the 1560s. Religious war then sharpened distinctions.

The editors' introduction describes heresy as "a fluid concept, not easy to define or pinpoint" (19), leading to some confusion about whether heresy is understood by the authors as unorthodox belief, practice, representation, or simply a rhetorical tool that could be used malleably to attack one's enemies. The volume's essays explore heresy from different perspectives, both directly and indirectly. While the goal of the collection was "to engage prominent scholars from a wide range of disciplines in exploring the conundrum presented by heresy as it intersects with" various academic fields (20), seven out of the ten contributors are literary scholars, two are art historians, and one a historian of religious culture. One or two more explicitly theological studies might have helped to sketch out contemporary normative understandings of the concept of heresy, as might have an essay focused on preaching.

The book's four chapters each include two or three essays: the themes are faith, gender, poetry, and history and politics. Lidia Radi examines a 1518 mirror-for-princes text, Guillaume Michel dit de Tours's *Le Penser de royal memoir*, whose mentions of heresy are employed to convince a young Francis I to govern with virtue. Nicole Bensoussan looks at pro-Catholic images (medals, enamel plaques, stained-glass windows, and engravings—wonderfully illustrated) to point out the multiplicity of strategies for defining heresy and defending orthodoxy. The gender essays first examine the role of Francis's consort, Queen Claude, as "an important if nearly invisible sustainer of Church reform" (93) (Kathleen Wilson-Chevalier), and then explain why published confessional histories depicted relatively few women being executed for heresy prior to 1560 (fewer than twenty, compared to over four hundred men) (Edith Benkov). Next, Robert Hudson shows how Clément Marot responded to the polemical attacks by François de Sagon, who accused him of heresy, by side-stepping the issue and engaging on humanist and poetic grounds. Gabriella Scarlatta examines sixteenth-century love poetry to show how religious struggles were represented by and informed poets' depictions of the suffering endured by lovers—often in graphic and colorful detail. "Love is unreliable and cruel, just like the political and religious clashes" surrounding Jean de Sponde and other poets (207).

In the last chapter, Kendall Tarte identifies representations of the damages caused by heresy in the descriptions and maps in François de Belleforest's *Cosmographie Universelle* (1575). David LaGuardia discusses the "political heresy" of the Politiques as depicted in the 1589 pamphlet *Le Pourtraict & description du Politique de ce temps*. Valérie Dionne

shows how reflections on Julian the Apostate helped thinkers like Montaigne and Charron work through notions of freedom of conscience and religious pluralism. In the afterword, Andrew Spicer traces the use of the hydra to represent heresy over the course of the sixteenth century, noting that by century's end its symbolism "had shifted from heresy to discord" (277). These essays all raise interesting questions, without as a whole defining a specific *problématique* of heresy.

Matthew Vester, *West Virginia University*

doi:10.1017/rqx.2019.331

*Et Amicorum: Essays on Renaissance Humanism and Philosophy, in Honour of Jill Kraye.* Anthony Ossa-Richardson and Margaret Meserve, eds.

Brill's Studies in Intellectual History 273. Leiden: Brill, 2018. xvi + 460 pp. \$178.

---

The collections of essays published by Margaret Meserve and Anthony Ossa-Richardson in honor of Jill Kraye, professor emerita of the Warburg Institute, is an important and timely contribution to the ongoing debate on Renaissance humanism and philosophy. The volume is divided in two parts, "Humanism and Its Reception" and "Renaissance Philosophy and Its Antecedents." Humanist and Renaissance scholarship has resisted the idea that humanism had a philosophical character, following an interpretation dating back to Hegel, who in his *Lectures on the History of Philosophy* wrote that it was only in the sixteenth and seventeenth centuries that genuine philosophy seeking to grasp the truth reappeared. Suffice here to mention works like *The Individual and the Cosmos in Renaissance Philosophy*, by Ernst Cassirer, or *Studies in Renaissance Thought*, by Paul Oskar Kristeller, that notwithstanding their appreciation of the Aristotelian and Platonic traditions, tended to deny that humanism has a truly philosophical character. The work of Jill Kraye, on the other hand, has promoted the idea that the history of philosophy is in itself a humanistic discipline. As Anthony Grafton writes in the introduction to the volume, she has not only traced Aristotelian and Platonic as well as Stoic traditions in the Renaissance, but has also "insisted that philosophy was pursued in many ways and in many genres—in literature for example, as well as in treatises and commentaries" (3).

There is still some resistance to accepting Jill Kraye's illuminating and forward-looking position, as testified by Brian Copenhaver's polemical essay against the concept of humanist philosophy, "Against 'Humanism': Pico's Job Description," included in this volume. He underlines that "Pico's standing as philosopher is shaky" and that his *Oration* does not have "any bearing on modern theory of dignity, whose roots are in Kant's moral philosophy" (233–34). After an excursus on the notion of humanism from Heidegger to Sartre, and from Gentile to Garin, Copenhaver concludes that "any humanism—as philosophical matter—is problematic." In any case, he believes