

early modern universities. These latter two issues beg for further engagement, so readers will finish the book hoping that Drake's study will inspire more work along these lines.

Similarly, the closing pages of the book invite further reflection on the implications of the *extra* for the configuration of the relationship between nature and grace. This call also is helpful, for just as Drake draws greater attention to the deeper Christological and soteriological ramifications of the doctrine, additional attention needs to be given to its ecclesiological and political valences. For example, English theologians paid careful attention to (Chandieu's mentor) Theodore Beza's application of the *extra* to the kingly office of Christ. The distinction between Christ's rule as essential son of God and Christ's rule as mediator, safeguarded in large part by the *extra*, allowed Beza to argue for a sharp distinction between spiritual and temporal authority. Thomas Cartwright and his Presbyterian heirs in England made considerable use of this distinction, much to the chagrin of Richard Hooker and other defenders of the royal supremacy. Historians of both contexts would benefit from a closer connection between these conversations. That Drake's study provokes observations regarding further connections and implications is a testimony to its strengths, and it also suggests that much more work on the *extra Calvinisticum* is yet to be done.

COVENANT THEOLOGICAL SEMINARY,  
ST LOUIS

ANDREW J. MARTIN

*The inquisition trial of Jerónimo de Rojas, a Morisco of Toledo (1601–1603)*. Edited by Mercedes García-Arenal and Rafael Benítez Sánchez-Blanco (trans. Consuelo López-Morillas). (Heterodoxia Iberica, 5.) Pp. xii + 443 incl. 19 colour and black-and-white figs. Leiden–Boston: Brill, 2022. €163. 978 90 04 50159 1; 2213 0594

*JEH* (74) 2023; doi:10.1017/S0022046922001178

The Spanish Moriscos, Muslims nominally converted to Christianity and their descendants, many of whom were suspected of continuing, or reverting to, their Islamic observances, have received growing attention in the last decades. Mercedes García-Arenal has been a pioneer in examining their cultural background and their contribution to the world of learning in Spain. Now, together with Rafael Benítez Sánchez-Blanco, she has provided a long introduction to the trial of Jerónimo de Rojas, followed by a transcription of the trial itself in the original Spanish. De Rojas, who was born in Extremadura in about 1557, was a Morisco shopkeeper in Toledo. He was arrested by the Inquisition in 1601 on the basis of a single denunciation by an avowedly hostile witness. In the course of his imprisonment further charges against him were supplied by his cell-mates. He was burned at the stake two years after his arrest. The authors of this book explore every possible detail of the trial and the context in which it occurred. One of its more striking features is the audacity of the defendant, his insistence on performing ritual Islamic ablutions and prayers in his cell, and his attempts to convert his fellow prisoners. The most damaging evidence against him came from a man of considerable distinction, the Mercedarian friar Hernando de Santiago who found himself in the same cell. Hernando de Santiago, a preacher much admired by

the king and by a fellow Mercedarian, Fray Gabriel Téllez, better known as the playwright Tirso de Molina, seems to have been imprisoned as the result of intrigues within the Mercedarian order, but also on account of certain passages in his *Consideraciones*, a collection of his Lenten sermons. Unfortunately we are left wondering what these passages could have contained. At all events it was to Fray Hernando that De Rojas expressed his many doubts about Christianity and described his own conversion to a strict form of Islam by the Moroccan nobleman ‘Abd al-Karīm Ibn Tūda (referred to by De Rojas and others as ‘*alcaide* Abentute’), who had returned to North Africa after over twenty years of exile first in Portugal and then in Spain. In their interrogations, which included questioning under torture, the inquisitors tried to present De Rojas as a member of a wider conspiracy. They failed, even if he was in touch with some of the leading members of the Morisco community such as Miguel de Luna. His sentence to the stake was opposed by the most senior and experienced of his interrogators, but the Supreme Council of the Inquisition overrode his opinion. As García-Arenal and Sánchez-Blanco point out, this was a moment when the attitude of the Spanish government to the Moriscos was hardening while preparations were being made for their expulsion in 1609. The execution of Jerónimo de Rojas is one of a number of dramatic episodes pointing towards the final tragedy, and the edition of his trial is an important contribution to our knowledge of a grim moment in Spanish history.

WARBURG INSTITUTE,  
LONDON

ALASTAIR HAMILTON

Étienne Pasquier, *The Jesuits' catechism or their doctrine examined* (1602). Edited by Robert A. Maryks and Jotham Parsons (trans. Patricia M. Ranum). (*Jesuit Studies*, 33; *Anti-Jesuit Literature*, 1.) Pp. lxxi + 453. Leiden–Boston: Brill, 2021. €157. 978 90 04 14936 6; 2214 3289  
*JEH* (74) 2023; doi:10.1017/S0022046922002354

This volume provides the first modern English translation of Étienne Pasquier's *Jesuits' catechism* (1602), an essential addition to Brill's *Jesuit Studies* series and an ideal inauguration for the new *Anti-Jesuit Literature* series. Published in the form of a dialogue between a Jesuit and a lawyer, the *Catechism* represents the ‘culmination’ of its author's ‘lifelong and somewhat obsessive’ opposition to the Society of Jesus (p. xii) and stands as a significant intervention in the ideological struggles over the nature of religion and monarchy in France. In fact, not only did the *Catechism* become a reference point for anti-Jesuit propaganda, with a circulation beyond the French borders in English, Dutch and German translations, but also a key composition for opponents of Bourbon absolutism.

This new English edition opens with a wide-ranging historical introduction by Jotham Parsons, which contextualises the *Catechism* and its author's political and intellectual life. Details of Pasquier's legal training and historical expertise are provided, such as his use of history and historical records, which helpfully illuminate aspects of his work (pp. xiv–xvi). The introduction is followed by Patricia Ranum's translator's preface which includes an interesting discussion of Pasquier's style and comments on Ranum's own research to recover the ‘surprising’ and challenging vocabulary of the *Catechism* in translation (pp. xli–xlii). The sections dedicated