

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.

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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
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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

to Louis Richeome's *The hunt for Pasquin the Fox*, published in reply to Pasquier's *Catechism*, shed further light on important aspects of the reception and significance of the *Catechism* (pp. lvi–lxiv).

The volume is very well thought out and carefully constructed despite a couple of drawbacks. A complete bibliography would have been a helpful addition, and Ranun's preface is unfortunately partially undermined by some confusing repetitions (for example, section 2 on p. xxxvii and section 7 on p. 1). To my mind, the scholarly apparatus is one of the strongest merits of this volume, making it a precious scholarly resource. The footnotes have been conceived very thoughtfully and they supply very valuable information on historical figures, events and literary allusions that make the text approachable and engaging, without overburdening the reader. Of much interest too are the notes devoted to terms difficult to translate and the explanation of various types of puns and wordplay, which highlight typical features of polemical literature (i.e. p. 81 n. 6; p. 114 n. 3; p. 413 n. 11). The list of contents of the *Catechism* at the beginning of the volume and the analytical index at its end are well designed additions that assist the consultation of a dense text such as Pasquier's.

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Making Italy Anglican. Why the Book of Common Prayer was translated into Italian.

By Stefano Villani. (Studies in Historical Theology.) Pp. xiv + 292 incl. frontispiece and 7 figs. Oxford–New York: Oxford University Press, 2022. £64.978 0 19 758773 7

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In this very obscure piece of the history of the Book of Common Prayer Stefano Villani tells a tale which he openly admits is one of failure. It is a story which spanned three hundred years and is full of wishful thinking, total miscalculation of the bond between Roman Catholicism and Italian culture and society, and a highly inflated belief in the importance of the Anglican Church and its Book of Common Prayer. In many ways it shows the Church of England at its most ridiculous. The story begins with William Bedell, who hailed from the same Essex village as this reviewer, Black Notley. Bedell was a Fellow of Emmanuel College, Cambridge, and later bishop of Kilmore. In 1607 he became chaplain to the English ambassador to Venice, Sir Henry Wotton. A crisis between Venice and the papacy resulted in an interdict being imposed on Venice, and it seemed to some that Venice would repudiate the papacy and become an independent republic with an independent Church, which could be aligned with the Church of England, or at least assisted by the example of the Church of England. As part of this wishful thinking, Bedell undertook a translation of the 1604 Prayer Book into Italian, though no copies of his manuscript have survived. A complete translation of the Book of Common Prayer did not take place until 1685, being the work of Giovan Battista Cappello, a London resident and son of a religious exile, and promoted by Edward Brown. Villani observes of Brown that his entire intellectual output was a coherent part of a cultural project to restore a tradition of criticism of the Catholic Church. The date of publication reflects the growing alarm in England with James II's accession, and the revoking of the Edict of Nantes. The