saint was uncertain about how her bilocations actually happened, suggesting that most likely an angel appeared in the New World in her form, and God allowed her to experience how the angel interacted with natives. Obviously, her answers passed some muster, and she remains a subject of veneration in the Catholic Church to this day.

The third part of Eire's study addresses the malevolent side of wondrous claims. The first chapter maintains the case study approach, presenting three Iberian nuns who made claims to mystical sanctity but were each exposed as frauds or failures in some way. Here too, Eire is eager to examine complications. One of the nuns, Luisa de la Ascensión, was accused of fraud by sisters in her own convent. She died while her case was still open before the Inquisition, but then, remarkably, one of her accusers admitted that her accusation was itself fraudulent, born out of jealousy. Luisa was acquitted but not fully rehabilitated.

In his final two chapters, Eire turns to the supposed wondrous acts of demoniacs and witches, and his approach changes too. Here he focuses predominantly on Northern Europe, not Iberia, and instead of a few extended case studies he summarizes the history of possession and witchcraft across the early modern period. Curiously, while he recognizes that the reality of witches' night-flight was contested throughout this period, he does not address that debate until late in his final chapter, noting that "when it came to the devil and his flying witches . . . there could be significant disagreement and surprising turns in any narrative" (351).

In lieu of a conclusion, Eire offers an epilogue with some methodological musings. Throughout the book he stresses that he has generally followed the standard historian's approach of bracketing the actual reality of the events he describes and focusing instead on the narratives those events generated. Here, however, he presents some scholars who question that approach, and he calls attention to what historians might get wrong about the past if they continually place out of bounds the very issue these narratives often raise—the hotly contested reality of seemingly impossible events. Although he does not side explicitly with one position or another, Eire's closing words are not a question but a declaration: "They flew!"

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Humanism, Universities, and Jesuit Education in Late Renaissance Italy.
Paul F. Grendler.
History of Early Modern Educational Thought 4. Leiden: Brill, 2022. xiv + 518 pp. $174.

This collection of essays by Paul F. Grendler has many merits as well as uses for scholars seeking to understand late Renaissance humanism, universities, and Jesuit education. Twenty chapters in this large volume were produced between 2006 and 2019 by one of the most accomplished scholars in the field of Renaissance history. Their erudition,

precision, and balanced interpretive analysis, which never stray from the foundations of meticulous archival and historiographical research, make this a treasure trove for scholars who wish to get to know its subjects, revise their knowledge of them, or—if starting out in this field—meet Grendler's work for the first time. Whatever the reader's perspective, there is much to gain from this volume.

In part 1, Grendler introduces Renaissance humanism in the context of the education system of the Venetian Republic, another case study explores biblical humanism and the papacy, and two further analyses consider later scholarship of humanism through founding figures in the field, Georg Voigt and Paul Oskar Kristeller. Historiography connected to humanism and universities is continued in part 2, which focuses on Italian universities in the Renaissance. Part 3 deals with Jesuit education, especially the history, policies, and protagonists in the foundation of this key role of the Society of Jesus in the early modern world.

One of this book's values lies in the careful editing and preparation of the volume, both by the author—some sections were rewritten for the purposes of presenting these studies in a single, cohesive volume—and by the series editors. The volume's essays underline the timelessness of the empirical data that inform the studies, and are extremely helpful for established scholars and students alike. At the same time, the interpretive work offered here remains a beacon for scholars wishing to navigate the many strands that congregate, converge, and then propel outward from the volume's core focus on the intellectual, cultural, and religious life of Renaissance Italy.

Many themes can be discovered here. For example, the relationship between the University of Padua and the ruling elites of Venice helps explain a key sociocultural arrangement that was distinct in Italy: the universities of Italy were mostly concerned with secular subjects for professional and ruling classes, including medicine, law, and philosophy—but not theology, which remained the preserve of the religious orders. Italy's relatively minor challenge to the church's theological teachings provided the conditions for a freer exchange of theological and philosophical ideas than was possible in regions further from the papal states and with different academic structures. Even though religious freedom is not always associated with mid-sixteenth-century Italy, Grendler reminds us that this is precisely what it enjoyed, on some level. Nevertheless, he notes that self-censorship was an important mechanism by which the Italian intellectual environment managed to defend itself and maintain its activities.

While the role of Italian universities in humanism and the Renaissance forms the focal point of parts 1 and 2, part 3 focuses on perhaps the most important protagonists of early modern education, the Jesuits. Grendler sets the record straight about the fundamental role of Diego Laínez in establishing the Jesuit ministry of education. He explores the intellectual, theological, and social thrust of the Jesuit educational program, through analysis of curriculum as well as of the students and families that the Jesuits served. In this way, we have access to important intersections between theory and practice, between the ideals of education and its realities.

These intersecting elements provide a sociological snapshot of the early modern period, and what mattered to the people who lived in it, through the educational choices they made. We learn that one motive for sending sons to Jesuit universities was fear that the intellectual freedom of Italian universities might instill unorthodoxy or even heresy. This finding somewhat disrupts the confessionalization thesis, by showing that religious orthodoxy was not just sought and imposed in a top-down manner from ecclesiastical authorities.

Above all, this book is a reminder that the hard work of excavating raw data, interpreting it, and publishing it remains at the heart of a historian's service to their fellow scholars and students. Grendler's work is a fine example of how much fellow researchers can gain from such painstaking work in the field of late Renaissance Italy.

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Jurists and Jurisprudence in Medieval Italy: Texts and Contexts. Julius Kirshner and Osvaldo Cavallar.
Toronto Studies in Medieval Law 4. Toronto: University of Toronto Press, 2020. xxvi + 866 pp. $131.

As Osvaldo Cavallar and Julius Kirshner remind us in the introduction to *Jurists and Jurisprudence in Medieval Italy*, the civil law codes of Continental Europe, Latin America, Japan, Scotland, the state of Louisiana, and the province of Quebec all derive from the *ius commune* of late medieval Europe. This alone might be reason enough for students of legal history to delve into this edited collection of sources, but the translations of legal treatises and opinions contained in this volume deliver a great deal more than an origin story for modern civil law codes.

From the twelfth century on, drawing on Justinian's *Corpus iuris*, jurists in the Italian peninsula began to compile collections of Roman law and canon law. In the fourteenth century, the phrase *ius commune* came to serve as an umbrella term encompassing Roman civil law and canon law. In *Jurists and Jurisprudence in Medieval Italy*, Cavallar and Kirshner bring together dozens of texts composed by leading jurists of the Central and Northern Italian cities. These sources, many of which appear here in English for the first time (a few have been available only in manuscript form until now), constitute the six parts of this collection: Professors and Students; the Legal Profession; Civil and Criminal Procedure; Crime; Personal and Civic Status; and Family Matters. The editors' selection of sources runs from the twelfth to the early sixteenth century, and while the authors featured include many well-known figures (Bartolus of Sassoferrato, Baldus de Ubaldis, Azo, Francesco Zabarella, and Francesco Guicciardini, to list a few), the editors have also included a few anonymous tracts as well as selections by lesser-known individuals. Of particular interest are the many *consilia*, legal opinions that were