

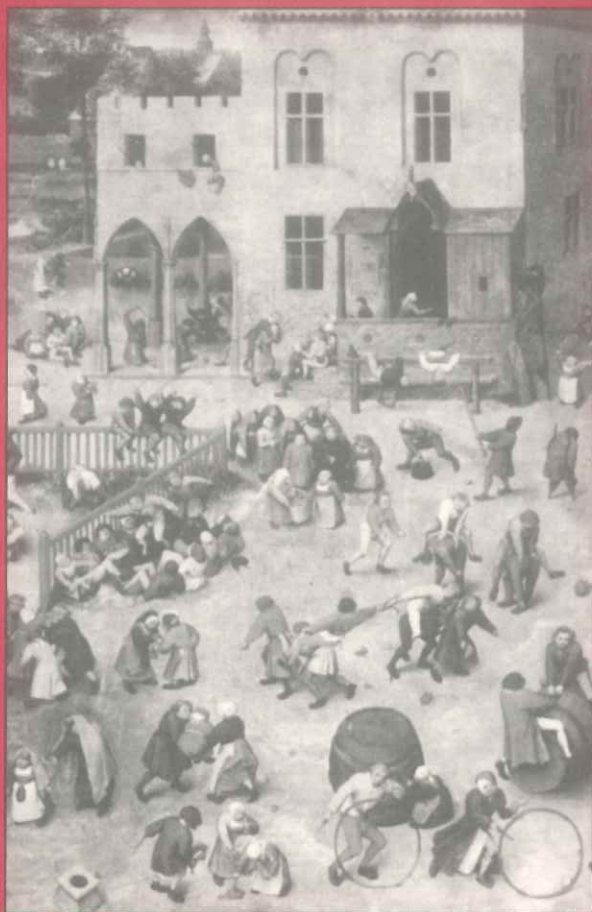
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I custodi dell'ordossia: Inquisizione e Chiesa nel Portogallo del Cinquecento.

Giuseppe Marcocci. Temi e testi 51. Rome: Edizioni di Storia e Letteratura, 2004. 370 pp. €45.00. ISBN 88-8498-194-8.

REVIEWED BY: Paul F. Grendler, University of Toronto Emeritus and Chapel Hill, NC

Of the two Iberian inquisitions, the Portuguese is the lesser known and studied, despite having the most complete archive of any European inquisition. It began as an organization designed to uncover false Christians. In 1496 the Portuguese crown ordered the forced conversion of its Jewish population. Many New Christians, that is, converted Jews and their descendants, continued to practice Judaism secretly or, while conforming publicly, remained Jews at heart until they found the opportunity to return to their old faith outside of Portugal. To the crown and others, Crypto-Judaism stained Portuguese self-identity as a nation of pure faith. In order to uncover suspected Judaizers, the crown in 1536 obtained grudging papal permission to establish an inquisition with restricted powers. After repeated application to Rome, the crown won in 1548 papal approval for an inquisition of much more authority. Guarantees and protections for New Christians insisted on by Paul III were often ignored. Giuseppe Marcocci sees 1548 as the true beginning of the Portuguese inquisition as an organization that steadily grew in power until it dominated the church and religious life in Portugal. He pursues the story to the end of the sixteenth century, at which point the inquisition was, in the author's view, an extraordinarily powerful and oppressive presence in Portuguese life.

The book is not primarily a description of the procedures of the inquisition, the trials of alleged Judaizers and Protestants it instituted, or the number of people executed or released. Instead, it is a study of how the inquisition succeeded in getting bishops, confessors, and religious orders to support, sometimes unwillingly, its mission of religious repression. The thesis is that the Portuguese inquisition had extensive connections with other segments of the Portuguese church and imposed its will on them in the battle against religious dissent. Indeed, the inquisition often defined orthodoxy, in Marcocci's view. This book adopts much of the interpretive scenario for the Italian church advanced by Adriano Prosperi in his book, *Tribunali della coscienza* (Torino: Einaudi, 1996), which argues that inquisitors, confessors, and missionaries worked hand-in-glove to impose religious conformity and repression. Prosperi, and now Marcocci, see the sixteenth-century Catholic Church as an organization of religious and social control. Evidence of religious renewal through preaching, teaching, and charitable activities is not studied, which is a legitimate stance when dealing with the inquisition.

The author particularly indicts the Jesuits. In contrast to the historiographical tradition, which holds that the Jesuits were not involved in the inquisition, Marcocci argues, with much evidence, that a solid and close alliance between inquisition and Jesuits existed. For example, in 1571 Inquisitor General Cardinal Henrique ordered that a seat on the General Council of the inquisition be reserved for a Jesuit. At approximately the same time, the king's confessor was a Jesuit. Marcocci argues that the Jesuits used the confessional and missions to rural areas to ferret out Judaizers and heretics for the inquisition to prosecute. Marcocci finds the reasons for Jesuit cooperation with the inquisition in the hostility toward New Christians by a dominant "rigorist" faction of Portuguese Jesuits, a hostility made sharper by the knowledge that there were a number of New Christians in their ranks. The rigorist Jesuits wanted to deny New Christians membership in the Society, an attitude that the Jesuit lead-

ership in Rome opposed until 1593, when it decided not to accept any new members with Jewish blood. Marocci has unearthed evidence that must be taken seriously, although phrases such as “the despotic Jesuit influence at court and the whole country” (299) should have been deleted.

The author notes, but may underestimate, the role of the crown in the growth and power of the inquisition. In 1539 King João III appointed his brother, Cardinal Henrique, a determined opponent of New Christians and other dissenters, inquisitor general of the realm, a position that he held until his death in 1580. Henrique had extraordinary influence. In addition to being a cardinal and the bishop of several dioceses, he was regent during the minority of King Sebastião (1562–68) and monarch in his own right from 1578 to 1580. As Marocci demonstrates, Henrique put the weight of the monarchy behind the inquisition and he, more than anyone else, strengthened the Portuguese inquisition.

This is a thorough and wide-ranging examination of the Portuguese inquisition and its interactions with other segments of the Portuguese church and state. It is based on a wealth of archival and other documentation in Portugal and Rome and a comprehensive survey of the printed literature; it quotes copiously from archival documents. Historians of church, state, and society in Portugal with access to the archives of the Portuguese inquisition and other church organizations will find much to ponder in this book and will, no doubt, evaluate its arguments carefully. This is a thoughtful and deeply researched study of a complicated and tragic part of the history of Portugal.



Humanism and Platonism in the Italian Renaissance, 2 vols. James Hankins. Rome Edizioni di Storia e Letteratura. Vol. 1, **Humanism**. 2003. 652 pp. €76.00. ISBN 88-8498-076-3. Vol. 2, **Platonism**. 2004. 538 pp. €60.00. ISBN 88-8498-167-0.

REVIEWED BY: Christiane L. Joost-Gaugier, Washington, DC

This magnum opus on humanism and platonism in the Renaissance is divided, exactly as its title suggests, into two volumes, the first on humanism and the second on platonism, two subjects for which James Hankins, their author, is well known to Renaissance scholars. In many ways, the two volumes together comprise a portrait study of the development of humanism in Italy and the primary role played by its protagonist, Plato, in its early stages, unfolding, and maturation. The work was not, however, conceived as a whole, consisting as it does of reprints of a large body of writings, including essays, articles, and reviews related to these two interrelated and important subjects of Renaissance studies. This reader is pleased to note that, according to the brief author's preface (the only new contribution in these 1,183 pages, which are without a general introduction), these past publications have been revised and updated for both volumes.

Volume 1 is, essentially, a compilation of reprints of a wide variety of works that are fitted into four general sections: Leonardo Bruni's Texts and Their Reception, “Between East and West,” Patrons of the Humanities, and Students of the Humanities. Nonetheless, the preponderant subject matter of volume 1 is Leonardo Bruni, to whom almost half the volume, including an article in the second section—reducing the second section to only two articles—is devoted. The third section is also somewhat emasculated by comparison with the vigor of the first, especially when taking into account that an article on Ptolemy's *Geography* in that section seems somewhat out of place. The last section is composed of a group of heterogeneous reviews of books and exhibitions, as well as articles that offer, collectively, a