

to a growing body of literature reevaluating the efficacy of early modern Catholic reform.

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*Rituals of prosecution. The Roman inquisition and the prosecution of philo-Protestants in sixteenth-century Italy.* By Jane K. Wickersham. Pp. 430. Toronto–Buffalo–London: University of Toronto Press, 2012. \$80. 978 1 4426 4500 4

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After the appearance of John Tedeschi's groundbreaking work *The prosecution of heresy* (1971), in recent years several histories of the inquisition in sixteenth-century Italy have been published, including Paolo Simoncelli's *Inquisizione romana e riforma in Italia* (1988); Adriano Prosperi's *Tribunali della coscienza* (1996); Christopher Black's *The Italian inquisition* (2009); and the monumental *Dizionario storico dell'Inquisizione* (2010). The subject remains a rich field for scholarly investigation, as this most recent contribution shows. Wickersham's book is the first that manages to draw a clear picture of how inquisitors were theoretically equipped to identify the various and often subtle types of heretical behaviour and how they proceeded in the practical exercise of their functions. The author examines the reality of different inquisitorial trials in light of four influential manuals that provided basic instructions to guide the action of inquisitors: the *Directorium Inquisitorum*, written in 1376 by Nicholas Eymeric, printed in 1503 and then expanded by the Spanish Dominican Francisco Peña; the five-volume *Tractatus de haeresi* by the jurist Prospero Farinacci (1616); Cesare Carena's *Tractatus de Officio Sanctissimae Inquisitionis* (1636); and Eliseo Masini's *Sacro Arsenal e overo Pratica dell'officio della Santa Inquisizione* (1621). The examples adduced suggest that inquisitors developed a prosecutorial culture capable of identifying and punishing an elusive crime by joining a well-established intellectual tradition of focusing on ritual practice. Some scholars may have some difficulty in accepting that the study excludes other manuals on heresiology and/or inquisitorial procedure whose knowledge might provide a different narrative, such as Alfonso de Castro's particularly well-received *Adversus omnes haereses* that went through twenty-six printings between 1534 and 1578. This criticism about reception aside, Wickersham's enviable examination of primary and printed sources is fully successful. It is comforting to know that there was some logic in such an illogical flaw-laden institution.

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*Censorship and civic order in reformation Germany, 1517–1648. Printed poison & evil talk.* By Allyson F. Creasman. *St Andrews Studies in Reformation History.* Pp. xi+291 incl. 4 ills. Farnham–Burlington, VT: Ashgate, 2012. £65. 978 1 4094 1001 0

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This University of Virginia dissertation, published in the *St Andrews Studies in Reformation History* series, examines censorship in the imperial cities of the German