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### Grendler, Paul F. The Jesuits and Italian Universities 1548–1773

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soient faites au beau volume de Florence de Caigny, *Sénèque le Tragique en France (XVI<sup>e</sup>–XVII<sup>e</sup> siècles). Imitation, traduction, adaptation* (Paris : Garnier, 2011). Mais ces réserves n'empêchent pas ce volume d'être très utile en raison des différentes pistes qu'il propose à travers des analyses particulièrement précises.

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**Grendler, Paul F.**

***The Jesuits and Italian Universities 1548–1773.***

Washington: Catholic University of America Press, 2017. Pp. xvi, 505. ISBN 978-0-8132-2936-2 (paperback) US\$34.95.

The book can be divided into three unequal parts: a first section made up of the introduction and first chapter; the large middle section, from chapters 2 to 13, which examines each of the specific cases of Jesuits relating to particular Italian universities; and a final section that explores differences of pedagogy and intellectual orientation. This is followed by a short conclusion.

In the first part of the work, the author offers a broad presentation of the political and social context within which the Jesuits related to the Italian universities. He then gives an account of the experience of the founders of the Society of Jesus at the University of Paris, suggesting ways in which this experience influenced their sense of the purpose of intellectual formation and their sense of the need for such intellectual development among those who would follow in their footsteps in the Society of Jesus. He brings to light the choice made by the early Jesuits to adhere to a more conservative and scholastic approach to theology and reject the humanist turn in biblical studies, even as they prized contemporary developments in rhetoric and literary studies outside of theology. There follows a rapid survey of the unsuccessful attempts made by the early Jesuits to form new members at the University of Padua.

Beginning with chapter 2, the author explores, one by one, the attempts of the early Jesuits to either found universities of their own or collaborate with existing universities in the major Italian centres of learning. Each case is treated in great detail using newly available documentary evidence, much of it made

available by the author's own diligent research. The focus is on the political and social dimensions of the interaction between members of the Society of Jesus and groups such as university faculty, civic authorities, students, bishops, the Roman Curia, and university trustees or governors. Various models of interaction emerge, encompassing various forms of competition between Jesuit colleges and local universities, attempts at collaboration between institutions, and integration of Jesuit institutions within existing or new civic universities. Successes and failures are chronicled and analyzed. Twelve different cases are treated, each offering a new insight or a nuance to existing understanding.

A number of patterns emerge from this detailed study of the documentary evidence. "The strong civic tradition of Italian universities was the most important obstacle" (441) to the attempts of the Society of Jesus to become involved in higher education. When local universities, especially university faculty or city governments who paid the bills, saw the Jesuits as competitors, Jesuit institutions were generally unable to succeed. When Jesuits collaborated with local rulers to found civic-Jesuit universities, where Jesuit institutions worked with other faculties, the overall experience was one of success. Only in a few cases were Jesuits able to obtain positions within existing civic universities, or to integrate their institutions into existing universities. There were significant differences of governance between the Jesuit collegiate university model and the more democratic model of Italian civic universities, which made collaboration more difficult.

The final section, consisting of chapters 14 and 15, explores the differences of pedagogy between Jesuit professors and their civic counterparts, along with the theological commitments of the Jesuits and how these affected their interaction with the civic universities. One of the key differences to emerge is that between the secular Aristotelianism of the civic universities, ordered to the study of medicine and the scientific method, or as an end in itself, and the Christian Aristotelianism of the Jesuit colleges, concerned with metaphysics and ordered to the study of theology. The pedagogy of Jesuit colleges was also concerned with the overall human and spiritual formation of the student, something the civic universities did not take into account (though religious exercises could be part of university life). In theology, Jesuits introduced the study of cases of conscience and practical moral theology, something which the more academic theology of the civic universities found difficult to accommodate; the pragmatic

pastoral approach of the Jesuits also raised the suspicions of more legally and theoretically inclined moralists in the universities and monasteries.

The most significant contribution of this work is that it tells the story of the encounter between the Jesuits and Italian universities for the first time, setting the foundations for further research and scholarship. The fruits of the author's archival research are presented with great clarity and prudent scholarly judgment. The focus on the political and social forces at work is consistent throughout, lending solidity to the conclusions the author draws from his study of the documentary evidence. A greater awareness of the growing body of scholarship on the early Jesuits' spiritual and missionary concern for culture might have enhanced the account of Jesuit pedagogy, and allowed for a richer analysis of pedagogical, philosophical, and theological differences between the Society of Jesus and civic universities. This book will nevertheless be foundational for some time to come.

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**Handley, Sasha.**

***Sleep in Early Modern England.***

New Haven, CT: Yale University Press, 2016. Pp. viii, 280. ISBN 978-0-300-22039-1 (hardcover) US\$65.

The basic argument of *Sleep in Early Modern England* is that early modern people were intensely "conscious of the unconscious," a thesis that is far more complex than at first appears. Author Sasha Handley uses the external trappings of sleep to demonstrate how social, cultural, and economic circumstances affected patterns of sleep and wakefulness between the mid-seventeenth and the mid-eighteenth centuries. She argues that people became more aware of the need for sleep during this time, and understood better the various reasons why it could be elusive.

In contrast with some studies that apply modern knowledge of sleep-inducing brain processes to early modern people, Handley aims to present a view of sleep culture grounded in its own time. She considers wider social and cultural factors as well as the preferences of individuals through the material