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peoples did not participate equally in the establishment of local cultures in the Americas. Burke's insistence on the interaction, mixing, and hybridization of cultures globally and within Europe thus seems to ignore wider issues of imperial power, colonization, and oppression, rampant in the early age of empires.

This revision of a public lecture draws on wider ideas that Burke continues to ponder and publish. *Hybrid Renaissance* suggests that we change our thinking about the Renaissance as a discrete European "thing" and see it rather as a series of interconnected meetings of different cultures, and the repercussions of those meetings. The Renaissance, for Burke, should be viewed as a process of transformation of cultures, not the great and formalized period that historians have turned it into. And for that, Burke's monograph should be commended. His grounding in theory on how to understand what culture is, his argument for the Renaissance as a process of cultural interactions, and his suggestion regarding the importance of hybridization theory to study the period between 1300–1700 makes this lecture-turned-book a useful and important argument for scholars studying the early modern world and reflects the importance of studying the Renaissance not solely for Kings and Things but for its wider cultural diffusion.

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Caravale, Giorgio.

***Beyond the Inquisition: Ambrogio Catarino Politi and the Origins of the Counter-Reformation.* Trans. Donald Weinstein.**

Notre Dame: University of Notre Dame Press, 2017. Pp. xv, 419. ISBN 978-0-268-10008-7 (hardcover) US\$60.

In the newly translated volume by Donald Weinstein, *Beyond the Inquisition: Ambrogio Catarino Politi and the Origins of the Counter-Reformation*, originally published in Italian in 2007, Giorgio Caravale has reconsidered the life and work of Ambrogio Catarino, who is famously known as an unstoppable hunter of Protestant heretics. This revisionist study should be of interest to all students of sixteenth-century European religious history. Through a biographical approach,

Caravale offers a new perspective on the religious history of Renaissance Italy. He examines Catarino's life, his career as a papal theologian and a member of the Dominican Order, and his numerous polemical works in order to challenge the common portrayal of Catarino as simply a defender of Catholic orthodoxy. Caravale presents him as a complicated and often contradictory thinker who was in constant conflict with his own order. His career may have begun in writing anti-Lutheran tracts but, as Caravale shows us, it offers much more scope for study. Catarino's works were controversial and contradictory, and he engaged in discussion over his theological concerns with famous *spirituali* such as Vittoria Colonna and Gasparo Contarini.

Lancellotto Politi was a jurist from Siena who entered the Dominican Order in 1517 under the name of Ambrogio Catarino. He started his religious career as an anti-Lutheran; his career as a polemist began when he returned to his hometown at a time when Siena was going through the most violent doctrinal arguments. By detailing Catarino's relationships to Sienese Capuchins and Benedictine nuns, Caravale argues that the document showing a relationship between Friar Ripanti and Politi must be the link to Politi's meeting with Ochini, the infamous Protestant convert who later became his bitterest enemy. Caravale states that the polemic that came out of Siena at this period resulted in men who once shared a common past taking radically diverse paths. Caravale shows us that although Catarino considered Lutheran thought void of any substance, he was baffled by its attraction, and he often expressed views similar to Ochini. Despite his devotion to the church, Catarino believed that the moral degeneration of society and corruption of the clerics had paved the way for the spread of Protestantism.

Furthermore, Caravale claims that Catarino's journey as a papal theologian and as a bishop in the first phase of the Council of Trent gives us an image of a Counter-Reformation that differs from the one that emerged from the Council of Trent. His study reinvestigates the origins of the Counter-Reformation in Italy and encourages the reader to rethink the conflicts that arose from the advances of Protestantism and the Catholic opposition. The Roman Inquisition, although less harsh than its Spanish counterpart, has been the subject of much scholarship; moreover, it is often seen as the only plausible outcome of the Counter-Reformation efforts by the Catholic Church. Caravale's review of events involving Catarino shows that the inquisitorial model that finally prevailed was not the only method considered by Catholics

to defuse Protestant doctrine. During the first half of the sixteenth century, many alternatives were under consideration.

Caravale does not dismiss the scholarship on the Counter-Reformation; nor does he deny that Catarino was a strong anti-Lutheran. Rather, he brilliantly gives the readers a different perspective on how to understand Catarino as a multifaceted character who played an important role in assisting the Catholic Church's efforts to stop the spread of Protestantism. This book makes a valuable addition to Italian as well as European religious studies. It will certainly delight the enthusiasts of Catarino. Caravale's conclusion—both complicating and revising Catarino's character—fits well with the burgeoning body of revisionist scholarship begun by Paul Grendler, Eric Cochrane, Paul Murphy, and many others on the history of sixteenth-century Italian church history and the crisis that spread across Europe after the advance of the Protestant Reformation

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Cassen, Flora.

Marking the Jews in Renaissance Italy: Politics, Religion, and the Power of Symbols.

Cambridge: Cambridge University Press, 2017. Pp. viii, 225. ISBN 978-1-1071-7543-3 (hardcover) £75.

Since the twelfth century, the Jews in western Europe have faced the problem that Christians wanted them to be somehow marked, sometimes justified biblically in terms of the Mark of Cain, signifying the first crime (20–22). The “mark” could take the form of a coloured badge, a special coloured hat, long cloak, or, for females, a veil or coloured head-dress. The wearing of a badge was decreed in 1215 by the Lateran Council under Innocent III. The Pope's key viewpoint was that sexual intercourse between Christian and Jew needed to be prevented; symbolic identification would alert Christians. This factor persisted through the centuries, whatever other reasons for separate identification might be added: such as punishment, humiliation, or the exercise of power by church, state, or local officials. The imposition of the mark was opposed by Jews, with individuals or communities petitioning and negotiating exemptions.