

manuscripts or written books half full,” exasperates since the apparent sole survivor of that trove contains this very same Rowlands inventory (Houghton MS Eng 247).

Of the women’s libraries, two are drawn from visual evidence: the legible spines in the 1646 Great Picture triptych of Anne Clifford, countess of Pembroke, and her mother Margaret, countess of Cumberland. Memento mori religious meditations reflecting the genre of allegorical family portraits include Moore’s *Mappe of Man’s Mortalitie* and Cuffe’s *Ages of Man’s Life*. Far more personal is the painting’s select canonization of Elizabethan and early Stuart literati: Fulke Greville, Sir Henry Wotton, John Donne, Ben Jonson, George Sandys, and George Herbert. Nearly all were fairly recently deceased and bore direct familial and patronage connections to the Cliffords. This index of native English literary taste does possess Continental flair, including John Florio’s au courant literary translation of Montaigne—which was twice mentioned in Anne’s diary as having been read aloud in company. This multigenerational Clifford library group portrait contrasts with the several separate private chamber library inventories by the diarist Elizabeth Isham. Compiled for herself, her sister, and her mother (ca. 1645, 1648, 1649), they are heavily devotional and fiercely Protestant, and apparently distinct from the greater family library at Lamport Hall, where several are today preserved. (These may be profitably compared with the separate chamber inventories of the Catholic Brome sisters in PLRE vol. 8.)

The most substantial booklist belongs to the best-traveled Englishman of the early Stuart period, the diplomat Sir Thomas Roe. His 1647 inventory of 455 titles reveals much about a man on the move. Mercator’s *Atlas* and another likely bespoke “book in folio of maps” are unsurprising, much as his nine eminently portable pocket Elzevir “Republics.” Philip Palmer’s meticulous detective work on Roe nonetheless provides a vital, travel-intensive library catalogue that predates by over a half-century the famously vast collection inventories of the travel writer Edward Browne and the philosopher John Locke.

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Publishing for the Popes: The Roman Curia and the Use of Printing (1527–1555).
Paolo Sachet.

Library of the Written Word 80; The Handpress World 61. Leiden: Brill, 2020. xii + 306 pp. €138.

This is a study of the efforts of Cardinal Marcello Cervini (1501–55) and his collaborators to publish Catholic religious scholarship intended to rebut Protestantism. It has been argued that the Catholic Church had a restrictive attitude toward the printing press and that it relied on preventing the publication and distribution of Protestant works. Sachet demonstrates that some members of the papal Curia viewed the press

as a medium that could serve the Catholic cause. Although Cervini is mostly remembered as Pope Marcellus II, who was a twenty-two-day pope, he was also the driving force in an effort that brought into print a great deal of Catholic religious scholarship.

The chronological scope of the book is 1527 to 1555. Gian Matteo Giberti established a printing press in the bishop's palace in Verona when he moved there after the Sack of Rome. Giberti recruited printers from Venice and published commentaries on the Psalms and the New Testament, plus scholarly editions of the Greek and Latin fathers. Then beginning in 1539 Cervini began to sponsor and publish Catholic religious scholarship in Rome. A man of humanistic training and outlook, Cervini was an ardent collector of books, especially Greek manuscripts. In 1539 he commissioned his first book, a reply to the second edition of Calvin's *Institutes of the Christian Religion* by Albert Pighius (Pigge), a Dutch theologian. In 1542 Cervini organized and financed a Greek press in Rome. It published only two works, one of which was Theophylact of Ohrid's Greek commentary on the Gospels written around 1100. The edition was a scholarly answer to a "mendacious" work (85), a 1524 Latin translation of Theophylact by the Protestant Johannes Oecolampadius, which had considerable circulation. In other words, Cervini used the press and humanistic philology to produce an accurate Greek text that he hoped would replace a Protestant work. Sachet includes an appendix with fascinating documentary information about the costs of production and the distribution of the 1,309 copies of the print run. Unfortunately, costs were high, and the Greek press closed in late 1543.

Cervini also founded a Latin press that published six editions in Rome between 1541 and 1544. Again Sachet provides fascinating information about the people involved, press runs, and distribution. After 1544, Cervini abandoned publishing because of his other responsibilities as cardinal and bishop. Instead, he planned, encouraged, sponsored, and financed Catholic scholarship. Cervini had links to printers and publishers throughout Italy and as far away as Paris and Basel. By examining paratextual material, Sachet determines that Cervini played a role in bringing into print 124 editions, some long after his death.

Cervini and his collaborators published four kinds of Catholic religious scholarship: patristic and other early Christian authors, books related to the Council of Trent, ecclesiastical history, and oriental language material. They did not publish or sponsor works in vernacular languages. The targeted readership was the learned Catholic clergy who would refute Protestantism. Cervini saw Protestants as rebels who had departed from the historic church. By making available the works of church fathers and medieval scholars who had dealt with past heretics, readers could learn how Protestants deviated from the historic and divinely founded Catholic Church. This approach failed to realize the strong appeal of some theological insights of Luther and Calvin. Cervini and his collaborators did not publish vernacular or less learned Latin works that would respond to the attacks and insults of Protestants. On the other hand, Cervini and his collaborators anticipated the wave of early church historiography that both Catholics and Protestants produced in the later sixteenth century.

In a few pages at the end of his book, Sachet describes how Cervini and Antonio Blado, a Roman publisher connected to the papacy, helped Ignatius of Loyola found a modest printing press in the Roman College to print in-house Jesuit works. In time, the Society of Jesus would establish relationships with commercial presses, persuade princes to finance publications, and produce works that would make the Society a major publishing force. The Jesuits wrote popular works in the vernacular that Cervini and his collaborators did not produce.

This book successfully combines the history of the book and religious history. It presents an abundance of detailed information about the people and processes of publication harvested from a wide range of archival, manuscript, printed books, and secondary scholarship, and presents the results in clear prose and detailed footnotes. It is an excellent and original study.

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Petrarch's War: Florence and the Black Death in Context. William Caferro.
Cambridge: Cambridge University Press, 2018. xii + 228 pp. \$99.99.

This book examines the two military campaigns that the city of Florence waged against the Ubaldini clan in 1349 and 1350 in the upper Mugello region of Tuscany near the border with Romagna. The conflict was instigated by Francesco Petrarca, who had lost two friends to Ubaldini raiders, and was waged in the aftermath of the bubonic plague's devastation of the city. It represented the city's investment in safe travel across the Apennines through Florence to Rome for the Jubilee.

The book's title hints at its engagement of intellectual, social, and military history, but it elides the fact that the book is primarily concerned with money. A work of economic history, *Petrarch's War* challenges received notions about the growth of wages in the aftermath of the bubonic plague in Florence. It also has much to say in favor of revising assumptions about the greed and lack of loyalty of foreign mercenaries. Furthermore, Caferro's careful work highlights the perhaps contradictory involvement of Petrarca in promoting conflict.

The book also documents Caferro's assessment of his own methodology in relation to more marketable methods of history writing, which focus on the *longue durée* and seek to "answer big questions and provide 'pragmatic counsel' to modern day readers" (14). Caferro's study reminds historians that they need to "get their facts straight" before trying to be relevant (15). Caferro's attention to the complexity of his data, however, does not hinder his efforts to tell a compelling story.

The first chapter looks at the birth of the conflict from a letter Petrarca wrote to Florence, calling on the city to control the Ubaldini family with force, after two of