

and includes a letter in Latin from John Cecil to Joseph Cresswell. However, in three cases, Weinreich is following in the footsteps of scholars whose influence should be more clearly acknowledged. Eusebio Rey appended three letters concerning the Spanish armada to the *History* (Pedro de Ribadeneyra, *Historias de la Contrarreforma*, ed. Eusebio Rey [1945]), and although Weinreich includes all three letters he only references Rey's edition for one. Weinreich also appends a Spanish-language catalogue, composed by Juan López Manzano (the rector of the English College in Valladolid), of people from the English seminaries in Rome and Rheims who were martyred in England. In this case, Vicente de la Fuente's edition includes a more detailed version that catalogues the deaths of those listed in López Manzano's catalogue as well as a continuation through 1666 (Pedro de Ribadeneyra, *Obras escogidas del padre Pedro de Rivadeneira* [a variant form of the name], ed. Vicente de la Fuente [1868], 353–54, 354–57). Moreover, de la Fuente noted that these martyrdom texts were often added to editions of the *History* after 1605, and therefore he included them in his edition (354n1), a point that Weinreich omits entirely. It is unfortunate that an early career scholar was not given more guidance on these issues (as well as on his translations) prior to the volume's printing.

Despite its shortcomings, this translation and its introductory study are valuable in that they make Ribadeneyra's *History* available to the English-language public. Although undergraduate students generally would be an obvious market for such a translation, one has to wonder whether the volume's price point makes it unsuitable for classroom adoption, but perhaps it can be excerpted through Brill.

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Come le armadure e l'armi: Per una storia delle antiche biblioteche della Compagnia di Gesù; con il caso di Perugia. Natale Vacalebre.

Biblioteca di bibliografia: Documents and Studies in Book and Library History 205. Florence: Olschki, 2016. xxi + 292 pp. €35.

This book opens with an introduction by Edoardo Barbieri, in part meditating on developments in the history of libraries and bibliography studies. The text itself chooses one of the many directions that the field can take: the in-depth study of a library system, with a lengthy discussion of how one institution (the library of the Jesuit college of Perugia) within that system was first formed and how it functioned over a period of 221 years (1552–1773). A revision of the author's dissertation, as Barbieri notes, this is “authentic library history” (xii), exploring both the roots and fruits of Jesuit library collections in a comprehensive study of a local case with a rich documentary record. Perugia’s import lies not merely in the survival of its records, though; it was one of the

earliest Jesuit colleges in Italy, and as such serves to illuminate some of the first discussions of library formation within the Society of Jesus.

Vacalebre's introduction answers the question of why Jesuit library history: the Society of Jesus represents the early modern religious order most closely associated with books and learning and created a group of enviably well-managed libraries (both in terms of currency and organization). He is clear that his interests lie in the sixteenth and seventeenth centuries. The documentation for the eighteenth century is the richest, as suppressed colleges and houses were required to inventory their possessions and therefore lists of books held by these institutions are now in the possession of state archives scattered throughout Europe and its former colonies. But information on the period from the 1550s through 1700 exists, and Vacalebre makes use of an impressive list of online, MS, and print sources in multiple European languages.

After a brief historical survey of the Jesuits, their initial years of teaching, and the development of the *Ratio Studiorum*, Vacalebre turns to the subjects taught and the texts likely in use in Jesuit schools. He extracts passages from the "Rules for the Provincial Superior" and the "Rules" for professors of individual subjects (translated into Italian in the footnotes) and creates a list of classroom texts from those and the work of Ricardo García Villoslada, Bernabé Bartolomé Martínez, and María Victoria Játiva Miralles. From there, he progresses to the first sources related directly to library collection, namely the *Constitutions* (1541), the 1545 *Rule* of the College of Coimbra, the 1553 translation of the latter into Spanish by Jerome Nadal, an initial expansion of the regulations to the whole society in 1567 by Francis Borgia, and finally to the 1582 *Rules for the Prefect of the Library* by Everard Mercurian, a text that reflected changes in practice as well as several decades of experience. Of particular interest is Vacalebre's attention to the practical: how the rules were understood and applied, for example, the discussion of how books were produced and acquired, how prohibited books were treated, what systems of classification and physical organization were used, and how the books were accessed by the community.

Chapter 3 is about Perugia itself. Evidence points to the existence of a Jesuit library there as early as 1557, five years after the introduction of the society to the city. The earliest inventory of the library dates from 1565, and Vacalebre reproduces it in its original form (highly abbreviated references, for example "Moraltà sopra la Bibbia" and "Typus Messiae"), with footnotes identifying the titles and authors in full where possible. The list itself spans four handwritten leaves in a clear but close hand (cf. the photograph on page 181). He also discusses the methods of acquisition, the organization of the library within the college building, and later inventories of the books (1647, 1753, and the one connected to the suppression, from 1773).

Come le armadure e l'armi is an impressive first book, demonstrating both a broad base of knowledge and an ability to handle important details. Vacalebre's prose is clear and approachable. Specialists in Jesuit book history may wish to skip brief portions of

the introductory sections, but the audience for this work should not be limited to specialists. It will prove useful to those interested in religious orders, intellectual history, the history of books, printing, and censorship, as well as the history of libraries.

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The Story of the Predestined Pilgrim and His Brother Reprobate.

Alexandre de Gusmão.

Trans. Christopher C. Lund. Medieval and Renaissance Texts and Studies 489; Medieval and Renaissance Latin America 2. Tempe: Arizona Center for Medieval and Renaissance Studies, 2016. xxxvi + 138 pp. \$55.

The Story of the Predestined Pilgrim and His Brother Reprobate, published in Portugal in 1682, is an allegorical novel originally written in Portuguese by Father Alexandre de Gusmão (1629–1724) in the Jesuit mission territory of Brazil. Subsequent editions were printed in both Portuguese and Spanish in Europe and the Americas. Christopher C. Lund's translation is part of the Latin America series in the Arizona Center for Medieval and Renaissance Studies and is the first English-language edition. It is a welcome addition to scholarly work in the fields of colonial Latin American history and Jesuit history.

The novel traces the lives of two allegorical figures, the brothers Predestined and Reprobate, who embark on the pilgrimage of Christian life. Predestined makes his journey to the holy city of Jerusalem, and hence salvation, while Reprobate makes his journey to Babylon, his eternal perdition. The work is divided into six parts, and begins with an account of the birth, family, and homeland of the brothers. They begin their pilgrimage together, but in chapter 4 of part 1 they separate: Predestined follows the counsel of the Good Angel, first to Bethlehem, and Reprobate follows that of the Bad Angel, to Samaria. Part 2 mostly follows the steps of Predestined, who visits Nazareth and embraces Religion in the world. Continuing their separate journeys, Predestined learns the Ten Commandments in part 3, while Reprobate eases into a life of sin. Part 4 begins with a chapter on the failings of Reprobate, who goes on to embrace atheism and the teachings of Epicurus. The next nine chapters trace the movement of Predestined through the practice of confession and penance. In part 5, as Reprobate makes his way to Babel, Predestined journeys to Bethel. There he must enter the three boroughs of the city, or the three ways of mystical union with God: the purgative, the illuminative, and the unitive. The pilgrims reach their respective destinies of salvation and condemnation as they cross from temporal to eternal life in part 6.

Lund's translation is both accessible and elegant, and provides readers with a clear view of the didactic works Jesuits used for the purpose of evangelization in the Amer-