One may wonder why this important set of linen damask remained hidden in storage for so long. According to Döberl, a lack of space in the old depot hampered visual inspection of the object. Moving to a larger space in 2012 resulted in its rediscovery. It is important to realize that there are more extenuating circumstances. Linen damask is a serious curatorial challenge, not only because of the size of tablecloths, but also because it is hard to distinguish, let alone photograph, the decorative motifs woven into the fabric, because they only show up when viewed at the right angle.

Bearing this in mind, the importance of this publication becomes paramount. The photographs of the tablecloths and napkins are impeccable, facilitating elaborate iconographical analysis, which is further aided by schematic depictions of the layout of all three tablecloths. In the appendix all relevant written sources, ranging from bills and inventories to the menu of a chapter banquet, are transcribed, all depicted coats of arms are described, and weave analyses of all objects are included. The same thoroughness is reflected in the text, which not only deals with the table linens themselves but also highlights the importance of banqueting within the Order of the Golden Fleece, the archival documents, the biography of Jacob Hoochboosch that was complemented with newly discovered archival evidence, the popularity of the *plus oultre* motif in later table linen, other linens belonging to the order, and, last but not least, the broader context of sixteenth-century linen damask production.

The rediscovery of the table linens of the Order of the Golden Fleece is not only of the greatest importance to the study of linen damask, and even early modern textile production in general, but also to court studies. It is a pity, therefore, that the book is published only in German, as it deserves a wider audience. Linen damask is a subject still largely understudied, and this volume offers an excellent starting point to the study of its role in early modern court culture.

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Copernicus Banned: The Entangled Matter of the Anti-Copernican Decree of 1616. Natacha Fabbri and Federica Favino, eds.
Biblioteca di Galilæana 8. Florence: Olschki, 2018. xxvi + 254 pp. €32.

On 5 March 1616 the Congregation of the Index of the Roman Catholic Church declared that the astronomical theories of the earth's motion and of the sun's immobility were false and contrary to the Bible. The decree suspended the circulation of Copernicus's *De revolutionibus*, published more than seventy years before, in 1543, until it was corrected (the list of corrections was issued in 1620). The same fate was given to the *Commentaria in Job*, by the Spanish Augustinian friar Diego de Zuñiga, guilty of advocating for the possibility of reconciling heliocentrism with the sacred

scriptures. Crucially, Galileo leaned on it in his Copernican letters. Another work in support of heliocentrism, the *Lettera sopra l'opinione de' Pittagorici e del Copernico* (1615), by the Carmelite Paolo Antonio Foscarini, who was also in contact with Galileo, was prohibited: eventually, like Foscarini, the decree characterized heliocentrism as a Pythagorean doctrine. While Galileo was not implicated directly, Cardinal Robert Bellarmine warned him that he had to abandon his support for heliocentrism.

The legal status of the cardinal's admonition and its import for the drama that followed—the notorious Galileo affair—has been, and still is, a controversial matter, one in which historiographic distortions led to a portrayal of the events of 1616 as mostly concerning Galileo, that is, as a sort of first trial that prepared the ground for the scientist's condemnation of 1633. However, this perspective obscures some of the complex circumstances that led to the *monitum* of 1616 and mutes many aspects of its European reach. The aim of the nine essays of this volume, the work of some of the most prominent specialists in the history of early modern science, is to document how the anti-Copernican decree of 1616 was not solely motivated by Galileo's Copernican campaign of the early 1610s, nor was it meant to target Copernicanism and Galileo alone. In fact, the volume argues that the decree is both the result and the point of origin of a complex "entanglement of cultural, philosophical, doctrinal, theological, political and personal factors" (xii) that needs to be considered independently from the process of 1633, and whose consequences resonated throughout the European debates in ways that are somewhat incongruous with the reception of the Galileo affair.

The first three essays in the volume deal with the philosophical debates that preceded the 1616 decree, and with relevant aspects of their political and theological consequences. "The experiences of those like Telesio and Campanella," for example, "played a decisive role in creating the climate that led to the events of 1616" (3), as evidenced, for instance, by Orazio Grassi's likening of Galileo's positions on comets to those held by Telesio and Cardano, two authors already condemned by the Catholic Church. On the theological side, Natacha Fabbri explores the consequences of heliocentrism for biblical cosmology, taking as a case study the debates on the location of hell, while Franco Motta provides a wide-ranging and detailed analysis of the theological-political debates that preceded the decree. Luigi Guerrini, Federica Favino, and Giovanni Pizzorusso investigate sociocultural webs of interest in Florence and Rome, such as the circles of Archbishop Alessandro Marzimedici (that included some notorious opponents of Galileo) and the Roman groups that had interests in astronomy as well as in alchemy and natural philosophy. Finally, Édouard Mehl, Rienk Vermij, and Steven Vanden Broecke look beyond Italy to the reception of the decree by Kepler, by the astronomers and astrologers of the Dutch Republic, and in France, where Jean-Baptiste Morin used astrological arguments to counter heliocentrism.

This volume provides multiple points of view concerning the events that led to and followed the anti-Copernican degree of 1616, branching out from theology and politics to alchemy and astrology, as well as, geographically, from Italy to Continental Europe.

The focus on reciprocal sociocultural, political, and intellectual influences—the titular "entangled matter"—is coherently pursued by the authors, whose work (and that of the editors) deserves to be also commended for the wealth and breadth of the historical reconstruction, the accuracy of archival research, and the scrupulous attention to detail.

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Newton the Alchemist: Science, Enigma, and the Quest for Nature's "Secret Fire." William R. Newman.
Princeton, NJ: Princeton University Press, 2019. xxii + 538 pp. + 10 color pls. $39.95.

In the first chapter of this magisterial study, William Royal Newman asks the question, "What did Newton want from alchemy?" (11). He leaves his tentative answer for the epilogue, twenty-one chapters and nearly 500 pages later, but hints at it as he sets out a map for the journey ahead. Some possible answers are quickly knocked aside. Newton did not seek a spiritual practice to supplement his heterodox Christianity. Nor did he share the hope of radicals during the recent English Civil War that society would be reformed once a master alchemist made gold available to all. It seems that he found a certain pleasure in the imagined company of alchemical adepts whose work he read and copied, and whose procedures he tried to reproduce.

Over the last three decades, Newman has achieved academic adeptship in the writing and theorizing of alchemical history. He produced a landmark study of Geber, the Latinized form of Arabic Jābir (1991), and he identified an elusive cosmopolite of seventeenth-century alchemy in a study of George Starkey (2003). He has also written about the historiography of early modern "chymistry," as he likes to call it. But none of the alchemists studied thus far approximates the status that Newton holds today. *Newton the Alchemist* represents the labors of fifteen years, including work in the laboratory and online.

In the first chapter, Newman sets a three-pronged approach for himself: philological, in learning the language that Newton used in his extensive writings on alchemy; textual, in reading everything Newton wrote about alchemy as well as the books Newton read in the process; and experimental, in replicating Newton's laboratory work insofar as that is possible. The challenges are considerable, for Newton's alchemical manuscripts ran to more than a million words and were widely dispersed in the Sotheby's sale of his remaining manuscripts in 1936. Many of them are now online at sites like The Chymistry of Isaac Newton (www.chymistry.org), run by Newman and offering an index of Newton's alchemical terminology.

Newman does not use the word *alchemy* metaphorically, as writers sometimes do in books on change in everything from health to wealth. He uses it quite literally to mean *chrysopoeia*, or goldmaking. Nor does he suggest, as some have done, that alchemy gave