

The Genoese strategy was genuinely imperialistic, Dauverd concludes, because the Genoese tried to establish a trade monopoly in the western Mediterranean and to expand it to north-west Europe. Their empire was mercantile, not dynastic, although it was also family-based. Networks of merchant family members and friends posted in Naples, Milan, Florence and Rome were entrenched in the structures of the Spanish political system that dominated the same places with 'benevolence' and 'despotism' for roughly three centuries: 'People like the Genoese financially engineered the creation of the Spanish Empire in Italy, and through economic and political negotiations, they contributed to its day-to-day functioning. From their perspective, we can reevaluate early modern Habsburg imperialism' (250). In an analogy with biology, where the symbiosis between two organisms is based on reciprocal advantage, Dauverd speaks of a symbiotic imperialism that integrated the Genoese mercantile empire into the Spanish political empire, building on the need of the former for political and military protection, and the need of the latter for financial support and power brokering.

The author uses the nouns 'empire' and 'imperialism' and the adjective 'imperial' throughout the text, but dedicates only limited space to conceptual reflection. Is this because the endless debate regarding the usefulness of applying these concepts to different phenomena that have manifested themselves over the millennia in various parts of the world has become somewhat sterile? There is indeed good reason for mistrusting canonically fixed or ideal types of 'empire' and 'imperialism'. Nonetheless, in a book that declares from its title onwards that its subject is 'imperial ambition', some additional pages dedicated to a discussion of these concepts might have been helpful, particularly because the empirical findings of the study offer a valuable contribution to the better understanding of these concepts. The findings show, for example, that it is possible to exercise command by mediated forms of power that do not necessarily rely on direct political control over a territory. They also demonstrate that it was not just profit-oriented economic considerations, but also ideological and religious convictions, that drove the 'imperial ambition'. The book shows convincingly that the symbiosis between the mercantile empire and the dynastic one 'was not just a matter of economics, as the current historiography suggests, but was also underpinned and strengthened by powerful sociocultural ties' (4).

C. Scott Dixon, *The Church in the Early Modern Age*, I.B. Tauris: London, 2016; 288 pp., 1 map; 9781845114398, £29.50 (hbk)

Andrea Vanni, *Gaetano Thiene. Spiritualità, politica, santità*, Viella: Rome, 2016; 208 pp.; €26.00 (pbk)

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Scott Dixon's volume completes the *I.B. Tauris History of the Christian Church*, edited by Gillian Evans, a series regrettably ill-represented in British copyright and

university libraries. The present volume, on the period 1500–1685, covers Christian Humanism, ‘magisterial’ and ‘radical’ Reformations, Roman Catholicism, Eastern European Orthodoxy, the historic Christian Churches of the Middle East and Africa, and the expansion of Christianity world-wide through missionary activity and settlement. The author’s working foreign languages are evidently French and German, the latter supports his very broad geographical coverage and not just his sections on Germany. Fruitful comparisons can be made with the volume *Reform and Expansion 1500–1660*, edited by Ronnie Po-Chia Hsia (2007), in the *Cambridge History of Christianity* series. The latter tome, over three times as long as the Scott Dixon volume, contains contributions by an international galaxy of leading ecclesiastical historians; its paperback edition and the Tauris hardback are comparably priced. The Tauris series is confessionally-motivated in an eminently ecumenical way. Evans, in her preface to the series, declares its purpose as being to discover the Church’s ‘innermost self through the layers of its multiple manifestations over twenty centuries’. Scott Dixon’s volume, in terms of both explanatory content and richness of anecdote, is likely to appeal to a broader audience than would the Cambridge tome and is more suitable for the novice student of ecclesiastical history. The author declares that his book ‘tends to spend more time dwelling on the key episodes than uncovering the traces of the *longue durée*’. The Cambridge tome is decidedly stronger on the latter. On the other hand, Scott Dixon’s excellent chapter on ‘Renaissance Christianity’, covering sacramentality and religious symbolism, civic religion and Christian Humanist scholarship, provides something missing in the Cambridge tome. Central to his narrative is the rise of antagonistic visions of Christianity, with vital debates as to what Christianity’s ‘innermost self’ actually was. The weight of his account of Protestantism is on the period up to c.1560. Such a heavy concentration on the origins of confessional divisions does entail the danger of a somewhat restricted account of complex religious developments in this period. Recent Italian scholarship shows that the authoritarian and repressive trend in the Catholicism of this period was a response to a multi-faceted religious ferment of which something like Protestantism was only one element. One way in which Scott Dixon escapes the aforementioned danger is in the section embracing English Puritanism, the proto-Pietism of Johann Arndt, Catholic female spirituality and French Jansenism in the early seventeenth century as examples of a drive for ‘a more sincere, personalised and conscience-driven spirituality’ in the face of a formal and rigid official religion. This is but one example of the capacity for broad syntheses and an often surprising and illuminating grouping of topics which single authorship permits and which the multiple authorship of the Cambridge tome only allows fragmentarily in certain thematic chapters with a trans-confessional spread. Another example is Scott Dixon’s account of how state control was extended over the Church and religious life, not only in Catholic and Protestant Europe but also in Russia. In the Cambridge series, by contrast, the eastern Churches have their own separate volume, whereas the only treatment of Orthodoxy in the one edited by Po-Chia Hsia is in a chapter on *relations* between western Churches and Orthodox ones in Europe. (This topic is

also covered by Scott Dixon, taking in non-European ancient Churches as well.) Scott Dixon argues that religious change transformed the secular world. One case in point is the transformation, primarily in Protestant areas, of the notion of the 'godly prince', with an emphasis on his responsibility for general welfare both spiritual and temporal; this entailed an intensive regulation of both civil and religious life. Here a significant facet was the promotion of schooling in the context of the 'logocentric' culture inspired by Protestant stress on Bible study for all. On the Catholic side, with the Hispanic monarchy, the notion of the godly prince was linked to a messianic ideology of overseas expansion. Again, attention is given to the arguments of American historians as to how the Puritan notion of covenant helped to engender the idea of the USA's national mission. The span of this very mature and also lively work of scholarship is eminently catholic with a small 'c'.

Until recently, histories of the new religious orders and the less formal congregations of clergy and nuns founded in this period have generally been written by members of these bodies, which have tended to maintain exclusive access to their own archives. In consequence, the relevant historiography was liable to have a celebratory and somewhat hagiographical character. Vanni's studies of the Theatins are examples of a more critical approach by lay academics who have obtained access to the relevant archives. His work also illustrates two other areas of recent interest to Italian ecclesiastical historians: the broad range of beliefs and practices which were of concern to inquisitors and, then, hagiography. It also provides further information on the much-studied breakdown of the network of reformers in the 1530s and 40s. Vanni's new work is a sequel to his *'Fare diligente inquisitione'*. *Gian Pietro Carafa e le origini dei chierici teatini* (2010). The two studies overlap extensively, but ideally they should both be read together. They centre on the two founders of the Clerks Regular commonly called 'Theatins': Gian Pietro Carafa and Gaetano Thiene. Carafa, a member of the Neapolitan grand aristocracy and nephew of a cardinal, himself bishop of the minor see of Chieti, found his further promotion blocked because of his pro-French and anti-Habsburg orientation. According to Vanni, his foundation of the Theatins (so-called after Chieti), was intended by him as a personal power-base. In 1542, he was appointed president of the newly founded Congregation (cardinalatial board) of the Holy Office, commonly referred to as 'the Roman Inquisition', which was designed to co-ordinate inquisitorial practice in Italy. As Pope Paul IV (1555–1559), he conducted a reign of inquisitorial terror of a highly political character, particularly directed at the network of the pro-Imperial Cardinal Morone, suspected of softness towards 'Lutherans'. He himself, however, was compromised by the conduct of his nephews. His successor, the pro-Habsburg Pius IV had them tried and executed, reversed the anti-Habsburg policy and rehabilitated Morone. Carafa's creatures, the chief inquisitors Ghisleri and Peretti resumed his repressive policies as Popes Pius V and Sixtus V respectively. Carafa, however questionable his reputation, was truly the creator of the newly centralized Inquisition as the master-power of the more than ever authoritarian Catholic Church. The strongly contrasting personality of the Vicentine aristocrat Gaetano Thiene (aka 'St Cajetan'), of less grand

nobility, from being an ambitious Curial official, underwent religious conversion. He became involved in the charitable sodalities of the Compagnie del Divino Amore (Divine Love), under the joint influences of the Dominican Battista Carioni da Crema and of female mystics (St Caterina Fieschi Adorno of Genoa, St Angela Merici, foundress of the Ursulines, and Laura Mignani). These souls stood for a highly individual piety of self-perfection which might seem to dispense with the organized Church. Carafa was to persecute Battista. The Clerks Regular were founded to reform ordinations, initially in the Roman diocese; this entailed dealing with the problem of 'wandering clergy', ordained by just any bishop and without firm diocesan attachments, and it also significantly involved the establishment of control over the anarchic world of the friars. In the 1530s, the Theatins, by papal commission, became involved in the investigation of heresy in Venice and Naples, regarded as hotbeds of infection. They developed undercover networks of informants, often working in collaboration with the established Dominican inquisitors, but not Franciscan ones, regarded as members of a tarnished order. The bases of Carafa's role as Grand Inquisitor were thus being laid, while Gaetano was only briefly involved in investigations. The new material in Vanni's latest work relates to the efforts of the Theatins to disassociate themselves from the heritage of Carafa and to identify their order with Gaetano's heritage of penitence, humility and charity. The latter figure was presented as the true founder of the order. The high point of these developments came with the canonization of Gaetano in 1671. The canonization process was supported by the Theatin historian Giovanni Battista Castaldo's somewhat mythological account of the history of his order in his lives of Gaetano (1612) and of Carafa (1615). Also involved with the apotheosis of Gaetano was the Theatins' campaign for the rehabilitation and canonization of Battista da Crema. However, the style of individualistic mystical piety which Battista and the 'Divine Mothers' stood for, which was very much in line with what Scott Dixon regards as an exceptionally vital spiritual strain in Catholicism, was something that inquisitors continued to regard with suspicion, not least when female visionaries were involved. Condemnations and canonizations both hung on the wheel of fortune. Here was but one example of the ambiguities and tensions within the early-modern Catholic Church which make the term 'Counter-Reformation' a somewhat misleading form of short-hand.

Burcu Akan Ellis, *Catapulted: Youth Migration and the Making of a Skilled Albanian Diaspora*, East European Monographs: New York, 2013; viii + 229 pp.; 9780880337076, £41.00 (hbk)

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Among the many outcomes of the global financial crisis of 2007–2008, one of the most salient has been a refocusing of Western political discourses about globalization away from its putative benefits and onto its inimical consequences. The socio-economic impact of immigration has featured prominently in such debates with influxes of foreign migrants often conflated with rising crime rates, pressure on