within, let alone outside, his order. For example, Tarrant sees Nicholas Eymerich's *Directorium inquisitorum* as offering a popular alternative focused on action rather than causation: activities with invocations indicated a demonic pact, whereas activities without such ritual elements were legitimate. In sum, what counted as legitimate practices remained contested at the end of the Middle Ages.

The second part of the book focuses on the prosecution of magic in the context of conciliarist challenges to the papacy, the rise of the Observant mendicants, and various sixteenth-century reform movements. Observants' reform efforts, Tarrant argues, resulted not only in the elaborated witch stereotype that other historians have described but also a shift by Dominican inquisitors away from Eymerich's action-focused approach to evaluating magical practices to a more Thomist causal approach. The practical impact of this change again remained limited, at least as measured by Italian inquisitorial prosecutions. However, the new Index and revamped Inquisition eventually gave the Dominicans means to spread their approach through the church more generally. This is where Tarrant sees the real impact of Dominican thought: a "radical transformation of the criteria used in the censorship and prosecution of magic" that resulted in the Roman Inquisition's claiming the "right to determine nature's limits" and hence to define the scope of phenomena open to philosophical inquiry (202). And yet, when Tarrant ends his survey, the boundaries of the natural and the Inquisition's role in defining it remain contested, entangled in longstanding disputes over papal power and mendicant privileges, among other issues.

What Tarrant shows most clearly are the medieval roots to the most famous era of inquisitorial prosecution of magic. In this longer-term view, the oft-invoked inquisitorial turn away from the pursuit of Protestants to a focus on magical misconduct can be seen rather as a *re*turn to an earlier concern and the related struggle to distinguish between legitimate and illegitimate activities. Tarrant strives to impose a teleological plot onto this knotty intellectual history, but it is not clear that such linearity is needed: the shifting patterns in the never-resolved debates about categories of knowledge and practice and about the boundaries between natural and demonic are important in themselves, even if they did not produce a distinct redefinition of the boundaries of science in practice. Moreover, Tarrant's efforts to connect these intellectual shifts to broader and longer-term institutional changes in the church are valuable. This is where the book's strengths lie: bridging the medieval–early modern divide to bring into conversation histories of magic, inquisition and censorship, and ecclesiastical reform.

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Niccolò Ridolfi and the Cardinal's Court: Politics, Patronage and Service in Sixteenth-Century Italy. By Lucinda Byatt. New York: Routledge, 2023. xxi + 337 pp. $166.00 cloth.

The study of cardinals has flourished since it was pioneered by David Chambers in the 1960s, and Byatt's work breaks more new ground. Neither a conventional biography, nor a discussion of artistic patronage, both popular themes in the field, her text

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concentrates on the court of cardinal Niccolò Ridolfi in the light of contemporary treatises on household management. This was a new genre, one which underlined the importance attached to display as an indicator of status; and it was an issue of particular significance to Ridolfi who was not born noble but had acquired the status of prince with his red hat and for whom his court was one of the most public signs of his new rank.

The book is divided into three sections, the first of which deals with Ridolfi's Florentine background and early career. His parents, Piero Ridolfi and Contessina de' Medici, daughter of Lorenzo the Magnificent, had married in 1493, though the political advantages anticipated by the match evaporated when the Medici were banished eighteen months later; by the time the future cardinal was born in 1501, his Ridolfi grandfather was also dead, executed for loyalty to the exiled family. But his fortunes revived in dramatic fashion in 1513 when his cousin Giovanni de' Medici was elected Leo X. Ridolfi was made a cardinal in 1517, one of many papal relations to receive a red hat, and his career continued to prosper under Clement VII. Thanks to the Medici popes, he accumulated benefices and other favors that brought him an income of 15,000–20,000 gold ducats that, although it did not put him among the richest members of the College, made him wealthy enough to finance an appropriately lavish lifestyle.

Part 2 deals with Ridolfi's court at his palace at Sant'Apollinare in Rome. Using the analogy of above- and below-stairs staff, Byatt makes the distinction, often ignored or misunderstood, between courtiers and servants, giving lucid definitions of the terms involved, respectively *familiare* and *famiglio*. Her discussion of the court is based on an analysis of three treatises: Cola Cerretano da Benevento's *Del governo della corte d'un Signore in Roma* (1543), which, as she convincingly shows, was not written by Francesco Priscianese but published by him; Mauro Salvidio's *Trattato* . . . [*per*] *regger' et governare la corte di un magnanimo, & generoso prelato* (1544); and Domenico Romoli's *La singolare dottrina* (1560), a much longer work concentrating on the role of the steward (*scalco*). Importantly, all three had close links with Ridolfi. Cola da Benevento was the cardinal's majordomo, appointed after his predecessor was dismissed for theft while Salvidio, who dedicated his treatise to Ridolfi, claimed long service in the household and Romoli appears in Ridolfi's ledgers in connection with spices and the wardrobe.

Using Cola da Benevento's description of the ideal household, Byatt outlines the roles of its senior members: the majordomo, gentlemen of the chamber (*camerieri*), and those involved with the cardinal's business affairs, such as his secretary and purser. She then turns to the provision of hospitality, an important duty of a cardinal, discussing the members of staff known as the "officials of the mouth" who included both gentlemen such as the steward and the carver, and servants, including the purchaser, cook, and *credenziere*. A second chapter covers food and wine as well as laundry, lighting, and other practicalities of life in the palace. She also discusses travel and ceremony, both significant aspects of his expenses that formed a key element in his display of prestige; and she includes a useful section on the cardinal's stables, an expense that is invariably overlooked.

Part 3 deals with Ridolfi's later career as well as his patronage of learning and of his particular interest: medicine. By the mid 1530s, he had become disillusioned with the princely ambitions of the Medici and joined the growing number of exiles (*fuorusciti*) from duke Alessandro's unpopular regime. Despite the enmity of Cosimo I, or perhaps to make up for it, he established cordial relations with Paul III, outlined in a chapter on

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Ridolfi's support for Church reform that led to his appointment as bishop of Vicenza and his ceremonial entry into the city (1543). The last part comes as a bit of a shock after all the domestic and ceremonial detail. On January 31, 1550, during the conclave following the death of Paul III, Ridolfi died in very suspicious circumstances. He had been among the candidates for election, and the suddenness of his death persuaded his doctors to perform an autopsy that indicated that the cardinal had been poisoned. Several years later, Giovan Francesco Lottini, an agent of Cosimo I, stood trial on charges including this murder, but the case was dismissed (both the autopsy and an account of the trial are published as an appendix to the book).

Byatt's book considerably widens our knowledge of a cardinal's court and, in particular, introduces the reader to three important treatises on household management, which increase our understanding of what was expected of a cardinal in the years immediately before the Counter Reformation. It would have been interesting to learn more about the men—gentlemen and servants—who belonged to the household, how and why they were appointed, and how Ridolfi exploited his family connections, but that is perhaps outside the scope of this book. What we have is a fascinating account of domestic life at a cardinal's palace, showing not only how Ridolfi himself lived but the members of his household too, what they all ate and drank, how they kept warm, and so on. It is a unique insight into life of the period and an important contribution to the literature on Renaissance cardinals.

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The Inner Life of Catholic Reform: From the Council of Trent to the Enlightenment. By **Ulrich L. Lehner**. New York: Oxford University Press, 2022. xi + 294 pp. $34.95 hardcover.

Lehner's very readable book is a hybrid between a monograph and a textbook. By so describing it, my intention is not to criticize it but rather to praise it. In ten short chapters, which are themselves divided into short sections, Lehner presents a new history of the Catholic Reformation, one that centers on the reform of souls rather than on the reforms of institutions, the reaffirmation of doctrine, or the implementation of the decisions of the Council of Trent. Significantly, the Council of Trent, which is so often the focus of books about the Catholic Reformation, is mentioned in the first chapter merely to inform readers that most early modern Catholic believers were hardly aware of the Council's decisions, and that the impact of this event was very slow and haphazard.

Instead, we are presented with detailed analyses of practices and techniques whose goal was individual conversion. Early modern Catholicism was an immense educational machine, meant to transform souls and to revive believers' ability to reach God. New devices were invented and implemented, and old monastic and elite techniques of self-improvement were now adapted and diffused to train and advise lay believers on how to save their souls, to become "pleasing to God," and thus to achieve a state of grace.

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