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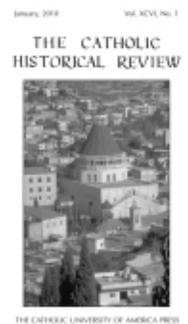
*L'insegnamento della filosofia alla "Sapienza" di Roma nel
seicento: Le cattedre e i maestri (review)*

Hilary Gatti

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To conclude, this is an important book. Its documentary aspect is invaluable; its historical interpretations are well documented; its philosophical critiques are well argued. To be sure, I have a few reservations. For example, the authors display the same attitude toward Poupard's and John Paul II's 1992 speeches, namely mostly positive with a few criticisms; but this is too indiscriminate and is tenable only for the papal speech, whereas Poupard's report is filled mostly with errors. Similarly, the authors' criticism of some writers (e.g., Bertolt Brecht) is irrelevant; of others (e.g., James Reston) unnecessarily long; of still others (e.g., Antonio Beltrán Marí) too superficial. But such reservations do not undermine my generally favorable impression.

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MAURICE A. FINOCCHIARO

L'insegnamento della filosofia alla "Sapienza" di Roma nel seicento: Le cattedre e i maestri. By Candida Carella. [Le corrispondenze letterarie, scientifiche ed erudite dal Rinascimento all'età moderna, Subsidia 7.] (Florence: Leo S. Olschki Editore. 2007. Pp. xxviii, 258. €32,00 paperback. ISBN 978-8-822-25689-8.)

There is no lack of historical studies of the Roman *Studium Urbis*, otherwise known as the *Sapienza*, the university founded in the Papal State in 1303 by Pope Boniface VIII. With the secular unification of Italy in the nineteenth century, the Italian state took over its historical site and later took over the name of the *Sapienza* as well. In the book considered here, it is the papal *Sapienza* that is the subject of attention.

The School (or *Collegio*) of Theology, together with those of medicine and law, governed the papal *Sapienza*, as they issued academic degrees, and thus they have claimed much of the attention from historians. This book by Candida Carella, however, concentrates on the teaching of philosophy in seventeenth-century Rome, which was affected by events such as the burning at the stake for heresy of Giordano Bruno, followed by the consignment of Copernicus's *De revolutionibus* to the Index in 1616, and the trial and condemnation of Galileo in 1633.

This volume, which is based on a doctoral thesis in philosophy for the State Università di Roma "La Sapienza," cuts a careful path through the course of that troubled century by concentrating on a considerable amount of previously unpublished documentary material. The first part of the volume discusses the institutional factors that affected the teaching of philosophy in the seventeenth-century *Studium Urbis*, such as its subordination to medicine, law, and theology. Furthermore, the nearby Jesuit *Collegio Romano* offered a structured course in all branches of neo-Aristotelian philosophy that not only tended to empty the lecture halls of the *Sapienza* but also was frequently considered by its academic authorities as an essential philosophical school, leading one student in 1652 to complain about the impossibility of obtaining

a degree at the *Sapienza* if one had not studied philosophy previously with the Jesuits.

Carella's biographical and scientific profiles of the fifty-six lecturers in philosophy at the *Sapienza* suggest, instead, that they were of some merit. A previously little-known figure discussed here is a lecturer of Greek origin, Demetrio Fallirei (Demetrius Phalereus), who, despite the hostility of the Faculty of Medicine and the competition of the Jesuits, managed to teach philosophy courses for many years to more than a hundred students. His approach mixed Aristotelian physics, Galenic medicine, the Baconian theme of a *prolongatio vitae*, and Cartesian physiology. Indeed, the study of Fallirei and other lecturers in philosophy at the *Sapienza* supplies evidence of a discrete diffusion of Cartesianism in seventeenth-century Rome, added to a cautious interest in the new atomistic theories. Thus, this book questions the traditional portrayal of an academic institution in dramatic decline, totally enclosed within the neo-Aristotelian Scholasticism sanctioned by the Council of Trent.

Università di Roma "La Sapienza"

HILARY GATTI

Relation de la mission des Pyrénées (1635-1649); Le jésuite Jean Forcaud face à la montagne. Translated, annotated, and introduced by Serge Brunet with the collaboration of Paul Fave. [Collection of documents inédits sur l'histoire de France: Section d'histoire moderne de la Révolution française et des révolutions, Série in-8°, Vol. 46.] (Paris: Éditions du Comité des Travaux Historiques et Scientifiques. 2009. Pp. ciii, 357. €50,00. ISBN 978-2-735-50658-3.)

Jesuit reports to their superiors have long been appreciated as a source of early-modern social and cultural history, invaluable outside eyes on local cultures; the reports of Jean Forcaud and his successors in the valleys of the Central Pyrenees are no exception. These accounts of missions tell about social structure, religious organization, feuding, and emotions. They are also dramatic descriptions of the cutting edge of Catholic Reformation, as the charismatic missionary, with the willing collaboration of his lay audience, sweeps away local custom and idiosyncrasy (music, dancing, games, masks) and replaces it (for how long we do not know) with Tridentine norms.

Forcaud describes missions in the following dioceses: Tarbes (1635, valleys of Lavedan and Ossun), Comminges (1637-38, valleys of Aure, Louron, Larboust, Oueil, Bareilles, Luchon, Layrisse, Bavarthés, and Barousse, as well as the larger towns of St. Béat, Aspét, and Salies de Luchon; in 1642, valley of Aran), Couserans (1639, valleys of Birós, Bellongue, Bethmale), Alet (1640-41, valley of Capcir), Mirepoix (1643), and Auch (1644, valley of Mauléon). After Forcaud's death in 1644, other Jesuits continued the work. This book contains a brief account of missions in Comminges of 1648-49.