

religious experience. Addressing Ignatius and Islam, Emanuele Colombo also wisely cautions against facile generalizations. Ignatius's stance was somewhat ambivalent, combining hawkish and dovish elements. Thus, while he urged action against Islamic advances in the Mediterranean, he also urged missionary outreach, including accommodating the *Spiritual Exercises* to Muslim sensibilities. In his wide-ranging essay on "Ignatian Spirituality and Buddhism," Javier Melloni Ribas draws some intriguing parallels between Ignatius and Buddha, including surprising similarities as well as significant differences in their spiritualities.

Pierre-Antoine Fabre's "Writings of Ignatius of Loyola as Seminal Text" works as a valuable introduction to the topic. He argues that "the seminal text *constitutes* a community," which has a "*polyphonic* dimension" of overlapping voices (103, 105). He also stresses the collective nature of many early Jesuit writings, though he argues that the *Constitutions* were fundamentally the work of Ignatius. In "The Jesuit Instrument," Christopher van Ginhoven Rey argues for Ignatius's "modernity." While the *Spiritual Exercises* are clearly Christocentric, they are also person-centered. Through self-realization, founded on grace, the individual Jesuit (and implicitly others) can become "an 'instrument' in the hand of God" (211). On a similar track, Moshe Sluhovskiy connects the *Spiritual Exercises* to the "Modern Self," in that they were a harbinger of the "turn to the subject," and promoted lay spirituality and self-actualization. David Marno focuses more specifically on "Attention and Indifference" in the *Exercises*, emphasizing the ideal of undistracted prayer and openness, leading to the goal of a decision. In the final essay, "The *Spiritual Exercises*: From Ignatian Imagination to Secular Literature," Frederic Conrod highlights ways in which this rich religious text has influenced literature, theater, and philosophy.

These essays significantly expand our knowledge of Ignatian and Jesuit history and spirituality, but more specific coverage of schools and missions as well as interactions with church and state would have provided additional dimensions.

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The Roman Inquisition: Trying Galileo. By Thomas F. Mayer. Haney Foundation Series. Philadelphia: University of Pennsylvania, 2015. Pp. viii + 354. \$89.95.

Was Galileo's clash with the church about science or about legal procedures that he had apparently neglected? Was he ultimately condemned for heresy or for violating a legal precept by publishing the *Dialogue on the Two Chief World Systems*? Many assume that he was a heroic scientist martyred by an obscurantist church, bent on squashing the nascent scientific method. Few, however, are aware of how little the juridical process had to do with genuine scientific arguments.

This book throws new light on precisely these interesting points. It represents a comprehensive study of the complex and dramatic legal proceedings in which Galileo was involved roughly between 1614 and 1634. His problems started in Florence with

some questions regarding his *Sunspot Letters* published in 1613, in which he had argued against the Jesuit astronomer Christopher Scheiner that the spots are not small planets near Mercury but markings on the solar surface. The Dominican Raffaello Delle Colombe highlighted in his sermons how this idea ridicules the venerable ancient conviction that the sun is without blemish. Another Dominican, Tommaso Caccini made matters worse for Galileo by preaching on how accepting the earth's motion would go against Holy Scripture. Mayer's first chapter starts with the first phase of the formal proceedings against Galileo that were the outcome of such tension in Florence. The following two chapters then present an in-depth analysis of the beginnings of the formal proceedings between 1614 and 1616, in which Cardinal Robert Bellarmine played an important role. The crucial element in these proceedings was the precept of February 26, 1616. Chapter 4 deals with "precept" as a technical term and attempts to determine what it meant at that time and whether the particular precept issued against Galileo was in any way special. In the final three chapters, then, M. explores the trial's second phase that lasted from mid-1632 until March 1634, when the pope ordered Galileo not to make further appeals against the final sentence. The pope thereby upheld the banning of the *Dialogue* and confirmed Galileo's permanent house arrest at his villa in Arcetri.

M. presents his overall method as a prosopographical approach (2) by which he means an effort to write the kind of history that focuses on individual actors and that highlights their agency and avoids generalizations regarding factions and social groups. He manages this well and brings the historical narrative to life, even though sometimes the hidden motives he suggests remain somewhat conjectural. He is at his best when excavating from original texts the legal meaning that precepts had during Galileo's time. In doing this, he keeps his focus clearly upon the juridical process and he hardly ever refers to the scientific content of the debate. The nearest he gets to expounding elements that might interest philosophers and historians of science is when he recalls how Benedetto Castelli defended Galileo by referring to St. Augustine, according to whom astronomy was irrelevant for the salvation of souls.

It is unfortunate that Bellarmine's letter to Paolo Antonio Foscarini (April 12, 1615) does not appear more prominently in the book. This letter contains Bellarmine's remarkable insights on the logic of the new science and argues that convenience in calculations is not enough justification for the truth of a hypothesis. It shows even Bellarmine's readiness to accept the earth's motion if strong enough evidence becomes available. M. does not deal with these points, presumably because his focus is on what happened after this letter and on how the real concern of the Inquisition, particularly of Pope Urban VIII, was apparently the claim that theologians were not the sole arbiters of truth but had to acquiesce to another discipline.

At least one tiny mistake has made its way into the book. This regards the biblical citation "Men of Galilee, why do you stand here looking into the sky" (Acts 1:11), which constituted the memorable and dramatic introduction to Caccini's sermon against Galileo delivered in the Church of Santa Maria Novella at Florence on December 14, 1615. M. wrongly attributes the citation to Jesus while in Acts this utterance is clearly attributed to the men dressed in white, presumably angels. Obviously,

this single inaccuracy does not diminish in any way the value of the book. Because of its clarity, attractive style, and rich bibliography, this book will certainly remain for many years to come an indispensable tool for those who want to understand where the current debate is concerning Galileo's juridical process and the nature of the subtle intrigues associated with it.

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Junípero Serra: California, Indians, and the Transformation of a Missionary. By Rose Marie Beebe and Robert M. Senkewicz. *Before Gold: California under Spain and Mexico*, 3. Norman: University of Oklahoma, 2015. Pp. 504. \$34.95.

Given the recent controversy in the United States generated by the September 2015 canonization of Franciscan missionary friar Blessed Junípero Serra by Pope Francis, this solid work by two professors at Santa Clara University is quite timely. Serra (1713–1784), a native of Mallorca, Spain, enjoyed a successful career as a professor of medieval philosophy and theology before, in his mid-30s, he embarked upon a 34-year career as a missionary to Indians in Mexico and California—the center stage of his life. The meticulously researched work is a vast treasure trove of historical documents related to Serra, his religious community, political figures, details about topography, and Spanish perceptions of the native peoples they colonized and hoped to evangelize. The book's methodology, which relies heavily on Serra's extensive correspondence, reports, and sermons, newly translated and annotated, is now easily accessible to contemporary readers. This work succeeds in situating this “most-widely known figure who lived in pre-U.S. California” (20) within his eighteenth-century worldview. Enflamed by zeal to spread the gospel to those whom he believed would not be saved without it, he became, as founder of the California mission system, part of the renewed Franciscan effort to evangelize as they had done in the early sixteenth century, specifically by protecting the indigenous communities against the abuses of the colonizers.

The book's introduction is extremely helpful in situating previous writings about the colonization and evangelization project, particularly as carried out in California. As a brief, but excellent historiographical tool, it succeeds in not only listing important biographies of Serra and the role of the missions, but also reminds the reader of the writers' ideological agenda, especially as manifested in the US anti-Catholic rhetoric of the nineteenth century. As B. and S. comment in reference to Serra, “the present has often overwhelmed the past, and the actual lived experience of Junípero Serra has at times been obscured by the interpretive controversies that have surrounded him. In this volume, we attempt to redress that balance” (33), a task they perform admirably as the book unfolds chronologically in great detail, often rendering Serra's positions in his own words.

The accusations made about Serra, that he physically beat the Indians, forced conversions, failed to learn their languages, denigrated their cultures, worked for the