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**Engineering the Eternal City: Infrastructure, Topography, and
the Culture of Knowledge in Late Sixteenth-Century Rome**

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and book 8 ends with the French Catholics and Protestants going to Frankfurt to justify their comportment or conduct (2). Both books 7 and 8 involve religion, the thought of Luther, and the rights and confessions of the Reformed such as the Lutherans. The king, for instance, with the edict of January 1562 tried to address the requests of the Huguenots, but this partly resulted in the Catholic party's opposition to him (2–3). In 1561 and 1562, La Popelinière sees that only God is prescient about the future and he meditates on power, reforms, and the power of God (3). As is common in the Renaissance, La Popelinière sometimes inserts documents, the texts of others, or testimonies into his work (3–4). But Mellet maintains that La Popelinière always expresses his own opinions, such as that the exchanges at Poissy were “vaines paroles” (vain words) and that the persecutions of the Lutherans should cease and the Reformed should have temples and be able to assemble. Mellet views La Popelinière as trying to be objective, a man of faith in the service of history, seeing the interests of war as often opposing those of religion. This is a volume that stands alone while also being part of a series. It is well worth it.

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Long, Pamela O.

Engineering the Eternal City: Infrastructure, Topography, and the Culture of Knowledge in Late Sixteenth-Century Rome.

Chicago: University of Chicago Press, 2018. Pp. 369 + 73 ill. ISBN 978-0-2265-9128-5 (paperback) US\$45.

This study of sixteenth-century Rome calls on readers to reconsider many preconceptions held about the early modern city. In much of the older historical writing, Rome is cast as an intellectual backwater uninterested in the new sciences, the popes as tyrannical overlords in urban affairs, and civic authorities as marginalized historical actors unworthy of lengthy study. In contrast, Long paints a picture of a vigorous and rapidly-developing city full of complex interconnections among ecclesiastical power centres, civic authorities, educated elites, and those possessing “practical” artisanal skills during the

pontificates of Pius IV Medici (r. 1559–65), Pius V (r. 1565–72), Gregory XIII (r. 1572–85), and Sixtus V (r. 1585–90). Thus, Long participates in the ongoing revision of the “papal prince” thesis, pioneered by Wolfgang Reinhard, Paolo Prodi, and others, which tends to centre on the late sixteenth-century popes as heavy-handed, centralizing bureaucratic monarchs in Rome. Long’s focus on the administration and execution of civic engineering projects reveals how the building, maintenance, and governance of the Eternal City involved individuals across social, economic, and educational spectra. At the heart of Long’s book is the assertion that “[Rome] was populated by people from a variety of backgrounds and changing identities” (220).

Chapter 1 introduces Long’s thesis that learned and “practical” interdisciplinarity drove Roman infrastructure development, using the response to the 1557 Tiber flood as an illustrative example. Roman authorities realized that practical engineering skills and an understanding of the Tiber’s flood history together were vital to the development of effective disaster mitigation strategies. Thus, natural philosophers, antiquarians, and pioneers in flood-prevention engineering collaborated to mitigate the devastating flood’s effects. Chapter 2 focuses on street sanitation and waste removal. Like Tiber flooding, public sanitation was not decisively remedied in sixteenth-century Rome. However, the late part of the century saw the construction of new sewers and the creation of sanitation-oriented works and administrations including cardinal-led congregations and communal masters of the streets. Thus, like other areas of urban development, sanitation involved several sectors of Roman life, both secular and ecclesiastical. Chapter 3 concerns the restoration of the ancient Acqua Vergine aqueduct and the construction of new aqueducts. The interests of elite householders in fresh water service coalesced with the papally-sponsored congregations’ priority to provide safe public water to everyday Romans. Chapter 4 concludes the discussion of infrastructure with an emphasis on how patronage-driven decisions for engineering and project management appointments often conflicted with professional best practices, and thereby caused some infrastructure restoration projects’ failure.

Chapters 5 and 6 shift focus to maps, images, and other descriptions of the city created in the sixteenth century. Together, these chapters show that Roman urban renewal existed in the idealized, antiquarian-dominated space of Roman cultures of knowledge as well as in the city’s physical spaces. The first of these

chapters focuses on well-known mapmakers and cartographical specialists including Leonardo Bufalini, Bartolomeo Marliani, and Pirro Ligorio. The second deals with the wider culture of map and city-view printing. These chapters sit somewhat uncomfortably given the book's principal argument, though Long convincingly justifies their presence with the argument that "[i]ntrinsic to the massive production of Roman city views and maps were the ongoing attempts to transform the physical city and its infrastructure, whether successful or not" (162).

Chapter 7 concerns street renovation and the reformation of public activities—including prostitution, executions, papal processions like the *possesso*, and public policing—that occupied the newly renovated streets. Generally, papal and civic enforcement of public morality became a greater concern across the sixteenth century. Broadly, this chapter highlights the interactions between the papacy, civic authorities, and the city's growing population. A discussion of executions as spectacles segues into the last chapter, entitled "engineering spectacle and urban reality." This chapter focuses on the "most successful architect/engineer of late sixteenth-century Rome," Domenico Fontana, whose work on erecting the Vatican obelisk is featured on the cover of the book (218). The brilliant, if ultimately disgraced, architect's story forms a meaningful end for the book. As projects such as Fontana's began to cost the people of Rome dearly from a financial standpoint, enthusiasm for urban renewal waned, Sixtus V ended his pontificate very unpopularity, and, as a result, a period of great urban renewal came to a close.

Overall, Long's contribution to historiography leaves the reader with many valuable case studies to ponder, even if the connection between those case studies occasionally appears tenuous. While she shows that wide-ranging civic and ecclesiastical participation was a hallmark of Roman urban development, she refrains from evaluating administrative diversity as an unqualified Good Thing. As Long admits with a commendably critical eye, seemingly forward-looking inclusivity breeds its own problems, which the history of Rome demonstrates: "[t]raditional historiography often looks for aspects of the 'modern' in early modern cities such as Rome and to view such aspects where they are found as a positive good, suggesting progressive development. From a close-up point of view, what becomes more visible are the conflicts, disagreements, competitions, failures, and lack of funds" (220). In all, Long's

book represents a valuable, complex, and subtly argued historiographical intervention deserving much attention.

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Martinat, Monica.

773 vies. Itinéraires de convertis au XVII^e siècle.

Lyon : Presses universitaires de Lyon, 2018. 242 p. ISBN 978-2-7297-0936-5 (broché) 20 €.

Le titre de ce livre fait allusion aux 773 convertis documentés dans les registres des abjurations de la compagnie de la Propagation de la foi, active à Lyon entre 1653 et 1687. C'est essentiellement à partir de ces registres que l'auteure tente de comprendre la situation et les motivations des convertis. Si la nature des données ne peut qu'orienter son explication vers les dimensions matérielle et sociale de la conversion (par-dessus la dimension spirituelle ou intellectuelle par exemple), l'expérience permet toutefois d'esquisser un portrait fascinant de la condition et des préoccupations de la communauté réformée et — plus largement — de la (petite) bourgeoisie à Lyon au XVII^e siècle.

Le premier chapitre résume le contexte historique de l'implantation de la communauté réformée à Lyon, puis, au deuxième chapitre, l'auteure fait un premier survol des données recueillies. Cette analyse préliminaire révèle trois tendances qui orientent le reste du livre : la communauté protestante à Lyon est partagée en deux groupes distincts, étrangers (essentiellement genevois) et Lyonnais ; il y a plus de femmes que d'hommes qui abjurent (56% contre 44%), et la conversion touche surtout les jeunes (70% des convertis dont l'âge est connu ont moins de trente ans).

Les chapitres trois et quatre abordent ces tendances plus en détail, à commencer par la première, en examinant la situation des étrangers d'abord, puis des convertis lyonnais au chapitre suivant. C'est également à partir de ce passage que se joue un aspect marquant de la méthodologie de cet ouvrage : l'emploi de brefs récits biographiques visant à donner de la cohérence aux données brutes par le biais de la narration. Ainsi, à travers le parcours d'ouvriers genevois fuyant la crise économique à Genève et obtenant