1622), at the Staats- und Stadtbibliothek in Augsburg. Part 3 of White's book is a census of Gutenberg Bibles based on Paul Needham's 1985 census, but revised and expanded, also including fragments. It contains information on location, references, size, completeness, different settings, and provenance of all known copies.

With his *Editio princeps*, White offers a wealth of new information, but most importantly, he offers a new and original approach to Gutenberg's monument in printing history, which particularly manifests itself in the second part of the book. There he adds a new layer to our understanding of the Gutenberg Bible and its extant copies by giving insight into the Gutenberg Bible as phenomenon through its historiography. Given the vast amount of literature and possible references to copies, this must have been an enormous undertaking.

However, White's approach also creates confusion because it is not always clear what the Gutenberg Bible actually is. Is it a construct that only emerged after 1700, as White describes in part 2? Is it the Bible edition that came into being in Mainz around 1450 (part 1)? Or does it refer to actual copies of this edition (part 3)? This matters, especially for the theory of the Gutenberg Bible falling into oblivion in the sixteenth and seventeenth centuries. White describes one long history, connecting the fifteenth to the eighteenth century, but these are different histories. The fifteenth century saw the birth of a printed bible by Gutenberg in Mainz, while the eighteenth century saw the birth of the construct that is the Gutenberg Bible. Although the Gutenberg Bible as construct didn't exist yet in the sixteenth and seventeenth centuries, copies of it were being bought, donated, read, and used. The sources for this history are the copies themselves, with their annotations and owners' inscriptions, information that is given in the census in the third part of the book. Obviously, White's approach clearly treats the Gutenberg Bible as construct, but *Editio princeps* would have benefited from a more methodological introduction giving insight into White's thinking.

That being said, White offers an original and interesting history of one of the world's most famous books. It is his approach that sets *Editio princeps* apart from many other books on the Gutenberg Bible—or any other book on incunabula, for that matter.

L'impero di carta: Storia di una biblioteca e di un bibliotecario (Vienna, 1575–1608). Paola Molino.
I libri di Viella 251. Rome: Viella, 2017. 326 pp. €36.

This study examines the history of the foundation of the Imperial Library in Vienna and the work of Hugo Blotius (1534–1608), its first librarian. Beyond the reference to the institutional standing of the library, the title (*L'impero di carta* [The paper empire]) also

alludes to the fragility of the institution (24), which was established in Vienna a few years before the capital was transferred to Prague. Also, it was founded by Maximilian II in the context of a multicultural and peaceful atmosphere that was to change in the following years. Various themes are treated in this work, which aims to provide a "history of a library and a librarian." The core of the book comprises four chapters, each dedicated to one of the main elements involved in the management of the library—"The space of books," "The profession of books," "The order of books," and "The audience of books"—with an incantatory repetition of the crucial word in their titles. The research context and the researcher's perspective are explained in the introductory and concluding chapters. The author aims to contribute to the history of science by analyzing a subject that, according to her, "until recently only bibliographers or librarians interested in the history of their own institutions would undertake" (273).

The study of the foundation of the Imperial Library offers an occasion to investigate questions of importance, such as the reorganization of knowledge in the late sixteenth century. Blotius arrived at Vienna in 1574, after a long pilgrimage that began in the Low Countries, where he was born, and included France, where he took a degree in law, as well as Switzerland and Italy. During this period, he met some of the major collectors of the time (such as Ulisse Aldrovandi) and had the opportunity to become acquainted with the successors of Conrad Gesner. The encounter with Theodor Zwinger was decisive: "The study of the work of Zwinger led Blotius to think that the fathers of jurisprudence, who had been the fundamental points of reference in his education ('*Accursius, Bartholo et Baldo*'), had led him far from being 'an ethical and political man'" (175). Blotius had conceived a very ambitious project, comprising a *museum generis humani* in Frankfurt, a *bibliotheca Europae* in Speyer, and the Bibliotheca Universalis Imperialis in Vienna (170). In Vienna, however, he faced a complex situation. Being the Imperial Librarian turned out to be quite a challenge, and he encountered obstacles in all of the activities of making the catalogues, raising funds for acquisitions, dealing with associates and readers, and managing the lending of books. In his private life, Blotius made convenient choices, including two marriages that provided him citizenship and economic stability. According to Molino, however, by doing this he renounced his loftier ambitions: "With two marriages and the choice of staying in Vienna, he became a perfect *Bürger*, and condemned himself to a life as a librarian" (127). What kind of life constitutes "a life as a librarian" is not revealed in this book.

On the other hand, one may infer from chapter 4 that librarians and bibliographers played a major role in the reorganization of knowledge and, therefore, in the creation of interpretative categories and epistemological paradigms. Certain questions pertaining to the history of the book are less simple than they appear here. In chapter 3, the role and profile of the librarian are discussed on the basis of definitions found in Tommaso Garzoni's *Piazza universale di tutte le professioni del mondo* (1585). Based on her interpretation of this work, the author states that "printers more than librarians played a key

role in the Book Revolution that embroiled late sixteenth-century society" (142). It is not clear, though, to which revolution she is referring. Would that be the printing revolution of the fifteenth century?

Generalizations such as these, occasionally found in other parts of the book, are not really necessary to make Molino's work more interesting or stimulating than it is already for a broad audience, which will include everyone interested in the case in question as well as all early modern historians and, of course, all scholars who specialize in the history of the book and the history of libraries.

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Évêques et cardinaux princiers et curiaux (XIVe–début XVIe siècle): Des acteurs du pouvoir. Monique Maillard-Luypaert, Alain Marchandisse, and Bertrand Schnerb, eds.
Études Renaissantes 23. Turnhout: Brepols, 2017. 330 pp. €55.

This is the first of two volumes investigating elite European clergy in the early modern period, originating from a conference organized in January 2013 at the Château de Versailles by Benoist Pierre, Matthieu da Vinha, and Alain Marchandisse. In this first volume, sixteen studies cluster around the theme of the powerful prelate (*acteur du pouvoir*), using office holding, patronal networks, and typologies as avenues of approach.

The three editors open the volume with a short introduction to the theme. Readers will appreciate the bibliography that the editors provide through their footnotes, citing recent studies of cardinals and bishops from across the continent. The first chapter, by Vincent Tabbagh, explores the careers of Gilles and Pierre Aycelin, both of whom were cardinals in the service of the fourteenth-century kings of France. The close attention that Tabbagh pays to the brothers' achievements and network of relationships reminds readers of the various types of work that elite clergy did and of the support structure that each maintained across both their benefices and administrative offices. The second chapter, by Cédric Michon, investigates the three types of cardinals resident at King François I's court: courtiers, ecclesiastical officeholders, and royal administrators. Michon notes that these men were generally not rewarded with the cardinalate for accomplishments in their bishoprics. In the next chapter, Benoist Pierre presents Cardinal Georges d'Amboise as an example of how the loyalty shown by a cardinal to his king could mimic a "messianic fidelity" (49). Pierre makes interesting use of ceremonial entries to explore how d'Amboise positioned himself publicly and vis-à-vis Louis XII.

Delphine Lannaud continues this conversation about relations between prelates and princely service with a study of the forty-four bishops who served in the dioceses of