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This book examines the promotion of the sensuous as part of religious experience in the Roman Catholic Church of the early modern period. During the Counter-Reformation, every aspect of religious and devotional practice was reviewed, including the role of art and architecture, and the invocation of the five senses to incite devotion became a hotly contested topic. The Protestants condemned the material cult of veneration of relics and images, rejecting the importance of

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emotion and the senses and instead promoting the power of reason in receiving the Word of God. After much debate, the Church concluded that the senses are necessary to appreciate the sublime, and that they derive from the Holy Spirit. As part of its attempt to win back the faithful, the Church embraced the sensuous and promoted the use of images, relics, liturgy, processions, music, and theater as important parts of religious experience.

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In Bruno la contemplazione dell'Uno, propria della tradizione neoplatonica, diventa "eroico furore", una furente brama di essere tutt'uno con la cosa amata. La Yates afferma a questo proposito:(...) penso che ciò a cui mirano realmente le esperienze religiose descritte nel De gli eroici furori sia la gnosi ermetica, vale a dire la mistica poesia amorosa dell'uomo mago, che è stato creato divino, con poteri divini e si avvia a riacquistare questo attributo di divinità, con i poteri relativi (...). Il senso dell'opera è ben espresso dal mito del cacciatore Atteone, che, per aver visto Diana nuda, fu trasformato in cervo e fu sbranato dai suoi stessi cani. Diana simboleggia il divino presente nella natura, mentre Atteone rappresenta l'intelletto che ricerca la verità. Tra i cani di

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Atteone i mastini (che sono più forti) rappresentano le volizioni, mentre i veltri (che sono più veloci) simboleggiano i pensieri. Atteone viene da cacciatore trasformato in selvaggina, facendoci comprendere che la verità e la divinità che cerchiamo è in noi stessi. Spiega Giordano Bruno: Cossì gli cani, pensieri de cose divine, vorano questo Atteone, facendolo morto al volgo, alla moltitudine, sciolto dalli nodi de perturbati sensi, libero dal carnal carcere della materia; onde non più vegga come per forami e per fenestre la sua Diana, ma avendo gittate le muraglie a terra, è tutto occhio a l'aspetto de tutto l'orizzonte.

2013 will mark the 400th anniversary of the birth of the artist Mattia Preti (1613-1699), who spent forty years of his working

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life in Malta. Midsea Books, in collaboration with the Department of History of Art at the University of Malta, are working together to publish an outstanding book that discusses critically the artist's oeuvre in Malta. Research for this superb book is co-ordinated by Professor Keith Sciberras, who is also the author of the two critical essays which compose the first part of the book. Over 150 catalogue entries are co-authored by Professor Sciberras and Ms Jessica Borg M.A. The book will include over 270 paintings. The images of the paintings in Malta are being taken purposely for this book by master photographer Mr Joe P. Borg. Born in Taverna, Calabria, in 1613, Mattia Preti emerged as a leading exponent of the forceful Baroque of mid-17th century Italy, working in a tradition which brilliantly captured the

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characteristics of monumental dynamism and theatrical appeal. An extraordinary draughtsman and painterly virtuoso, he was quick with his brush and produced hundreds of pictures which spanned a career of some seventy years. His life-story can be easily and neatly divided in an early training and first maturity in Rome, his mid-years in Naples, and the nearly four decades that he spent on Malta between 1661 and his death in 1699. An artist-knight, his life was also conditioned by his membership in the chivalric Order of St John of Jerusalem, Rhodes, and Malta. Preti's works for St John's Conventual Church inspired a major transformation within the church. The Baroque re-decoration programme which Preti was to direct transformed the interior of the Conventual Church into one of the most important nodes of

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Baroque art South of Rome. Preti was to assume responsibility of painting the entire ceiling and many altar paintings and lunettes. Moreover, he produced designs for the carved decoration that spread throughout the church walls, the inlaid marble slabs for the flooring and ephemera. Preti's residency on the island did not go unnoticed and his circle of admirers grew beyond the circle of the Knights of Malta. The church and private patrons were attracted to his work. Owning a painting by the artist grew to become a desideratum. The artist's technique and method of painting was fast and he could rapidly execute large scale works. His inventive genius kept up with the pace of his technique and the artist thus produced a large corpus of paintings. This lavish publication, which will mark the 400th

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anniversary from the master's birth, will be another outstanding contribution to all enthusiast of Maltese art and history.

The itinerant Neoplatonic scholar Giordano Bruno (1548?1600), one of the most fascinating figures of the Renaissance, was burned at the stake for heresy by the Inquisition in Rome on Ash Wednesday in 1600. The primary evidence against him was the book *Spaccio de la bestia trionfante*, a daring indictment of the church that abounded in references to classical Greek mythology, Egyptian religion (especially the worship of Isis), Hermeticism, magic, and

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astrology. The author of more than sixty works on mathematics, science, ethics, philosophy, metaphysics, the art of memory, and esoteric mysticism, Bruno had a profound impact on Western thought.

John Florio is best known to the present day for his great translation of Montaigne's Essays. To his contemporaries he was one of the most conspicuous figures of the literary and social cliques of the time. By her reconstruction of Florio's life and character, Frances Yates' 1934 text throws light upon the vexed question of his relations with Shakespeare.

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