

The larger historical-theological context of Zanchi's Christological work is the increasingly vituperative conflict between the Reformed and the Lutherans during the period of (so-called) confessionalisation. Accordingly disputes punctuate the volume, with particular attention being paid to debates between Zanchi and Martin Chemnitz. Lindholm describes his study as an exercise in theological retrieval. The work contains a good bibliography but no index.

UNIVERSITY OF BRISTOL

JON BALSERAK

Underground Protestantism in sixteenth century Spain. A much ignored side of Spanish history. By Frances Luttkhuizen. (Refo500 Academic Studies, 30.) Pp. 437. Göttingen: Vandenhoeck & Ruprecht, 2017. €90. 978 3 525 55110 3; 2198 3089
JEH (69) 2018; doi:10.1017/S0022046917002263

Frances Luttkhuizen's book is not only an interesting work which claims to analyse an unknown part of the history of Protestantism, but is also a valuable contribution to our understanding of a complex and troubled period in early modern history; the book's main goal is to study the arrival, reception and suppression of Protestantism in sixteenth-century Spain. In particular, and beyond interpretations that focus on the actions of the Spanish Inquisition, the Protestant Reformation had a significant impact in the Iberian Peninsula during the sixteenth century, largely owing to the activity of several groups of intellectuals, religious movements and public figures. In the first part of the book (chapters i–iv), the author aims to offer an overview of the origins of Protestant ideas or, in the author's own words 'underground Protestantism', in Spain. During the closing decades of the fifteenth century and the beginning of the sixteenth, the cultural climate in Spain was open to the reception of new ideas. For instance, Cardinal Cisneros and the University of Alcalá were key elements for the dissemination of Erasmus' ideas and, at the same time, several emerging movements promoted the development of new forms of spirituality through a mystical return to God. One of the most relevant of these movements was that of the *alumbrados-deixados*, which is analysed in depth by Luttkhuizen. Chiefly, this movement advocated an intimate approach to Christianity. Other important personalities, such as Juan de Valdés, shared the *deixados'* longing for new forms of religiosity. The second part of the book (chapters v–x) focuses on Protestantism itself, i.e. Protestant episodes in the Iberian Peninsula. During the difficult reign of Charles v (1516–56), some revolts and popular movements were directly related to Luther's proposals, and the arrival of clandestine Protestant literature played a significant role. This is the origin of the 'Index of Prohibited Books'. In these chapters, Luttkhuizen analyses, on one hand, the emergence of Protestant circles in Valladolid and Seville, and, on the other hand, the work of a number of important writers, including women. Finally, the third part of the book (chapters xi–xiii), focuses on exile and repression. Of special interest is Luttkhuizen's description of the lives of Spanish Protestant exiles such as Enzinas, Alejandro, Castillo, De la Cruz, Zapata and Pérez de Pineda and her account of the climax (but not the end) of anti-Lutheran repression, with the celebration of several *autos de fe* in

1559–60. During the second half of the sixteenth century, the Inquisition increased the social and cultural pressure on Lutheran sympathisers, and numerous exemplary sentences were passed. In conclusion, Luttikhuisen's work is a very interesting contribution and a suggestive and valuable work for our understanding of a traditionally neglected part of the history of the Reformation. Although Spain was the birthplace of the Counter-Reformation, Protestantism was substantially present in the Iberian Peninsula, and the significant implications of this for the overall history of the Reformation need to be taken into consideration.

UNIVERSITY OF MURCIA

PABLO ORTEGA-DEL-CERRO

Jesuit foundations and Medici power, 1532–1621. By Kathleen M. Comerford. (Jesuit Studies, 7.) Pp. xvi + 316 incl. 4 figs and 11 tables. Leiden–Boston: Brill, 2017. €142. 978 90 04 28451 7

JEH (69) 2018; doi:10.1017/S002204691700197X

The relationship of the Grand Dukes of Tuscany with the ecclesiastical hierarchy was not always a happy one. Cosimo I de' Medici (r. 1537–74) clashed with the archbishops of both Florence and Pisa over the expansion of Medici power and, moreover, was cautious about allowing the Inquisition access to his territories. The rise of the Jesuits added a new dynamic, and Kathleen Comerford's book takes as its subject the contacts between the new Medici grand-ducal state, effective from 1532, and the Society of Jesus, recognised by the papacy in 1540, which were characterised by co-operation on the one hand and tension on the other. Her detailed archival study of the establishment and development of the Jesuit colleges in Florence, Siena and Montepulciano is supported by two chapters considering the rise of the Medici Grand Dukes. Jesuit education, Comerford argues, served early modern rulers well because of its focus on training a 'moral and active populace' (p. 5); the Society might also be a bulwark against heresy. From the Grand Dukes' point of view, religious innovation was a threat to political order, and while at times this played in the Jesuits' favour, it might also work against them, as in the 1540s when there remained concerns in Florence about a revival of Savonarolism (it was only later that the Medici decided to co-opt its legacy).

While the Jesuits' Spanish connections often proved contentious in Rome, in Florence they dovetailed with those of the ruling family. The Medici had returned to power in 1530 with the backing of the Holy Roman Emperor, Charles V and his Spanish troops. Cosimo I had married Eleonora di Toledo, daughter of the Spanish Viceroy of Naples, and her influence was significant in enabling the Jesuits to gain support for their early Tuscan projects, including the foundation of a college in Florence. After lengthy negotiations about a suitable location for the college, in 1552 the Jesuits moved to the Ospedale di Santa Maria Nuova. Five years later they had 120 day students, but numbers were volatile and fell to thirty in autumn 1558, although this year did see one of the Medici sons, either Garzia or Ferdinando, in attendance. As a consequence of understaffing, the college's first years were difficult, and Eleonora's death in 1562 deprived it of significant patronage, leaving it in financial trouble. Comerford's study makes clear the importance of the Grand Duchesses, and in particular the Imperial brides