

conclusion in line with much of the recent scholarship on the practices and material relations of the Protestant Reformation (see for example Charles H. Parker [ed.], *Judging faith, punishing sin*, Cambridge 2017, where Grosse's essay on the consistories was also published). Overall, the consideration of practices is, however, relatively marginal in the collection, although some of the essays would have benefitted from paying more attention to the contexts and uses of the texts that they analyse. Karine Crousaz's paper, for instance, examines the role of the pagan authors in the *Colloques* of Erasmus and Mathurin Cordier without discussing in any detail how and by whom the *Colloques* (especially those of Erasmus) were actually used and for which audience they were written.

Although the individual papers do not seem to share any one underlying methodological or theoretical approach and they do not work towards a unified conclusion (the volume does not end with a summarising essay, either), many of the contributors are quite original in their choice of subject matter, and some offer non-trivial conclusions. Thus, for example, the close reading of primary sources in the chapter by Geneviève Grosse on the expulsion of Antoine Froment from Geneva; Bruce Gordon's examination of Zwingli's account of his dream of the Lord's Supper in the context of the early modern culture of sleep and the formation of the religious community; and Daniela Solfaroli Camillocci's reconstruction of the conflict over the *Epistre très utile* of Marie Dentière. Methodologically, the most curious approach is likely Denis Crouzet's attempt to apply Freudian psychoanalysis to the personality of Charles v. From the point of view of the historiography of concepts, two texts are especially worthy of attention: Randall C. Zachman's informed criticism of the scholarly usage of the term 'Catholic Church'; and Ueli Zahnd's chapter on humanism as a label in the conflicts between Nikolaus Zerkenden, John Calvin, Theodore Beza and Sebastien Castellio. I would argue, however, that Zahnd could go further in his interrogation of the concept of humanism. A number of scholars offer valuable comparative and textual-critical work in their papers (for example, Alain Dafour, Mark Vessey and others), but not all of them scrutinise the texts against their historical and cultural backgrounds in the fashion of Backus (for example, Hartmut's essay on Leibnitz). While individual essays will be of varying interest to readers, the general standard of the scholarship is quite high. Where the volume slightly loses its coherence, though, is the format of the contributions. Some chapters lack research questions and conclusions, and many, though presenting interesting material, are not clearly situated in the context of the existing scholarship on their subject matter, which sometimes makes it difficult to assess the originality of the pieces.

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Martin Luther in context. Edited by David M. Whitford. Pp. xvi + 425 incl. 9 ills.
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David Whitford's intention in this book is to present beginners in the subject of the German Reformation with an introduction not just to Martin Luther but to his

broader environment. He declares at the outset (p. 2) that 'It is the hope of this volume that by better understanding Luther's context, the world in which he lived and worked and wrote and prayed, one will come to see Luther in a clearer light so that a more realistic portrait of the man and his significance can then emerge.' The book implicitly stands as an expression of confidence that the celebration in 2017 of the five-hundredth anniversary of the beginning of the Lutheran Reformation engendered sufficient interest to produce a demand for such an anthology. Whitford has gathered together forty-seven six- or seven-page encyclopedia-like entries on pertinent topics ranging from St Anne to Huldreich Zwingli, from the Anabaptists to the University of Wittenberg. Approximately two-thirds of the contributors are affiliated with departments of religious studies or with theological seminaries; one-third are historians; and one is an art historian. Several are very accomplished, well-known scholars. All have summarised the topics assigned to them to a high standard but in very brief compass. Each essay concludes with several bibliographic sources and suggestions.

This collection is not for the adept. Despite the expertise of the writers, the scope of their participation remains small. The expert will know where to go to find expanded expressions of their findings; the initiate will presumably not need to. Nevertheless, several colleagues expound on matters not often included in introductions to the Reformation and thus broaden the background that Whitford seeks to offer. Christopher Carlsmith's survey of education (pp. 22–9) allots a page to Italy and even mentions Isotta Nogarola, Laura Cereta and Cassandra Fedele as exceptions to the exclusion of girls from formal tutelage. Both Kenneth J. Woo ('Western Christianity in 1500', pp. 49–57) and David H. Price ('Northern humanism and its impact', pp. 100–7) stress the indispensability of humanism in facilitating the Reformation. I doubt that untrained readers will correctly interpret Woo's description of humanism as 'celebrating humanity' (p. 51); it might feed the stereotype of the Reformation's promoting the standing of the individual. Michael G. Baylor ('The German Peasants' War', pp. 135–42) compresses his treatment to include late medieval revolts, and he even refers to the role of women peasants (p. 140). Amy E. Leonard ('Women and gender', pp. 160–9) rightly observes that women had agency even in the midst of a severely patriarchal movement and themselves reinforced gender boundaries (p. 168). Stephen G. Burnett ('Jews and Judaism', pp. 179–86) provides an admirable thumb-nail sketch of the position of Jews within the Holy Roman Empire. Timothy Orr responds to the stimulus of Nicholas Terpstra in Orr's 'Persecution, martyrdom, and flight in Luther's Europe' (pp. 204–11). Traditional accounts have not drawn attention to the human suffering caused by the Reformation as people either endured or fled the violence of its spread and its enforcement. These essays are but examples only; I neglect by omission the admirable presentations of many other scholars.

A few chapters are impressive for their illumination in a brief space of difficult themes. Tarald Rasmussen ('Monastic life and monastic theology in early modern Germany', pp. 30–7) makes of monastic theologies a very different topic from those strains to which Luther was exposed in Erfurt and sheds additional light on his attraction to mysticism. Euan Cameron ('Calls for reform before Martin Luther', pp. 74–84) manages to convey the scope and complexity of

reform movements before the Reformation: “‘Reform’ before Martin Luther”, he says, ‘displayed almost every imaginable variety’ (p. 82). I appreciate Mickey L. Mattox’s (‘Martin Luther’s university lectures and biblical commentaries’, pp. 326–34) discussion of Luther’s Christianisation of and interaction with the Book of Psalms. I myself learned from Vincent Evener’s ‘German and Latin editions of Luther’s works: from the sixteenth century to the Weimar edition’ (pp. 358–65).

The essays’ fine qualities aside, the question remains, who will pay the requisite high price for what is essentially a primer. Having just laid out \$166 for a Spanish-language textbook, I may be wrong in thinking that undergraduates are not good candidates for such purchases. Graduate students certainly are not, for they must acquire deeper knowledge than that proffered here. I enthusiastically recommend that every Lutheran congregation purchase this book for consultation by its members. Other churches, too, should add it to their libraries.

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Calendar of entries in the papal registers relating to Great Britain and Ireland, XXIII/1: 1523–1534. Clement VII. Edited by Alan Macquarrie. (Calendar of Papal Registers. Papal Letters.) Pp. xxviii + 658 incl. 2 tables. Dublin: Irish Manuscripts Commission, 2018. €65. 978 1 906865 68 9
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With this volume, a great scholarly endeavour takes one more step towards its eventual aim; the publication of all the material relating to Britain and Ireland found in the papal registers down to Henry VIII’s break with Rome in 1534. With this volume also Alan Macquarrie picks up the editorial baton formerly carried by Michael Haren. The scope of the materials found here will be no surprise to those familiar with earlier volumes: dispensations for plurality or from various impediments, unions of benefices, provisions, pensions etc, as well as occasional interventions in ecclesiastical litigation. The collection therefore opens one more gallery in this mine of biographical information on British and Irish clergymen, from the virtually unknown through to the big-ticket pluralists. As ever, the indexing is thorough and helpful (though some identifications are missed—for example, Geoffrey Evarton of London, who appears just once, is clearly the same as the often-mentioned Geoffrey Wharton). (And it is regrettable that in a work in which orthography is so crucial, St Aelred has been attributed to ‘Riveaulx’, instead of Rievaulx, at the end of the foreword.) There is another volume of material still to be published from Clement’s pontificate, but this volume at least (on a far from rigorous sampling) seems to give some indication that English business reached Rome in rather diminished quantities from about 1525 until 1529—the heyday of Cardinal Wolsey’s legatine jurisdiction. But any systematic analysis of business levels must await the appearance of the few volumes in the series still to be published. In the meantime, scholars of ecclesiastical history remain grateful to the Irish Manuscripts Commission for steering towards completion the project initiated over a century ago by HMSO.

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