

This shows that in Upper Lusatia Lutherans and Catholics found a workable *modus vivendi* through written agreements and regular negotiations, which included not least the mutual adoption of religious elements, and makes clear that ‘confessional boundaries remained permeable towards the end of the sixteenth century’ (p. 152). Chapter vi (pp. 153–74) then focuses on the shared use and Lutheran reinterpretation of formerly Catholic spaces and objects, which reveals ‘the complex nature of religious change’ (p. 174). The Lutheran pastor Sigismund Suevus (1526–96) is used as an example to illustrate the way of dealing with spaces of a different confession. The seventh chapter (pp. 175–93) uses the example of Martin Moller (1547–1606), who was accused of ‘crypto-Calvinism’, to show that ‘a peaceful coexistence of Lutherans and Catholics ... never meant toleration of all religious groups in Upper Lusatia’ (p. 27). At this point it becomes clear that Melancthon was immensely influential in Upper Lusatia, as he was in Bohemia, among other regions. Finally, the last chapter (pp. 193–220) ‘focuses on the Bautzen preacher Friedrich Fischer (1558–1623) and the changing political and religious landscape of the early seventeenth century, which led to a repositioning of Lutheranism’ (p. 27).

The study concludes that ‘[r]eligious change in Upper Lusatia was slow and incomplete’ (p. 222). Nevertheless, one cannot speak of a ‘late Reformation’ in this case, rather ‘[t]he mixed confessional milieu ... led to a syncretistic Reformation’ (p. 71), which in turn – according to the study’s findings – produced denominational profiles that appear ambiguous to us today. However, the fact that these are then assigned to a ‘Lutheranism that included Catholic elements’ or a ‘Catholicism which contained Lutheran elements’ (p. 50) reflects a basic heuristic assumption that proves to be somewhat obstructive: the heuristic assumption of the existence of different denominations in the early years of the Reformation contradicts the view of the incompleteness and the fluidity of processes of religious formation in the early modern period, which is otherwise assumed in the study and with which it ultimately rightly questions the confessionalisation thesis. Nevertheless, the monograph provides excellent evidence that religious change in Upper Lusatia took place under its own conditions and followed its own dynamics. At the same time, it illustrates the complexity, fluidity and temporal extension of religious formation processes in the early modern period, to which it undoubtedly makes an important contribution.

SAULHEIM

CHRISTINE MARIANNE SCHOEN

Educating the Catholic people. Religious orders and their schools in early modern Italy (1500–1800). By David Salomoni. (History of Early Modern Educational Thought, 3.) Pp. x + 220 incl. 7 maps. Leiden–Boston: Brill, 2021. €99. 978 90 04 43646 6; 2542 5536
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David Salomoni’s book is one of the latest additions to Brill’s *History of Early Modern Educational Thought* series. Structured in five chapters, the book’s ambition is to provide an overview of the process that led to the establishment and development of schools run by a series of female and male orders from the early sixteenth

century to the early nineteenth century in the Italian peninsula. In the introduction the author sets the agenda by declaring how the existing history has largely – and probably excessively – focused on the colleges and the pedagogical system developed by the Jesuits.

The first chapter seeks to examine the roots of this educational process by demonstrating how the early decades of the sixteenth century were a crucial watershed between the lay system developed during the Renaissance and that which would develop in the aftermath of the Council of Trent. This chapter brings the reader into the communal educational system developed in the main Italian cities during the Renaissance. It highlights how the historiography has paid greater attention to the schools established in the northern and central part of the Italian peninsula – particularly in Tuscany – and has largely ignored the educational institutions of the south and of Sicily and Sardinia too. The second chapter focuses on the pedagogical identity of the new educational system developed by the religious orders between the sixteenth and the seventeenth century. The author focuses on the thorny issue faced by some of the ‘new’ orders – such as the Barnabites, Capuchins and Somascans – who feared that an excess of education would push their new entrants to develop overtly independent thinking, thus being at risk of heresy.

The third chapter deepens the process which resulted in to the development of religious schools in the Italian peninsula as well as in other parts of Europe. By making use of a remarkable range of secondary literature, the chapter charts the geographical distribution of religious schools in the different Italian regions. The focus is mainly on the efforts made by the Barnabites, Somascans and Theatines and how these orders succeeded in implementing their educational strategies through a network of key figures. The fourth chapter examines the types of schools founded by the religious orders and the extent of their capacity to cooperate with local authorities in various parts of the peninsula. A telling example is provided by the case study of the Barnabite schools established in Udine. The author vividly reconstructs the lengthy and difficult trials experienced by this order which faced many obstacles which seriously hampered their plans to set up an educational system in that area.

The last chapter focuses on what can be defined as the winding road of the religious educational process begun in the sixteenth century. Indeed, the author explains how and to what extent some of the orders involved in the educational process became embroiled in the harsh cultural and political disputes which unfolded between the Scientific Revolution of the late seventeenth century and the outbreak of the revolutions at the end of the eighteenth. By bringing to the fore some of the most prominent figures of the orders examined in the book, the chapter illustrates the challenges and deep transformations faced by the religious educational system during a crucial period.

Though its scope is ambitious and its timeframe extended, Salomoni’s book has some gaps. Above all is the absence of the Roman perspective, that is, how the main authorities of the Holy See viewed and reacted to this complex educational process. As it stands, the book provides but a single perspective, linked to the inner dynamics of the religious orders, while it should be essential to integrate the point of view of the Roman congregations. The second – albeit minor –

point is on how the primary sources are cited in the bibliography, which simply limits itself to a list of the archives consulted but not of the specific holdings. These shortcomings are offset by the fact this book must be considered an overview, an indication of the direction of future and more in-depth research. The capacity of Salomoni to marshal such a consistent literature and his effective writing-style demonstrate that this young scholar is well equipped to embark on this project. Furthermore, publication in a well-known series by a prominent academic publisher indicates that the author has all the necessary skills for moving to the next stage.

UNIVERSITÀ PER STRANIERI DI SIENA

MATTEO BINASCO

The clergy in early modern Scotland. Edited by Chris R. Langley, Catherine E. McMillan and Russell Newton. (St Andrews Studies in Scottish History.) Pp. xviii + 271 incl. 2 ills. Woodbridge–Rochester, NY: Boydell Press, 2021. £70. 978 1 78327 619 6

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The culture embedded in Scottish Protestantism during its first 150 years is layered with complexities and questions. Scholars have previously overlooked clergymen and their contributions to local ministries. Inspired by the recent studies of Margo Todd and others that demonstrated the ongoing negotiations between clergy, parish members, elders and theology, the scholars contributing to this volume have sought to explore ministerial activities with greater nuance.

In the introduction to this collection, the editors outline several goals: to understand the ‘clerical experience’ between the mid-sixteenth and mid-seventeenth centuries, explore the ministers’ local religious networks both within and outside the parish, reassert the importance of the individual clergyman’s agency in the Scottish Reformation, and highlight the available source material for future studies on this topic. Of the eleven chapters in this volume, some may focus solely on one or more of these goals, but combined, this collection provides an invaluable contribution to the field of Scottish Reformation studies.

Divided into two sections, the volume addresses these objectives through broader themes and individual case studies. The ‘Themes’ section explores five aspects of Scottish ministry. Chapter i, by Michelle D. Brock, uses preaching as a lens through which to examine the ongoing, ever-changing definition of the ideal minister. She notes that the process of negotiation between clergymen and parishioners influenced expectations. Chapter ii, by Russell Newton, asserts the centrality of the Bible as a practical and influential component of ministerial activities like preaching and counselling. He argues that the Scottish clergy believed the Bible to be a driving force behind their own authority and interactions with parishioners and fellow ministers. Chapter iii, by John McCallum and Helen Gair, focuses on kirk session collaboration with poor relief and local charities, demonstrating that institutional participation in such pursuits was of supreme importance. Primarily using kirk session records, the authors highlight active ministerial involvement through both formal and informal means. Chapter iv, by Janay Nugent and L. Rae Stauffer, asserts the roles of the minister’s wife and children as active participants in the Reformation. Wives served as spiritual teachers in the home, while the entire family modelled ideal religious and social behaviour