

Supplications from England and Wales in the registers of the apostolic penitentiary, 1410–1503, III: 1492–1503. Edited by Peter D. Clarke and Patrick N. R. Zutshi. (Canterbury and York Society, 105.) Pp. xv + 396 (incl. indices to vols i–iii by Kelcey Wilson-Lee and Patrick N. R. Zutshi). Woodbridge: Boydell Press (for the Canterbury and York Society), 2015. £35. 978 0 907239 78 9; 0262 995X

JEH (67) 2016; doi:10.1017/S0022046915001864

The present volume brings the work to completion. Just over half of it is taken up with the essential (and formidable) indices: of people and places (the former indexed by first name, cross referenced from surnames and patronymics), of subjects and of curial personnel. There is also a chronological listing of the supplications. The first part of the volume calendars material from the pontificate of Alexander VI. As ever, the range is enormous. In May 1494 a portable altar was granted to ‘Richard duke of York’: the Yorkist pretender Perkin Warbeck, who was currently recognised as the genuine article by the Emperor Maximilian. There is another whiff of conspiracy against Henry VII in the case of Thomas Lovell, who brought about the imprisonment of Richard Howlk for keeping silent about a conspiracy against the king. Howlk died in prison and Lovell sought absolution for his part in the death (no. 3678). Elsewhere the pope is requested to retrospectively regularise a variety of tangled marital relationships, some of which seem to imply a distinctly casual attitude (nos 3628, 3686). Thomas Fiennes, Lord Dacre and his wife Anne were among the numerous petitioners who were ‘of such weak and delicate constitution that they cannot sustain their bodies adequately’ without eating eggs and dairy produce on fasting days (no. 3641). Physical frailty of a different sort lay behind the petition of John Greffe, a chantry priest at *Bepellis* [?Bexhill], who found the air there so bad that his life was at risk and sought licence to reside elsewhere without forfeiting his emoluments (no. 3644). This is a relatively mild example of the scribal garbling of unfamiliar names. As in the earlier volumes the editors have been able to go further in identifying the clergy than the laity and there are undoubtedly more identifications to be made, but users are greatly in their debt for making this material available.

FITZWILLIAM COLLEGE,
CAMBRIDGE

ROSEMARY HORROX

The Tudor Cistercians. By David H. Williams. Pp. xxiii + 613 incl. 4 plates and 18 figs.

Leominster: Gracewing, 2014. £24. 978 0 85244 926 7

JEH (67) 2016; doi:10.1017/S0022046915002511

This book catalogues many aspects of the lives of Cistercian monks and nuns in England in the decades immediately prior to, and during, the suppression of the monasteries. Chapters include listings and maps of the monasteries and convents covered, together with discussion of their buildings, officers, abbots, secular communities, economy, uprisings that they were involved in and the process and aftermath of the suppression itself. Some parts of the book, such as the section on the economy, are frustratingly patchy: we are presented with a series of facts and

quotations from various archives, but with little attempt made either to present a systematic analysis, or to demonstrate how the foundations discussed here compare with other orders or other secular households. The text is also marred by frequent typesetting or proof-checking errors, including the repetition of some material in places. However, the volume brings together a considerable body of evidence and will prove a useful source for scholars of the period, not least in its biographical appendices listing all known Cistercian monks and nuns of the period.

DURHAM

MIRANDA THRELFALL-HOLMES

Juan de Valdés and the Italian reformation. By Massimo Firpo. (Catholic Christendom, 1300–1700.) Pp. xvi + 261. Farnham–Burlington, Vt: Ashgate, 2015. £70. 978 1 4724 3977 2
JEH (67) 2016; doi:10.1017/S0022046915001979

The title of this book highlights one of Massimo Firpo's major themes: this was *not* 'the Reformation in Italy', just a suboffice of Protestant headquarters further north. It was the Italian Reformation, inspired by Juan de Valdés, a Spanish religious teacher from a *converso* family. For this English translation, Firpo has chosen two pieces from his awe-inspiring list of publications, and then added other shorter sections, with updated references throughout. The blend works well, illuminating a controversial topic. In Naples between 1535 and the early 1540s, many Italians were captivated by the powerful religious teaching of Valdés. He seemed to believe in salvation by faith alone and in predestination, yet his spiritual tone was different from the teaching of Luther, Calvin and most other sixteenth-century reformers. Valdés stressed individual enlightenment by the Holy Spirit, experience and gradualism, with advice 'to keep the doctrine in your soul and not on the tip of your tongue' (p. 51). That last seemingly simple notion would horrify rulers and reformers alike. In 1541 several of Valdés's Italian disciples moved back to central cities. Often they were called *spirituali*, but Firpo presents them as active people with a mission, determined to spread the Spaniard's message. Publication of small works in Italian was an important strategy, especially their classic *Il Beneficio di Cristo* (1543). Marcantonio Flaminio, who revised that text, was passionate and energetic but he had essential support from powerful prelates, significantly from Reginald Pole and Giovanni Morone. Yet many of the *spirituali* had learned a fundamental nicodemism from Valdés (pt 1. 5). They were no match for the Inquisition, which took hold of power steadily through the 1540s and 1550s. Firpo's excellent pages probe the complex mix of 'onward' and 'retreat' in the history and psychology of the *spirituali*. Even the headstrong Flaminio applied the brakes, warning against 'most dangerous rocks' ahead: 'let us not allow ourselves ... to break with the union of the Catholic Church' (p. 134). In 1547 the Tridentine decree on justification snuffed out long-cherished hopes for reconciliation with northern reformers; Pole was not made pope; he, Morone, Pietro Carnesecchi and many others were pursued in life and in death by the Inquisition. In his last section, Firpo argues that this reformation, slowly crushed in Italy, continued among exiles in other