

of the Eucharist itself. As Perett argues, these texts show that the laity was capable of producing a range of responses to complex theological questions.

The seventh chapter addresses two important chronicles that were written about the Hussite reform: the *Historia Hussitica* (1420s) by Lawrence of Březová, a Hussite sympathizer; and the *Historia Bohemica* (1458) by Aeneas Silvius Piccolomini, the future Pope Pius II. Though both chronicles were written in Latin, Perett shows that they represent responses to the earlier lay theological disputes in the vernacular, even to the point of employing similar means of persuasion.

Perett presents an important synthesis that explains the position of what she terms “theology in the vernacular” during the Hussite reform. A few points of criticism might be offered in the interest of balance. Some of the claims to being first on the scene could be tempered; for example, the surprising statement that the “entire discourse in the vernacular” with which this study concerns itself “has been ignored and its importance downplayed” (19). This does not seem to me to describe the state of the field in recent Czech-language scholarship, even if there is always room for more attention and new perspectives. Some chapters (e.g., chapter 6) skew toward description, whereas more close analysis of the relevant texts would be an asset, and it might be helpful to provide readers more regularly with passages translated from the original texts or details that they can then use to judge the merits of the argument for themselves (this is less of an issue in chapters 3–5). In other words, some stretches of the argument can rely too much on the force of assertion, not demonstration. Regardless, this study will be a very welcome contribution to scholars of religious controversy in Bohemia and of popular religious movements elsewhere in late medieval Europe.

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***Il Vangelo e l'Anticristo: Bernardino Ochino tra francescanesimo ed eresia (1487–1547)*. By Michele Camaioni. Naples: Il Mulino, 2018. xxxi + 601 pp. €65.00 cloth.**

In discussing the authorship of the anonymous *Treatise of the Three Impostors*, the French Huguenot scholar Prosper Marchand reminded his readers that the text had been attributed to the Italian heretic Bernardino Ochino, “the founder and patriarch of the Capuchin order” who “became a heretic, and then a Jew, and finally a Turk. After all that, he turned out to be quite vindictive and wrote against all three, whom he called the greatest impostors of the world, among whom he counted Christ our savior, Moses, and also Mahomet” (*Dictionnaire historique* [Pierre de Hondt, 1758], 1:316, no. J). Marchand’s reference to Ochino was not an isolated example. In the Republic of Letters, the Italian heretic enjoyed remarkable posthumous fame, almost becoming a celebrity in the circles of the *libertinage érudit* and the Radical Enlightenment. While Gabriel Naudé in his *Avis pour dresser une bibliothèque* suggested that Ochino be included in any respectable library, Bayle dedicated an article to him in the *Dictionnaire historique et critique*. In the twentieth century, Ochino scholarship flourished thanks to historians such as Delio Cantimori, Roland Bainton, Benedetto Nicolini,

Philip Mc Nair, and, more recently, Gigliola Fragnito, Massimo Firpo, Emidio Campi, Anne Overell, and Miguel Gotor.

While situating himself in this rich historiographical tradition, Michele Camaioni's recent book, *Il Vangelo e l'Anticristo: Bernardino Ochino tra francescanesimo ed eresia (1487–1547)*, breaks new ground and offers what is so far the most detailed study of Ochino's life. Camaioni traces Ochino's education and activity up to 1547, the year of the Battle of Mühlberg and a turning point in the history of the Reformation. To be sure, Camaioni's goal is to reconsider not just the biography of one prominent religious reformer but, more generally, the religious crisis of sixteenth-century Italy, paying special attention to the fluid period before the opening of the Council of Trent when confessional boundaries were not yet rigidly defined and a reunification of the church still seemed possible. Moving away from Cantimori's and Bainton's image of Ochino as a heretic "with respect to all churches," Camaioni's first chapter (1–144) meticulously studies Ochino's Franciscan religious background, shaped on the one hand by the radicalism of figures such as Angelo Clareno and Ubertino da Casale and on the other by Bernardino of Siena. The second and the third chapters (145–463) follow Ochino's movements during the 1530s and the early 1540s, when he joined the Capuchin order, becoming its vicar general in 1538. Camaioni retraces in detail Ochino's relationship with several patrons and interlocutors, from Vittoria Colonna to Caterina Cibo to Juan de Valdés, as well as his strategy as a preacher, convinced that it was possible to reform the church from within and to reconcile the doctrine of the justification by faith alone with the obedience to Rome. It was in this period, during which he earned the admiration of humanists and artists such as Bembo, Aretino, and Tiziano that Ochino preached "Christo mascherato" in order to reach different audiences while avoiding exposing himself to the guardians of orthodoxy (290–291). Intertwining religious and political history, Camaioni also recovers Ochino's strong ties with the Colonna family and with "l'Italia dell'imperatore" (cf. Elena Bonora, *Aspettando l'imperatore* [Turin, 2014]), whose anticlericalism and opposition to Rome often led them to sympathize with the Reformation. Finally, the fourth chapter (465–574) considers the first years of Ochino's exile, when the failure of the Colloquy of Regensburg convinced him to leave Italy. Examining the period that he spent in Geneva and Augsburg, Camaioni brings the book to its conclusion, highlighting how, in rebutting the attacks of Catholic polemicists such as Girolamo Muzio and Ambrogio Catarino Politi, Ochino broke away once and for all from Rome and from his Franciscan past.

Il Vangelo e l'Anticristo belongs to a new phase of scholarship that, in the wake of the "post-Cantimori paradigm shift," has succeeded in contextualizing the ideas of the Italian heretics in the religious crisis of Renaissance Italy, moving beyond old disciplinary boundaries and intertwining religious and political history. Camaioni's investigation into Ochino's Franciscan background deserves special praise. The effort to study the social and political impact of Ochino's preaching is also highly interesting and especially relevant in an age in which oral communication continued to play a crucial role, despite the traditional historiographical insistence on the "printing revolution." In this respect, Camaioni fruitfully dialogues with the recent scholarship on early modern orality, developed by scholars such as Giorgio Caravale, Stefano Dall'Aglio, Brian Richardson, Massimo Rospocher, and others. One might regret that the book ends with 1547, leaving aside the years in which Ochino interacted with Sebastian Castellio and Elizabeth I and argued against Calvin on the Servetus affair. Indeed, when Ochino left for England in 1547, he did not abandon his Italian contacts.

Tudor England offered refuge to many Italian exiles, who often reciprocated keeping communication open with Counter-Reformation Italy, acting as intelligencers and cross-confessional brokers in the midst of the religious strife. More attention could have been dedicated also to the wide circulation of Ochino's writings, translated into many different languages, which were appropriated and misread by Catholic censors, European reformers, and later by libertines and *philosophes*. But these are only minor shortcomings of Camaioni's rich and stimulating book, which will be of interest for anyone working on the religious crisis of sixteenth-century Italy and on its relationship with the European Reformation.

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***The Life of Saint Teresa of Avila: A Biography.* By Carlos Eire.
Princeton, N.J.: Princeton University Press, 2019. xvi + 260 pp.
\$26.95 cloth.**

This compact volume by Carlos Eire is part of the Princeton series Lives of Great Religious Books. Written for the general public, it reviews the creation and reception of Teresa of Avila's spiritual life story, a manuscript she called her "Book" but her first editor titled her "Life." The biography mentioned in the title, then, refers to Teresa's *Life*, not to Teresa herself.

Eire necessarily moves at a rapid clip through the *Life*'s creation, recounting the historical turmoil in which Teresa wrote it and the original challenges it faced before its catapult into history when Teresa was canonized in 1622. He summarizes the phases of the text's writing, which culminated in Teresa's superior asking her to add her memories of her convent foundations to the manuscript, presumably for posterity. Nonetheless, Eire stages the *Life* as a defensive text, a "forced confession" (34) composed to prove the orthodoxy of Teresa's mystical experiences.

Mystical writings in first person put any secularist academic in a quandary, a position Eire negotiates by detailing the intense religiosity of early modern Spain and listing the affinities that Teresa's text has with mystical texts of her day. He introduces his readers to her meditative method, her Jesus, and her devils. About her levitations, for which she was well known, he maintains that whether she defied the laws of gravity or not is irrelevant (92), leaving his readers at a loss as to how to interpret the many claims that she did. Chapters 1 through 3, which cover Teresa's lifetime, are grounded in the *Life*'s relationship to Catholic orthodoxy, particularly as a response to Protestantism.

Chapter 4 covers the editorial history of the *Life*, first published in 1588, and its influence through 1800. Eire follows the text into France, where he finds it had the greatest impact. He reviews what he calls her "wayward disciples" (122), the Jansenists and Quietists, and an "unlikely disciple" (127), Richard Crashaw. By the time of Crashaw (1613–1649), readers of Teresa's *Life* were using it as a springboard into their own agendas.

Artistic renderings of the *Life* are the subject of chapter 5, in which Eire briefly treats the graphic hagiography by Adriaen Collaert and Cornelis Galle, published in 1613, then dwells at length on representations of the transverberation. He maintains that