

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.

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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
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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

lands, in Switzerland, France, Holland, Poland, Moravia, Transylvania – and, not least, in England. References in this one section are in need of further modernisation, but Firpo makes a powerful case for an authentic diaspora, with radical outcomes. Like many great Italian humanists, this author uses long sentences. Richard Bates had a difficult task, loyally done, but a special translator's dispensation to invent some full-stops would help English readers in future. And there is a promising future for more Firpo-in-English in Ashgate's fine *Catholic Christendom* series. In a post-confessional era, scholars turn from tired categories of 'Catholic' and 'Protestant' to re-discover this *sfumato* reformation. Here it is – from a world expert.

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Following Zwingli. Applying the past in Reformation Zurich. Edited by Luca Baschera, Bruce Gordon and Christian Moser. (St Andrews Studies in Reformation History.) Pp. ix + 309. Farnham–Burlington, VT: Ashgate, 2014. £75. 978 0 7546 6796 4

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In April 1525 the council of Zurich narrowly voted to end celebrations of mass, to break free from episcopal authority, and to introduce new styles of worship and ritual. At the Battle of Kappel in October 1531 Huldrych Zwingli was killed and his body was ritually desecrated by triumphant Catholics. We are told in the introduction to this collection of essays that Zurich's Reformation was not 'cowbells and Heidi, but a bloodstained religious revolution' (p.10). This volume explores the legacy of this period of rupture and violence, and focuses on the leading figures of the Zurich Church following Zwingli's death. Authors examine texts and sermons by Heinrich Bullinger, Zwingli's successor as chief preacher in the city's Great Minster. Jon Delmas Wood analyses the contributions made by Bullinger at meetings of Zurich's synod. Rebecca Giselbrecht compares sermons by Zwingli and Bullinger on the Virgin Mary. We also read of the work of Peter Martyr Vermigli who sought refuge from England in 1553 and was appointed professor of Hebrew at Zurich's academy. Vermigli still thought of England and set out biblical examples to encourage Elizabeth in a 1558 text. We also read of Konrad Pellikan, Theodor Bibliander, Rudolf Gwalther and Ludwig Lavater and their attempts to set out models of Christian piety and conduct. A torrent of language descended from Zurich's pulpits in endless cycles of sermons. The faithful were offered not only systematic explanation of books of the Bible but also moral instruction on how to apply this knowledge to their everyday lives. Christian Moser explores commentaries on the Book of Ruth, while Kurt Jakob Rüetschi discusses how Rudolf Gwalther applied descriptions of Christ's childhood to provide a model for parents on how to rear their children. Reformers and teachers also presented themselves and were presented by others as models of Christian learning and virtue. Matthew McLean analyses what we learn about Reformed ideals through the relationship between Konrad Pellikan and Sebastian Münster. Bruce Gordon examines biographical portraits of Pellikan and Leo Jud. Articles in this volume analyse the biblical scholarship, preaching and teaching of those