

how English travellers to the fount of Renaissance came in contact with the *spirituali* movement. In subsequent chapters Overell delineates the essential features of this intriguing connection, sealed by the trials and tribulations of such well-known exiles as Bernardino Ochino, Peter Martyr Vermigli, Emmanuel Tremellius, Giacomo Aconcio, or of less known but influential figures like Giovanni Battista Castiglione, Princess Elizabeth's Italian teacher, Pietro Vanni, Latin secretary to King Henry VIII, Guido Giannetti, royal informant on Italian affairs, and many others. The book also sheds much-needed new light on our understanding of Marian reCatholicisation led by Cardinal Reginald Pole, English by birth but once prominent among Italy's *spirituali*. Included in this vivid representation of Anglo-Italian contacts are humanists like Celio Secondo Curione and Francesco Negri, or divines like Pier Paolo Vergerio; although they never took up residence in England, they interacted with England theologically, and their writings are inextricably woven into English history. Chapter ix ('A literary epilogue') is notable for its explication of the conspicuous consumption of Italian religious books in the second half of Elizabeth's reign. While it is understood that this study focuses primarily upon religious history, the analysis of the Anglo-Italian interactions would have been greatly enriched had it been built on recent important scholarship occurring in other disciplines, such as political science, philosophy, literature and book production. For instance, the author's case for the link between the two countries in this latter field would have been strengthened exponentially had it taken into account Ugo Rozzo's watershed works. Nevertheless, Overell is to be congratulated on this excellent study. The author displays a penetrating and incisive understanding of the primary sources and at the same time synthesises a wide range of the latest scholarship. The book will be helpful to any scholar interested in exploring the relationships between Italian reform and English reformations.

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*Il santo bottino. Circolazione di manoscritti valdesi nell'Europa del Seicento.* By Marina Benedetti. (Collana della Società di Studi Valdesi, 24.) Pp. 135 + 22 black-and-white and colour plates. Turin: Claudiana, 2007 (first publ. 2006). €12.50 (paper). 88 7016 646 5

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Marina Benedetti possesses enviable credibility as a historian of the Waldensian movement during the Middle Ages. She has studied inquisitorial trials in her doctoral dissertation 'Valdesi di fine Quattrocento nelle fonti della repressione' (1998/99) and has recently published a contribution on *Inquisitori lombardi del Duecento* (2008). This work, however, is not an investigation of the medieval Waldensians. Rather, it is a collection of essays, using Waldensian manuscripts as a living prism through which, if viewed in the right light, intriguing connections to the confessional warfare in seventeenth-century Europe can be established. Following in the footsteps of such noted Waldensian historians as Enea Balmas, Giorgio Vola and Albert De Lange, who have pioneered the field, the author documents the usage of Waldensian manuscripts in the context of Anglo-French culture. Two chapters deal respectively with the pre-eminent scholar and Anglican archbishop of Ireland James Ussher (1580–1655), and the English diplomat Samuel Moreland (1625–95), who in 1655 was sent by Oliver Cromwell on a mission to Turin to protest against the persecution of

the Waldensians by the duke of Savoy. Another chapter examines the presence of Waldensian manuscripts in the libraries of the famous French bishop Jacques-Bénigne Bossuet (1627–1704) and the French historian Jacques Auguste de Thou (1553–1617). The final chapter is devoted to the Huguenot pastor and propagandist Pierre Allix (1641–1717). Benedetti's concluding remarks lend strong support to the author's contention that reflection upon the persecutions of the Waldensians and particularly the treatment of their manuscripts were powerful agents in constructing a Protestant identity in seventeenth-century confessional apologetic discourse. This study will be helpful to any scholar interested in exploring the perception or representation of the Waldensians in the age of confessionalisation.

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*Arminius, Arminianism, and Europe. Jacobus Arminius (1558/60–1609)*. Edited by Th. Marius van Leeuwen, Keith D. Stanglin and Marijke Tolsma. (Brill's Series in Church History, 39.) Pp. xxii + 302 incl. 55 ills. Leiden–Boston: Brill, 2009. €99. 978 90 04 17887 8; 1572 4107  
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This highly interesting series of essays extends the ongoing exploration of the Arminian theological tradition which has been seen in the work of Evert Dekker, Richard Muller, Mark Ellis and Keith Stanglin. The book is divided into three sections: the first on Arminius himself, the second on the influence of Arminianism within Europe and the third on the iconography and bibliography of Arminius. Each contains a number of thought-provoking essays which both enrich the scholarly appraisal of the Arminian tradition, and offer trajectories for future research. All the essays here contain something of value, but it is worth singling out a few of them to give a flavour of the range of work on offer here. Keith Stanglin's opening historiographical survey will be helpful to anyone seeking to orientate themselves within the current scholarship on Arminius. Aza Goudriaan offers a subtle reading of Arminius' interaction with Augustine of Hippo. Kestutis Daugirdas argues convincingly for Socinian influence on later Arminian reflection on biblical hermeneutics. Maria-Christina Pitassi and David Steers demonstrate the significance of Arminian thinking amongst the Reformed Churches of French Switzerland and the dissenting Churches of the British Isles, into the eighteenth century. Marijke Tolsma explores Arminian iconography, and introduces us, on the way, to a delightful Gisbertus Voetius tea set. Keith Stanglin and Richard Muller offer a detailed dated catalogue of all Arminius' works. The particular strength of this collection of essays is its emphasis on the international spread of Arminian thinking. This is scholarship which transcends national boundaries, and ties together strands of church history which are often, unhelpfully, kept discrete. The essays of Pitassi and Steers are exemplary in this regard. A number of these studies have been translated out of their original languages into English; so it is a pity that this was not done for Andreas Muhling's essay on Piscator and the Herborn School. That said, this collection is a stimulating introduction to the valuable work on Arminianism which is being done by an increasingly wide range of scholars.

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