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ARTICLES

- Rural People and Public Justice in Fourteenth-Century Tuscany
Joseph Figliulo-Rosswurm • 417
- Nicholas of Modruš and His *De Bellis Gothorum*: Politics and National History in the Fifteenth-Century Adriatic
Luka Špoljarić • 457
- Richard Topcliffe and the Book Culture of the Elizabethan Catholic Underground
Mark Rankin • 492
- Translating Ovid's *Metamorphoses* in Tudor Balladry
Lindsay Ann Reid • 537

REVIEWS

- "The Wealth of Wives": A Fifteenth-Century Marriage Manual.* Francesco Barbaro. Elizabeth M. McCahill 582
- Vernacular Translators in Quattrocento Italy: Scribal Culture, Authority, and Agency.* Andrea Rizzi. Claudia Rossignoli 583
- Sozomeno da Pistoia (1387–1458): Scrittura e libri di un umanista.* Irene Ceccherini. Robert Black 585
- Porcelio de' Pandoni: L'umanista e i suoi mecenati. Momenti di storia e di poesia.* Antonietta Iacono. Loren Eadie 587
- Alla scuola di Marsilio Ficino: Il pensiero filosofico di Francesco Cattani da Diacceto.* Simone Fellina. Denis J.-J. Robichaud 589
- L'université, la robe et la librairie à Paris: Claude Mignault et le "Syntagma de symbolis" (1571–1602).* Florence Vuilleumier Laurens. Ralph Dekoninck 590

centered on Jesus—which points toward the influence this side of Luther exercised on later German Pietism. Yet Dr. Karant-Nunn considers a more public aspect of Luther's person, in the shape of his public persona and its role in extending his influence in non-theological ways, which is the connecting thread of the last two chapters of the book. The discussion of Luther's "perfect death" makes the valuable point that it was indeed important to his reputation and the movement in which he was the defining figure that the account of his death should demonstrate that when he passed away, he was not in the throes of agony as he faced the torments of hell, but instead was confident of his standing before his Lord on the basis of Christ's merits. The discussion of his death leads quite naturally to his legacy, which involves the role of Luther's personality as much as his theology in shaping the continued development of Lutheranism in Germany, a point Dr. Karant-Nunn develops by way of comparison to Calvin's personality and his heirs in the Reformed tradition.

The focus in this review on the second half of the book is not to suggest that the first five essays lack interest; but some of them are rather more complex and abstruse, and less connected to each other than the latter five. Nevertheless, this collection as a whole is worthy of consideration by anyone interested in a fuller understanding of Martin Luther, especially as these essays are written from a different perspective than most studies—from the perspective of the personal, more private Luther, but also from the perspective of cultural history. Luther cannot be dealt with only as a theologian, as church historians are said to do; but given the (however limited) reliance of Dr. Karant-Nunn on the work of church historians in this collection, neither (it would seem) can he be understood apart from his calling as a theologian. The history of Luther, and of the Reformation as a whole, requires the contributions of both schools of thought if one intends to understand the complexities of this Reformer and his era.

N. Scott Amos, *University of Lynchburg*
doi:10.1017/rqx.2019.203

Martin Luther: A Christian between Reforms and Modernity (1517–2017).
Alberto Melloni, ed.
3 vols. De Gruyter Reference. Berlin: De Gruyter, 2017. xii + 1,720 pp. \$458.99.

These three volumes of seventy-two scholarly pieces are an amazingly broad and deep exploration of Luther and issues surrounding Luther, prepared with the 2017 anniversary year in mind. The articles are all fully researched and documented, each written by an expert. Together they provide a breathtaking exploration of the historical Luther, received by history, and alive today in various actions and institutions that further develop his insights and legacies.

Melloni emphasizes in his introduction, "Luther, the Christian," that the volumes seek to preserve the complexity of Luther but do not aim to provide a unifying interpretation. This project is not a synthesis, nor does it advocate a thesis (1–2). Instead, Melloni, in relation to Luther, wants to "shed light on the significance of the fact that he was and wanted to be a Christian" (2). The basic historical postulate throughout is that "Luther was a Christian, and his Christianity should be given precedence over what he does and not be subordinated to it." Melloni continues: "Luther was a reformer because he was a Christian and not a Christian because he was a reformer; a rebellious Christian and not a Christian rebel, and so on. He can therefore be studied completely, legitimately, with the hermeneutic instruments and the epistemological postulates of each individual discipline—provided that the historian, theologian, believer, sociologist, philosopher or preacher of any denomination recognizes that he is dealing with a Christian" (2–3).

The structure of the three volumes indicates their range. Seven pieces in introductions set Luther's context. Notable here are Euan Cameron's "Religion, Reason, and Superstition from Late Antiquity to Luther's Reform" and Wolf-Friedrich Schäufele's "Luther as Church Father." Since people still differ sharply in their opinions of Luther, Schäufele says we probably cannot go so far as to name Luther a "father of the universal Christian Church today." But he does see the confessions as "now joining in a shared inquiry into the truth of faith" and cites 1 Thessalonians 5:21, "Test everything: hold fast to what is good," as an apostolic word that is proving its worth (121). Excellent pieces constitute the fifteen entries on "Luther's Life." Richard Rex presents "Luther among the Humanists," arguing in the end that Luther's critics among the humanists were "right to argue that his movement had no intrinsic connection with humanism, and his followers were mistaken in believing the contrary" (220). Rex sees Luther himself having "purposefully fostered" this misapprehension, which "played a vital role in helping Luther to break the medieval Church before the medieval Church could break him" (220). Other highlights of Luther's life are presented here: "The Posting of the Theses" (Patrizio Foresta); Lothar Vogel on "Luther's Bible"; and "Luther's Relation with Peasants and Princes" (Ulrich Andreas Wien), to cite only a few.

"Reforms and Other Reformers" provides nine presentations on Luther in relation to figures such as Melancthon, Calvin, Zwingli, Müntzer, and the radical Reformers. Among the insights here is Herman Selderhuis's observation that "the *Nachwirkung* of Luther can be found in a much wider tradition than just the Lutheran tradition. It is also due to international Calvinism that Luther can be found worldwide, as his spirituality, his liturgical insights, his views on preaching and teaching, and much more of his work has shaped endless numbers of Calvinists all over the world and through the ages, up until today" (415). Volume 2 initially considers "Luther in Question," with eight essays on Luther and politics, the Jews, the Turks, and other topics. This section is followed by the "Heritage of Lutheran Theology," with five essays. The first, by Christophe Chalamet, is "Lutheran Scholasticism: A Sketch of Lutheran Orthodox

Theologies and Their Reception by Karl Barth." Here Chalamet surveys the development of "Lutheran orthodoxy" in its phases of "early orthodoxy" (ca. 1560–1600), "high orthodoxy" (1600–75), and "late orthodoxy" (1675–ca. 1720), and its representative theologians, including Martin Chemnitz, Abraham Calov, and Georg Calixt. Lutheran theological developments had parallels among the Reformed. This is an important period and became highly significant in developments of later Lutheran theologies, leading into the work of Adolf von Harnack and Albrecht Ritschl. Also important in this section is Pierre Bühler's "Theology of the Cross: Its Meaning in Luther and Some Stages of Its Reception History," focusing on the key *sola crux* (the cross alone) as a descriptor of Luther's entire theology. Relatedly, "Justification by Faith: A History of the Debate," by Antonio Gerace, underlines the central importance of justification in the Lutheran Reformation.

The final three sections of volume 2 include "Oecumenical Relecture," with five essays on ecumenical issues. Note especially Billy Kristanto's "The Joint Declaration on the Doctrine of Justification" and Sarah Hinlicky Wilson's "Lutheranism in Ecumenical Dialogue" as essential pieces. "Philosophical and Historical Influences" features eight essays considering Luther in light of such issues as Marxism (Roland Boer), the "Spirit" of capitalism (Jordan J. Ballor), and the Third Reich (Heinrich Assel). Thomas Hahn-Bruckart's "Luther in Protestant Historiography and Theology in the Nineteenth and Twentieth Centuries" is fine and especially helpful. Six pieces in "Communicating Luther" conclude volume 2. Here, Thomas Albert Howard details Luther remembrances in 1617, 1817, and 1883. Other forms of communicating Luther are in portraits (Marcin Lucia Weigel), music (Mauro Casadei Turroni Monti), and cinema and television (Esther P. Wipfler). These are fascinating essays.

Volume 3 has nine essays on Luther in various parts of the world at various periods. Luther in the Hispanic world is studied by Mariano Delgado, while Christine Helmer looks at "Luther in America." Helmer presents "four different Luthers" of Luther scholarship in North America in the second half of the twentieth century and how they have impacted the way Luther has entered into global conversation. These are the "Law/Gospel Luther," the "Catholic Luther," the "Feminist Luther," and the "Global Luther." Other focuses here are on Luther in Latin America (Rady Roldán-Figueroa), Africa (Judith Becker), and India (Daniel Jeyaraj). These pieces give a panoramic view of Luther's historic and ongoing importance across the globe.

Nearly four hundred pages of resources conclude volume 3. This is a treasure unto itself. Bibliographies are included for all the essays in the three volumes. "A Chronology of Martin Luther's Writings" (Patrizio Foresta) is eminently valuable. Then follow illustrations. Here are a number of regional color maps, nearly seventy-five pages of full-page portraits of Reformation figures (many in color), a number of "Backgrounds" pictures, and then images of (usually) title pages of key works and documents. The final segment is "Representations," portraying a variety of portraits, pictures, and images of Luther/Lutheran features. Included here are frames from Luther

movies, concluding with a picture of a "Martin Luther Playmobil figure" (1699). An index of names closes this volume.

It is hard to overestimate the value of this vast resource. Melloni and eleven cooperating colleagues have provided an inestimably important contribution to Luther studies that will be a standard source of reference for decades to come. These volumes provide a look at international Luther research and the many elements that emerge from the Wittenberg Reformer who, as Melloni says, "was and wanted to be a Christian" (2).

Donald K. McKim, *Germantown, TN*
doi:10.1017/rqx.2019.204

The Luther Effect in Eastern Europe: History, Culture, Memory. Joachim Bahlcke, Beate Störckuhl, and Matthias Weber, eds.
Schriften des Bundesinstituts für Kultur und Geschichte der Deutschen im östlichen Europa 69. Berlin: De Gruyter Oldenbourg, 2017. 380 pp. \$34.99.

There is something almost intimidating about *The Luther Effect in Eastern Europe*. From a purely physical standpoint, this is a huge book, more reminiscent of undergraduate college biology or chemistry textbooks than of a history offering. There is a purpose to the volume's volume, however, and that purpose is readily apparent as soon as the pages are opened and leafed through. This is a gorgeous-looking work, and the artistic heart and soul that went into its creation and presentation—in the form of old photographs, full-color drawings and paintings, and such—stares at us from every glossy page. There was a definite effort to make this book look good. However—as always—it behooves us as scholars to follow that old adage, and not judge a book by its cover alone, when examining a work of history.

Here, I'm happy to say, the verdict is almost equally as positive. Written to celebrate and commemorate the fifth hundredth anniversary of the Reformation's beginning, the work—in many ways—serves as an *in memoriam* to a once vibrant—politically, intellectually, and socially—religious reform movement that, when taken from the perspective of the present day, has left little to no trace in the ultra-Catholic Poland or the equally strong Orthodox lands to its east. And yet once, at the beginning of the sixteenth century, the currents of time, faith, and politics, aided by strong sympathies among the burgher and aristocratic classes, stood ready to overturn those places' established religious order and usher in Luther's interpretation of the Word. It is that moment, and the lingering moments after, that form the basis of the *Luthereffekt*. Since, in many ways, the work is a paean for Luther and his reform, the reasons for its failure (besides organized and systemic persecutions) are but slightly touched upon, perhaps the most glaring—though, in a sense, understandable—omission. And