Note

- 1 *Wort und Text: Festschrift für Fritz Schalk*. The first word of the title has been printed erroneously as *Worte* (Introd., p. v). In the middle of the same page, "point" should be "points." Other oversights should be corrected as follows: *Originalita*: *Originalità* (p. 24, n. 2); CLUB: CLUBB (top of p. 68); égale: égal (p. 165); *expérimentelle*: *expérimentale* (p. 175, n. 10); *veriste*: *vériste* (p. 176, n. 12); exceptionnelles: exceptionnels (p. 190); Mundartdramatiker: Mundartdramatiker (p. 206, n. 17); déjà-vue: déjà-vu (p. 248). On the same page, the comma after "several people at once" should be changed to a period.
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Fenlon, Dermot. *Heresy and Obedience in Tridentine Italy: Cardinal Pole and the Counter Reformation*. Cambridge University Press, 1972. \$18.95.

The Italian Evangelists or *spirituali*, as Dermot Fenlon calls them, using the sixteenth century term, were men who, believing in the doctrine of justification by faith alone, hoped to reach an agreement with Luther while preserving the religious order of the Roman Church. Since many of them were members of the highest reaches in the ecclesiastical hierarchy, this group enjoyed a certain power until the 1540's. But in 1541, Juan de Valdés' death, the collapse of the meeting of reunion at Regensburg, and finally, Cardinal Gasparo Contarini's death, spelled trouble for the *spirituali*. Most of them, however, failed to recognize the signs of crisis, and soon regrouped at Viterbo around Cardinal Reginald Pole.

Fenlon's book deals mainly with Pole's involvement with the *spirituali*, a subject which he feels shows the influence of the Reformation on the Catholic Church. Until the approval of the Tridentine decree on justification by faith in January 1547, the *spirituali* continued to believe that their dream of reunion would be realized. The dream ended at Trent; Cardinal Pole became their final spokesman when, during the council, he very reluctantly expressed his views on justification by faith. Following this, the Viterbo circle disbanded, with most of its members accepting the stand taken by the Catholic Church. Thus, for the moment at least, it seemed that the *spirituali's* ambiguous support of Luther's view on faith had been forgotten. Unfortunately, this was not so; some of the *spirituali* were later tried by the Inquisition, while others, like Pole, were persecuted by the accusation that they had held Protestant beliefs. When Paul IV Carafa was elected to the pontificate in 1555, Pole's orthodoxy was openly challenged, and by the time of his death in 1558, the English cardinal was regarded "in Rome as a Lutheran and in Germany as a Papist" (p. 280).

Fenlon's book is an intelligent account of the role of the *spirituali* in the history of the Catholic Church and a worthwhile contribution to the scholarship on the religious battles of the crucial decades of mid-sixteenth century Italy. The author handles his sources with ease, carefully blending accuracy and imagination. His portrayal of Pole's ambiguous and enigmatic character is vivid and coherent, especially during the years of the first phase of Trent. Also, there is real sophistication in Fenlon's handling of the complex problem of the nature and beliefs of the Italian *spirituali*.

Yet there are a few things which I find unconvincing. Fenlon's introduction is at times unnecessarily obscure. For instance, to be sure of the identity of "the work which, more than any other, has been regarded as the most typical expression of Italian Evangelism," (p. 15), one must read nearly fifty pages. The same holds true for "the man who, more

than anyone, induced in Pole a sympathy with the psychological disposition animating Luther." (p. 20). Also, I find Fenlon's portrayal of Carafa rather harsh. Paul IV was not a likeable figure, but perhaps if put in the proper historical context, his pontificate and his handling of the heretical question have more merits than Fenlon seems willing to give them. Finally, I have some doubts about Fenlon's reconstruction of Pole's years after the Tridentine decree on justification by faith. Fenlon admits that "Pole's public standing was at no time in jeopardy before the reign of Paul IV." (p. 280) At the same time he suggests that Pole's position was becoming increasingly less secure. This statement does not seem justified by the evidence. It is true that the charge of unorthodoxy against the cardinal would come up during the period from 1549 onwards. On the other hand, the fact that Pole was a strong candidate for the papacy in 1549-50, in the 1555 conclave which elected Marcellus II, and in the conclave of the same year which chose Paul IV, seems to indicate that, in spite of these accusation, Pole's standing on the eve of Carafa's election in 1555 was as strong as it had ever been.

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