

‘vernacular translation’ in which local people develop their own distinctive understanding of Christianity; ‘dual religious participation’ in which people retain commitments to separated Christian and indigenous religious spheres; and ‘selective acculturation’ which embraces elements of Christianity specifically because they are foreign.

Lindenfeld reserves special attention for an eighth mode, ‘concentration of spirituality’, which he places at the centrepiece of his schema and which comes closest to a master theme for the book. World histories have tended to conform to a narrative of an evolution from diffuse local cultural forms to ever more homogeneity, from worlds of ‘enchantment’, in Weberian terms, to a singular world of rationality and conformity. The study of local responses to Christianity suggest a much more complex and pluralistic reality. All religious traditions, Lindenfeld argues, exhibit a tension between concentrated expressions in the forms of religious offices, collective rituals, core mythologies and so forth and the diffuse more personal and private experiences of individuals. Engagement with mission Christianity brought not only new foci for concentrated spirituality but also shifts in the more diffused ways people experienced and expressed spirituality. In more of a coda than a conclusion, Lindenfeld contests the idea that the Western world is becoming ever more secular. Instead, taking an expansive view of religion, he argues instead that the trend has been towards an ever more diffused personal spirituality. The inherent tension that he suggests is at the heart of every religious tradition now plays out on a scale, as Churches continue to expand in the global South even as they decline in the West.

The short conclusion provides one of the rare instances where Lindenfeld attempts to generalise beyond regional levels. Suggesting that his schema of ‘strategies’ should be deployed as a ‘vocabulary’ rather than a typology, for the most part he draws on it lightly, more as commentary than analysis. Each chapter presents an informative synthesis of regional scholarship enlivened by the author’s often acute insights on the myriad ways local peoples responded to the challenges and potentialities in their encounters with Western Christianity. The general picture Lindenfeld presents, however, is for the most part fragmentary and diffuse. *World Christianity and indigenous experience* does not so much serve as a model for a comprehensive approach to World Christianity that acknowledges the contributions of the non-Westerners who today make up the majority of its adherents but rather as evidence of how challenging that goal remains.

UNIVERSITY OF BRITISH COLUMBIA

JOHN BARKER

Constantino de la Fuente (San Clemente, 1502–Seville, 1560). From acclaimed cathedral preacher to condemned ‘Lutheran’ heretic. By Frances Luttkhuizen. (Refo500 Academic Studies, 88.) Pp. 292. Göttingen: Vandenhoeck & Ruprecht, 2022. €120. 978 3 525 56502 5

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Apart from references to some notable Spanish exiles who settled in Protestant centres in the rest of Europe, reformation of a Protestant nature in mid sixteenth-century Spain is still largely surrounded by a cloud of unknowing in English-language historiography. This ignorance or indifference has little or no justification

since, in addition to the records of trials of Spanish *luteranos* which survive in Inquisition archives, source material on and by sixteenth-century Spanish Reformers was systematically edited and printed in the nineteenth and early twentieth centuries by Luis Usóz y Ríó, Benjamin Wiffen, Eduard Boehmer and Ernst Schäfer. The meticulously researched study under review here is valuable because it brings to the attention of non-Spanish speaking scholars the life and work of one of the most prominent reformist Catholic figures of the period, who died in an Inquisition gaol in Seville before he could be burned alive as a ‘Lutheran heretic’, though his bones and effigy did indeed go to the fire. This book is clearly structured, and consists of an opening section on Constantino’s family background, early upbringing and education, followed by a careful account of his subsequent career as a teacher at the Complutensian University of Alcalá de Henares, a canon and preacher at Seville Cathedral and a chaplain to prince, later king, Philip, on his journeys to Italy, the Netherlands and Germany (1548–51) and England and the Netherlands (1554–5). Luttikhuizen then describes the trial and death of the ‘canon preacher’, and gives a clear account of his known and surviving publications, which include biblical commentaries, catechisms and sermons. The book is meticulously annotated, with a comprehensive bibliography, and also two useful appendices. The first of these lists the remarkably complete library of Protestant works, belonging to Constantino, which was found by Inquisition officers in the house of a friend of his in Seville, while the second consists of an English translation, by Juan Sánchez-Naffziger, of six powerful sermons on Psalm i, *Beatus vir*, which were apparently preached at Seville Cathedral. The author also offers a discussion of Constantino’s theology, which tackles quite effectively the central issue of how to place him on the spectrum of Catholic to Protestant Reform. In the process, existing knowledge of the man, his career and his surroundings is clearly set out and effectively discussed, giving the reader a very good idea of the state of the subject and also, importantly, indicating where further research is needed, particularly concerning the complex exchanges of ideas between ‘Catholic’ and ‘Protestant’ reformers which took place in the central decades of sixteenth-Europe. Unfortunately, the publisher has not served the author well in terms of copy-editing and indexing, but this does not detract from the importance of Luttikhuizen’s contribution to the study of Spanish sixteenth-century reform in general, and Constantino de la Fuente in particular.

UNIVERSITY OF OXFORD

JOHN EDWARDS

La società dell’Inquisizione. Uomini, tribunali e pratiche del Sant’Uffizio romano.
By Dennj Solera. Pp. 243. Rome: Carocci editore, 2021. €25 (paper). 978
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If you have ever wondered how the Roman Inquisition actually functioned on a daily basis: who helped the judges prepare their cases, assisted them in the censorship of print, managed their properties, carried out arrests on their behalf, organised public processions, oversaw the building and maintenance of their prisons and so on; then this is the book for you. In addition to the forty-seven tribunals distributed throughout most of central and northern Italy (the Kingdom of Naples