

sources and models, whose careful scrutiny allows Lodone to counter a traditional interpretation as overly simplified, according to which “the Romites and itinerant preachers of the early sixteenth century followed and referred to the Savonarola model” (66). According to the author, the text of Francesco’s sermon must rather be put in relation to the Franciscan tradition, which on the apocalyptic side had its highest representatives in Angelo Clareno, Giovanni di Rupescissa, and Telesforo da Cosenza. Lodone emphasizes how Francesco’s commentary on Christ’s eschatological discourse on the Mount of Olives (as reported in Matthew 24) is emblematic from this point of view, as it blends eschatological, ecclesiological, and practical visions that would lead “back to nonconformist tendencies within the Franciscan order” (129). The third part of the book delves into the traces of the life of the preacher and how his figure has been seen and measured differently through time. Lodone illuminates particular aspects of his life, from prophet and forerunner of the Capuchins to ancestor of Marcellus II, pope in 1555 for only twenty days, to even becoming blessed in 1766 with the name Francesco Cervini, the pope’s surname. The volume is accompanied by a useful appendix with the details of the tradition of the text, which consists of six printed editions and fifteen manuscripts; a note to the text and edition criteria; and the text of Francesco’s sermon.

Michele Lodone’s book is a very well-written and rich study at the crossroads of preaching and sermon studies, religious and cultural history, as well as Franciscan studies and the history of emotions in the Renaissance. It juggles different traditions and sources with extreme agility, and succeeds in placing prophetic traditions and the figure of Francesco da Montepulciano—a preacher who has been waiting too long to be studied carefully and seriously in a monographic yet contextualized manner—at the center of a beautifully constructed narrative. Lodone’s volume will certainly benefit a rich cohort of scholars, as well as, I imagine, a wider audience interested in the religious and social history of the Italian Renaissance.

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*Marriage Litigation in the Western Church 1215–1517.* Wolfgang Müller.  
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Until recently, received wisdom has been that a watertight distinction existed between ecclesiastical and secular jurisdictions in Latin Christendom between the twelfth and sixteenth centuries. Recent studies have identified individual instances where this might not be the case, but the efficiency of such a separation of jurisdictions has not received full attention. In his impressive investigation, Wolfgang Müller argues that there are vast and previously untapped caches documenting alternative means of resolving marriage disputes across Europe. His work will doubtless inspire new approaches

to archival research, which will yield a fuller understanding of the practice of marriage and the penetration of Christian ideas of marriage in medieval Latin Christian Europe.

Each of the book's six chapters examines surviving written evidence for marriage litigation, and, importantly, alternative forums for the settlement of marriage disputes in various geographical regions in Europe. Müller identifies clear differences in legal systems in Northern and Southern Europe and demonstrates that Northern European legal systems were more successful in imposing ecclesiastical models of marriage on the laity, while the laity in Southern Europe relied more on legal systems outside the church's control.

The book begins in the lower Rhine area with an examination of act books from Xanten and sentences and cause papers from Basel. The analysis shows that members of the laity brought their disputes to the courts in instance litigation and that judges actively engaged in early stages of preparation for trials. The next two chapters provide a sweeping overview of Northern France, Germany, and England. These indicate that Northern European sentencing practice was relatively uniform. Judges took a less active role in preparing and seeking out litigation than in the Rhine area. Instead, they relied on the laity to approach the court for adjudication. Since such disputes usually did not meet the criteria for a formal adjudication, lay couples were more likely to come into contact with more informal—that is, penitential—institutions and thus to leave less written documentation. In some courts in this area, challenges against marriage mounted on the occasion of the reading of church bans were likely to be ruled frivolous and a monetary fine imposed on the opponent—a significant source of income for these courts.

Turning to Southern Europe, Müller argues that Italian episcopal courts were even less occupied with marriage litigation than those in the North. In addition, they did not perform the close supervision of mores of the laity to compel compliance with marriage law. In the rare instances when church courts did examine marriage disputes, Italian cases were well prepared and admitted with strong evidence, making them likely to succeed. *Ex officio* cases, common in Northern Europe, were rare in Italian courts because of infrequent episcopal visitations. Müller argues that the lower volume of marriage cases was because the laity was reluctant to report cases based on neighborhood rumor, and because a lack of financial encouragement made the Italian courts less likely than their counterparts in the North to pursue such cases. Instead, he argues, notaries and notarial records served many of the functions of the ecclesiastical courts and made marriages less subject to church censure.

Müller examines the Iberian regions of Catalonia and Castille in the last two chapters of the book. In Catalonia, he finds that litigation is at the same low level as in Italy, but also a surprisingly active visitation practice. The abundance of visitation registers allows Müller to conclude that the Catalan church was not significantly concerned with occasional fornication. However, if a relationship became habitual (e.g., as concubinage or even cohabitation) the courts would impose penance on the transgressors. Penance

was not commuted into a monetary fine except if parishioners were subject to the local bishop's secular jurisdiction. Thus, the financial benefits to the diocese were limited, and may help to explain the relative scarcity of marriage litigation in the area. Turning to notarial records, Müller argues that Castilian records are remarkably different when contrasted to their Italian and Catalan counterparts. While they do not survive in significant numbers until the fifteenth century, records contain significantly less documentation of marriage disputes or enforcements of decisions from the papal courts. Surprisingly, this scarcity is also true of the registration of the secular consequences of marriage, a feature that may indicate that Castilian laity was more reluctant to rely on written evidence than Catalan and Italian society.

Müller's book is based on an impressive amount of documentation and demonstrates knowledge of an equally impressive range of languages and thorough command of the academic literature. But the book is not always an easy read: it presupposes a good level of understanding of canon law and its administration. Undergraduate students may struggle to make sense of some complex sentences. However, Müller provides important new insights that will enhance our understanding of the interaction between the many legal systems that operated in parallel in the Middle Ages, and his book points out new directions and corpora of documentation that, without a doubt, will inspire new scholarship.

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*Metaphysics in the Reformation: The Case of Peter Martyr Vermigli.*

Silvianne Aspray.

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This monograph is based on the author's dissertation and is part of a body of scholarship that explores the metaphysics of the Reformation. Aspray contends that the metaphysics of the Reformation cannot be examined from just a historical perspective, and she uses "a philosophical-theological approach" for her research of Reformer Peter Martyr Vermigli (1499–1562). She views Vermigli as a neglected figure of the Reformation and his ideas as important representatives of the movement.

The monograph consists of an introduction that lays out the book's method and approach, and Aspray places her work in context with key scholarship of the Reformation. There are four chapters, each examining Vermigli's writings on key points of Reformation theology. Chapter 1 explores Vermigli's views on divine and human agency and causality; chapter 2 looks at his take on justification and grace; chapter 3 addresses his understanding of the divine presence and the Eucharist; chapter 4 delves into political authority and the role of the magistrate; and the conclusion places the