accurately when she says of Schwenckfeld’s female followers that ‘these women at least found something of lasting worth in the teaching which was offered to them by this teaching’ (p. 13, my emphasis). The same point applies no less to self-consciously Catholic, Protestant and Anabaptist women, from Anna Bijns and Argula von Grumbach, to Teresa of Avila and the Discalced Carmelites, to the members of the Swiss Brethren and Hutterites, all of whom were exercising no less the female agency that Gouldbourne is keen to locate and laud among the handful of female Schwenckfelders. Gouldbourne shows not that there was something intrinsically agreeable to women in Schwenckfeld’s theology, but simply that he proved appealing to the small number of women to whom he appealed. Besides the flaw in its central argument, this book is marred by literally hundreds of mistakes in punctuation and typographical errors, far more than is tolerable in any scholarly work.

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In 1544 Sebastian Münster published his encyclopedic Cosmographia, an amply illustrated universal geography and history, one of the more significant books written and printed in the sixteenth century. McLean’s monograph is the first full-length study in English of Münster and his book, and is therefore very welcome. His success in writing a total history of the Cosmographia is uneven. Following a biographical introduction, McLean offers a survey of the western geographical and cartographical tradition, which takes up almost a third of the book. This is disappointing and would have made more sense if trimmed and dispersed where pertinent within the following sections, dedicated to Münster and his work. McLean does not always consult the most recent or authoritative scholarship available. Thus the notorious Stevenson translation of Ptolemy’s Geography (1932) prevails over the excellent work of Berggren and Jones (2000), while Wilson’s Making of the Nuremberg Chronicle (1977) is not mentioned. The survey is in fact a synthesis of other, at times antiquated, syntheses, and offers little that is fresh. The author tends to quote extensively, from secondary sources, where normally a referenced summary would have done a better job. Then follow two mainly descriptive chapters, detailing Münster’s working methods and the major themes included in the Cosmographia. The final chapter offers an interpretation. McLean convincingly and often elegantly interprets the Cosmographia as a literary Wunderkammer, an all-inclusive frame that catches the diversity of the book of nature. In the Cosmographia, McLean demonstrates, Münster presents an arena of God’s providential work, raising and erasing empires, turning fertile regions arid and vice-versa. Another interesting point is Münster’s avoidance of confessional polemics, striking over the flammable religious history of the sixteenth century. McLean sees the Cosmographia, less convincingly, as an attempt by Münster to ‘rechristianize a worldview which had been blanched of its moral content’ (p. 282) by the mathematisation of geography. Recent research in the history of geography and
cartography questions the validity of such contrasts, as well as the usefulness of the term Weltbild, which McLean adopts wholeheartedly and uncritically. While McLean makes an effort to place the *Cosmographia* in context, the discussion largely focuses on Münster’s text. Some pertinent and informative analogies and comparisons are lacking – for example, to other major illustrated printing enterprises of the time (Vesalius), or encyclopedic works (Gessner), or more generally to the antiquarian culture that flourished at the time. A more sustained analysis of the *Cosmographia* in relation to Münster’s own works – mainly the concurrent Ptolemy editions – would have helped an understanding of the project more fully. Unfortunately the text is marred by too many factual, editorial and typographical slips (for example Francis instead of Roger Bacon, p. 32; Sacrobocus [sic] influenced by Apian, p. 124; repeated citations, pp. 50/95), and bears the marks of an overly rushed production. Overall, however, McLean makes a solid contribution to our understanding of the geographical culture of sixteenth-century Europe and of Münster’s world in particular.

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A welcome trend in recent scholarship on the English Reformation is the increased recognition that has been accorded to the role of continental influences in defining the character of early English Protestantism. Thanks to studies by Diarmaid MacCulloch and Carrie Euler, the contribution of the Zurich Reformed Church has been identified as particularly significant in this regard. In this volume of five essays and translated texts, Torrance Kirby examines the reception in England of a key aspect of the Zurichers’ thought, their political theology. Strong links between the English Church and Zurich were established in the reign of Edward vi, and the relationship was cemented during the Marian persecution, when Zurich played host to a sizeable exile community, including several future bishops. Kirby focuses his attention on two leading figures: Heinrich Bullinger, senior minister in Zurich from 1531 to 1575; and the Florentine exile Peter Martyr Vermigli, who ended his days as professor of Old Testament in Zurich. Bullinger’s doctrine of the magistrate’s cura religionis is seen as having a particular resonance in the English context, where it was used to justify the royal supremacy and fed into the ‘erastian’ arguments of churchmen such as Whitgift and Hooker. Because of his emphasis on conformity, at least with regard to ‘things indifferent’, Bullinger proved to be a valuable ally of the Elizabethan religious establishment in its conflicts with those who demanded a more thoroughgoing purge of papist ‘relics’ from the Church. Vermigli’s contribution was, if anything, even more important. As Regius Professor of Divinity at Oxford under Edward vi, Vermigli had a hand in both the 1552 Prayer Book and the *Reformatio legum ecclesiasticarum*. For signs of his influence at the highest level of the English Church, one need look no further than the sermon on the obedience of subjects preached by Cranmer during the Western Rebellion, which, as Kirby shows, was largely Vermigli’s work. Following his departure from England, the