

medieval and early modern Jewish-Christian polemical writings investigates how such regularized emotions could heighten feelings of separation and otherness. Stories like the *Toledot Yeshu* (Life of Jesus) “served to draw the line separating . . . Jews and Christians, reflecting their entrenched feelings of mutual distrust and exclusion as well as their inextricable connections” (198). Intolerance and the emotional construct-ness of difference are also evident in Charles Zika’s discussion of the witches’ dance that became a feature in images of witches only from the 1590s, following the writings of Jean Bodin and Nicolas Remy. Here, witches—depicted as out of control, lustful, and feverish—are presented as an alien, diabolical counter-society.

Some contributors highlight openings for a more tolerant position toward others. John Marshall underscores how seventeenth-century Quakers used their experience of suffering to call for religious toleration—so much so that a few argued against slavery, insisting on the rights of all people. Paola von Wyss-Giacosa’s fascinating pictorial analysis of what she calls the “con-visualization” in Bernard Picart’s *Cérémonies* provides another example, where the representations’ emotional symbols signal criticism of the Catholic Church and approval of a more tolerant position. And María Tausiet’s piece on witchcraft in Spain shows that, by the early 1800s, witchcraft accusations could no longer gain any traction.

By targeting the emotional dynamics between religion and exclusion as well as the affective strategies of coping with these experiences, the collection uncovers new insights that deepen our understanding of the Reformation. And, as Nicholas Terpstra underlines, when looking at Reformation history through the lens of emotions, many fruitful and exciting areas still in need of study come into view.

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Memory and the English Reformation. Alexandra Walsham, Bronwyn Wallace, Ceri Law, and Brian Cummings, eds.
Cambridge: Cambridge University Press, 2020. xvi + 448 pp. \$120.

Memory and the English Reformation is a valuable collection of articles that ask whether the Reformation, as people lived and shaped it in the sixteenth century, created a long-lasting memory in the centuries that followed. The book examines the theme of memory in four parts: events and temporalities, objects and places, lives and afterlives, and rituals and bodies. These various perspectives and the overall theme of memory in the English Reformation add greatly to current scholarship. *Memory and the English Reformation* seeks to understand better the ways in which those who lived during the Reformation reflected on their past while cultivating the movement’s memory for following generations.

The strengths in this volume are its scope, diversity, and chronology. The contributors include scholars in a variety of humanities disciplines; thus, the scope of interpretation is interdisciplinary, well balanced, and features a variety of evidence and sources. For example, Johanna Harris (chapter 15) analyzes martyrs' letters and their apostolic epistolary styling; Joe Moshenska (chapter 7) examines how Protestants gave former church sculptures to children as play dolls; Alexandra Walsham (chapter 6) looks at crosses and other monuments that were destroyed yet repurposed based on new memories that both Protestants and Catholics were forging. As a result of this scope, the evidence moves beyond the writings of the Reformation and looks at topics that would have been well known in daily life for a majority of people living through the movement.

The interdisciplinary nature of this work also contributes to its strength in diversity. While titled *Memory and the English Reformation*, the book is not exclusive to the Protestant perspective, nor is it exclusive to England. Rather, there is strong interplay between the ways in which Protestants and Catholics viewed the same circumstances while developing their own means of remembering the past and present and creating a memory for the future (chapters 5, 10, 16, and 22). The edition also demonstrates how, for many Protestants, it was not an entirely new world; in fact, they often commemorated the new changes simply by using traditional items or practices with a new emphasis (chapters 7, 8). Additionally, Peter Marshall and Stewart Mottram connect trends occurring in England with trends in Germany and Scotland, respectively (chapters 1 and 11). Both look at the manner in which the English remembered what they were doing vis-à-vis the trends elsewhere and whether people saw themselves as part of a larger event.

The strengths in interdisciplinarity and diversity also connect with the chronological aspect of this volume. In treating the theme of memory, it is essential to consider whether the memory that people were cultivating did indeed last or whether it morphed as new generations had different interpretations for their own situations. Several chapters speak to this, including those by Peter Marshall, Philip Schwyzer, Victoria Van Hyning, Rachel Adcock, and Emilie Murphy (chapters 1, 12, 16, 21, and 22). These chapters are good starting points for the conversation on the true impact of Reformation memory in subsequent centuries. Yet this is also the area in which the edited volume needs expansion. This starting look, though, will surely lead to further discussion, particularly covering the Reformation's lasting memory in the later eighteenth and nineteenth centuries, as both centuries saw continued religious revivals.

Memory in the English Reformation is an essential work for any scholar currently examining the English Reformation, in particular, or Tudor culture, in general. While the articles are very specific in their particular foci, all the varying perspectives come together in a very strong collection centered on the theme of memory. Overall, the collection shows that, for people living during the English Reformation, memory was very important. For Protestants, new memories had to change from long-held

practices and perspectives; whereas, for Catholics, memory was a continuation of their faith, even in times of turmoil. The essays in *Memory in the English Reformation* show how memory was cultivated in the present by those who lived during a time of monumental change. They had to make sense of the world around them while ensuring that future generations would remember the Reformation, too, even if people wanted it remembered differently.

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New Saints in Late-Mediaeval Venice, 1200–1500: A Typological Study.

Karen E. McCluskey.

Sanctity in Global Perspective. New York: Routledge, 2020. xiv + 254 pp. \$140.

In this well-researched interdisciplinary study, McCluskey shows that there is still, surprisingly, more to learn about both the history of saints and the history of medieval Venice. The author premises her study by stating: “Despite the phenomenal growth in scholarship on saints’ cults and popular piety in late-mediaeval Europe, and Italy particularly, no large-scale treatment of saintly typologies in any European city has been accomplished” (5). McCluskey undertakes a project, therefore, that is significant not only for the religious history of Venice but also for our understanding of the European cult of the saints. Acknowledging the scant medieval sources, the author builds on previous local hagiographies of Venetian saints, examines neglected textual and visual sources, and creates a detailed table of typologies. The thirteen new saints (*santi novellini*) examined were selected according to precise criteria: “I interpret Venetian new saints as citizens of Venice whose field of action in life was largely the lagoon and who were exalted by their compatriots through visual or written hagiographies and were venerated at sepulchres or other votive sites” (10).

The book is organized into seven chapters. After introducing the new saints of Venice, McCluskey provides a sweeping overview of Venice as *locus sanctus*, a divinely ordained polity that prospered thanks to an array of heavenly benefactors who were acknowledged in public artistic works and elaborate processions. The author then examines the dynamic between Venetian mythmaking and the religion of everyday life in four chapters organized by typologies: cults in the state, cults in the cloister, cults in mendicant communities, and cults in the parish. The author argues that the new saints functioned “as tools in the glorification of the Republic rather than as objects of glorification themselves” (97). The chapters demonstrate how the new cults may have been similar to other universal Catholic devotions but were shaped by the specific historical circumstances and the lived religious experience of late medieval Venetians, who, for example, expressed their particular anxiety to protect children against drowning in a lagoon city.