

part of Castrodardo's rendition of the biography of Muhammad. The close reading of the oration by Muhammad's mentor, the monk Sergius, reveals deep Machiavellian undertones. The final three chapters narrate the stories of the readers of the *Alcorano di Macometto*. The most striking cases are probably those of the prophet Scolio and the miller Menocchio, studied by Carlo Ginzburg (*The Cheese and the Worms* [1976]), and revisited by Tommasino in chapter 9.

In sum, *The Venetian Qur'an* is an inspiring example of how to conduct research on a seventeenth-century book. *Alcorano di Macometto* is studied from various angles and using different methods and disciplinary approaches, as the author himself admits (23). I have encountered a couple of slips, perhaps inevitable in a project that covers such a range of fields and immense secondary bibliography. First, Egidio da Viterbo (quoted in this study as Giles of Viterbo) did not translate the Qur'an (125, 126); rather he commissioned its translation to two different converts from Islam. Second, according to the most recent studies (García-Arenal and Starczewska; García-Arenal, Szpiech, and Starczewska), Juan Martín de Figuerola probably did not know Arabic but relied on Arabic-speaking intermediaries. Regardless of these minor slips, *The Venetian Qur'an* is a rich, carefully written, and attentively translated monograph that will surely be enjoyed by historians and philologists alike.

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"Women's Speaking Justified" and Other Pamphlets. Margaret Fell.

Ed. Jane Donawerth and Rebecca M. Lush. *The Other Voice in Early Modern Europe*: Toronto Series 65; *Medieval and Renaissance Texts and Studies* 538. Toronto: Iter Press; Tempe: Arizona Center for Medieval and Renaissance Studies, 2018. xx + 224 pp. \$39.95.

This collection features eight pamphlets penned by co-founder of the Society of Friends and prolific writer, the indomitable Margaret Fell (1614–1702). It is high time that even a small part of Fell's substantial catalogue be made accessible to scholars, students, and general readers via modernized spelling, helpful footnotes, and an introduction that illuminates her contributions to early Quakerism and early modern literature. Heretofore, engagement with Fell's politics and theology have been largely limited to her most anthologized and subsequently most read pamphlet, *Women's Speaking Justified* (1666–67), which may result in the mistaken presumption that her rigorous defense of women's right to preach was her singular contribution to the Quaker cause and contemporary politico-religious discourse. While *Women's Speaking Justified* is remarkable, the genius of this collection lies in the editors' choice to place this most accessible of all Fell's pamphlets toward the end, a choice that emphasizes how Fell's consciousness of contemporary gender

politics, biblical erudition, religious zeal, and imposing intellect come together to create a forceful rhetorical style threaded throughout her writings.

Reading beyond *Women's Speaking Justified* displays a confident woman undaunted by religious persecution and the cultural hegemony of patriarchal oppression. For example, *The Examination of Margaret Fell* (1663/4) follows the popular Protestant convention wherein the accused demonstrates superior biblical knowledge than her persecutors, but Fell also illustrates a robust knowledge of English law. Fell's reasoned argument and legitimate legal complaint that she was not shown the document ordering her seizure and imprisonment, coupled with the judge's exasperated tone when addressing her, challenges contemporary constructions of women as irrational and intellectually inferior to men. Likewise, epistles like *A Letter Sent to the King* (1666) and Fell's autobiographical pamphlet *A Relation of Margaret Fell, Her Birth, Life, Testimony, and Sufferings for the Lord's Everlasting Truth* (1690) illustrate her very public position as champion for the right to liberty of conscience, sufferer for her faith, and active advocate on behalf of imprisoned Friends. Whether it is in earlier epistles such as *To All the Professors of the World* (1656) and *A Testimony of the Touchstone* (1656), or her final, intensely prophetic pamphlet, *The Daughter of Zion Awakened* (1677), this collection showcases Fell's consistent reliance on biblical images of women engaged in gendered domestic tasks like sweeping or baking as well as popular tropes of Christ as bridegroom or the church as a woman to craft her proclamations about Christ's presence within the hearts of his believers and the equality of women and men in Christ's eyes. It is perhaps this attentiveness to gender in Fell's work that makes her so compelling to read now, amidst Me Too and Time's Up revelations exposing the continued interconnectedness of gender and power.

The collection's arrangement reveals Fell to be a dynamic author comfortable writing across genres while also showcasing the flexibility of the epistle form. In every pamphlet, she demonstrates sensitivity to diverse audiences and considerable rhetorical sophistication. When, for example, she argues that Jews should convert to Quakerism in *A Loving Salutation to the Seed of Abraham among the Jews* (1656), she relies primarily on Hebrew scriptures and dexterously avoids the figure of Christ, even though Quaker belief is profoundly Christocentric. This awareness of audience is startling given that Fell was a central contributor to the Quaker doctrine that Christ's Second Coming was underway. All of her writings expound the belief that Christ had returned to live in the hearts of believers who could access "the ingrafted Word of God" within (*To All the Professors*, 81). It is astonishing that a woman so committed to a Christocentric faith would adjust her language, even having *A Loving Salutation* translated into Hebrew, for better audience appeal while also skillfully articulating the core tenets of Quakerism.

Reading Margaret Fell more broadly is deeply rewarding, chiefly because of Jane Donawerth and Rebecca M. Lush's engaging introduction elucidating Margaret Fell's dynamic theory of active reading, propensity for commonplacing, cross-referencing, summarizing scripture from memory, and their compelling evidence that Fell worked from bibles ranging from the Tyndale to the KJV. If the editors hoped that this

collection might encourage further study of Margaret Fell and also “enlarge readers’ views of women writers from the seventeenth century” (52), I believe they have succeeded.

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Reformation in der Region: Personen und Erinnerungsorte. Michael Matheus, ed. Mainzer Vorträge 21. Stuttgart: Franz Steiner Verlag, 2018. 212 pp. €44.

The ten essays in this volume, derived from a series of public lectures held in Mainz, Worms, and Speyer in 2015 as part of the Luther Decade celebrations in Germany, investigate events associated with the Reformation in the Rhineland-Palatinate. Together, they challenge or qualify several widely accepted assumptions about Reformation history. For example, Gerold Bönnen’s chapter on Worms argues that despite its prominence in the events of the early sixteenth century, the city had a complicated, even ambiguous, relationship to the Reformation. As in many imperial cities, religious reform arrived there in the context of late medieval tensions between city authorities and the local bishop and clergy, which he suggests continued to influence interactions with the reforming movements through the 1560s. The result was a policy of adopting Lutheranism without the establishment of significant confession building, thereby laying the basis for a truly multiconfessional city.

Studies of the two most famous knights to support the Reformation, Ulrich von Hutten and Franz von Sickingen, figure prominently. Silvana Seidel Menchi’s investigation of Hutten’s relationship to Erasmus highlights the complexity of connections between Renaissance humanism and the Reformation, while Sickingen’s association with the Reformation is scrutinized, and at times problematized, from a variety of perspectives. Wolfgang Breul concludes that Sickingen was committed to the Reformation, but he questions the extent to which he understood the heart of the religious change it espoused. Reinhard Scholzen examines Sickingen’s feud against the archbishop of Trier against the backdrop of a tradition of feuds and feuding by the lower nobility in the empire. He argues that this was not only a legal but also a commercial undertaking, as the lower nobility faced diminishing prospects. In Sickingen’s case, Trier was not only the latest in a series of feuds but also a continuation of a successful family strategy. Matthias Müller investigates another important strategy in Sickingen’s rise to prominence: his exploitation of visual media, in particular printed portraits and medallions. Here, too, Sickingen comes across as enterprising, exploiting new media and consciously adopting traditions associated with the depictions of princes to elevate his own status. Sickingen’s legacy inspires the final two papers in this section of the volume. Kurt Andermann uses the question of why Goethe chose Götze von Berlichingen rather than Sickingen as the title character for a play as a means to further