

nine years later when Evelyn wrote to Sidney Godolphin at the start of the Exclusion crisis (i. 603–6). By 1682 he was writing to John Fell that the biblical criticism of the Oratorian Richard Simon represented ‘amore pernicious plot, than any has yet alarm’d us’ (ii. 681–3 at p. 682). In the following year he told Lady Berkeley that Catholic doctrine was ‘disloyal and not to be endured by Christians, much lesse by a son (or daughter) of the Church of England’ (ii. 720–1 at p. 721).

This edition is handsomely produced and well illustrated. The letters are presented clearly; Evelyn’s own deletions are indicated; letters in languages other than English are translated; a glossary is provided. The notes are extensive, and in general accurate. Only a few errors have been observed. Thomas Keightly matriculated at Peterhouse in 1636; he did not (contrary to the editors) graduate from there that year (i. 78). William Juxon was seventy-nine in 1661, not seventy-one (i. 321). The reference to William Sanderson (i. 441) should probably be to Robert Sanderson. Such blemishes are minor as well as rare. This work is (one writes with little fear of contradiction) the most important contribution to the study of John Evelyn since de Beer finished his edition of the diary. It is also a major addition to our knowledge of Stuart history. Esmond de Beer was once described as having been not only ‘the prince of textual editors, he was also the king of indexers’ (Michael Strachan, *Esmond de Beer (1895–1990) scholar and benefactor*, Norwich 1995, 25). The editors of this work merit comparable praise.

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*From mother to son. The selected letters of Marie de l’Incarnation to Claude Martin.*

Translated, annotated, and notes by Mary Dunn. (Religions in Translation.)

Pp. xi + 237. Oxford: Oxford University Press, 2014. £47.99. 978 0 19 938657 4

*JEH* (67) 2016; doi:10.1017/S002204691500192X

This volume presents forty-one of the eighty-one existing full-length letters from the celebrated Ursuline nun and mystic Marie [Guyart] de l’Incarnation (1599–1672) to the son whom she had abandoned when he was just eleven in order to enter religious life. Spanning the period between 1640 and 1670, the letters are written from Québec, where Marie helped found the first Ursuline convent in the New World. As such, they offer valuable insights into the difficulties of life in this young colony, as well as a rich picture of Marie’s interior life, which she communicated to her son, after repeated requests and following his own religious vows as a Benedictine monk. Taken together, the letters read as a kind of extended apology for the abandonment, which, Marie stresses, caused prolonged distress to her as well as him. The letters reveal the intensity of Marie’s religious vocation – the desire to lose herself in the ‘celestial spouse’ (p. 51) to whom she felt called – and tell something of her devotional practices and the graces with which she was rewarded, while revealing also her humility and sense of inadequacy and sin. Dunn’s translation is fluid and engaging; her introduction establishes the biographical and spiritual context for the letters well. The notes do an excellent job

of identifying the spiritual currents reflected in Marie's mystical piety. They are less comprehensive where events mentioned in the letters are concerned, most often simply referring the reader to the relevant passage in the *Jesuit relations*.

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*Popularizing anti-semitism in early modern Spain and its empire. Francisco de Torrejoncillo and the 'Centinela contra Judíos' (1674)*. By François Soyer. (The Medieval and Early Modern Iberian World, 54.) Pp. xxv + 319 incl. 3 maps and 7 plates. Leiden–Boston: Brill, 2014. €104. 978 90 04 25047 5; 1569 1934

*JEH* (67) 2016; doi:10.1017/S002204691500322X

The *Centinela contra Judíos*, published first in 1674 and reedited several times until the middle of the eighteenth century, was one of most passionate works against the Jews and their *converso* descendants in seventeenth-century Spain. François Soyer has translated it into English and, at the same time, has produced an interesting and detailed study of Torrejoncillo's work, a contextualisation of the debate about society, culture and religion in early modern Spain, and an inquiry into the reasons for the success of *Centinela* and its distribution across the Spanish empire and within Spanish culture until nineteenth century. The book is divided in two parts. In the first Soyer attempts to clarify the 'Jewish problem' in Spain, the relationship between religion and 'sangre', the story and impact of the *Centinela*, and how it became one of the fundamental discourses in 'antisemitic' propaganda and pedagogy. A translation and commentary on the *Centinela* constitute the second part of the book. The author interprets Torrejoncillo's book as one of the supreme examples of antisemitism in early modern Spain, although he knows that this term may be vehemently debated. Soyer adopts Langmuir's thesis which argues that 'antisemitism' had its roots in the Middle Ages and developed in the early modern period. During this time, and especially in the fourteenth and fifteenth centuries, Christian animosity toward the Jews and an image of the Jew as a religious opponent of the truth and a demonic agent was established. As far as Spain is concerned, Soyer affirms that the *Centinela* may be considered as the key to the spread of a pejorative image of the Jew/*converso*, portrayed as a serious social, political and religious danger.

Soyer therefore stresses that this book may only be interpreted correctly when it is placed in its historical context. Its exaggerated portrait of the Jew/*converso* was painted at the end of an era, an era when the 'Jewish problem', purity-of-the-blood, and its statutes began to lose social validity. Precisely because these issues were beginning to become obsolete, Torrejoncillo tried to stir up public opinion through an easy text which could be widely distributed. In addition he gathered together, and synthesised, all Spanish and Portuguese antisemitic literature, he devised a passionate defence of the rigid social separation of New and Old Christians, the Inquisition, and purity-of-the-blood, and he even proposed the expulsion of New Christians. Soyer's work is also of a great interest for its handling of a relatively unknown fact: how, in the eighteenth century – according to Dominguez-Ortiz's ideas – Jews changed into fabulous characters, about whom grew legends.

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