

Pudney) William Perkins, the author had no difficulty reconciling divine providence and demonic agency. The resilience and success of witchcraft belief, at least at the elite level, are also laid bare. The importance of inversion and contrariety, famously emphasised by Stuart Clark, is in evidence even in demonology's amateur league: 'As God and the devil are most contrary, so are their actions and doings most contrary.' Yet the science of demons also successfully claimed the middle ground, and the author, like many published authors, preferred to steer a course between two extremes, in his case the credulity of the 'fabulous and papistical writers' and the radical scepticism of his friend. Scot's self-conscious positioning of himself as a solitary voice in the wilderness was self-defeating when pitted against the apparent consensus of all ages, as his friend repeatedly made clear: 'you alone are of that opinion against all others that ever I have read'.

This publication, in sum, throws important new light on Reginald Scot's *Discoverie of witchcraft*, a seminal text in the early modern witchcraft debate, and yet the views of the anonymous author are also clearly important in their own right. Even though we have (mostly) moved on from seeing demonology as a battleground between believers and sceptics, it remains tempting to present believers as straightforward defenders of orthodoxy. The present treatise, with its caveated defence of witchcraft, brings out more clearly the versatility of such beliefs. Its publication therefore marks a highly significant contribution to scholarship. Eric Pudney deserves nothing but praise and gratitude for his excellent editorial work, demonstrating this manuscript's complex interaction with Scot's *Discoverie* and illuminating the origins of both texts. We are very much in his debt.

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Narratives and representations of suffering, failure, and martyrdom. Early modern Catholicism confronting the adversities of history. Edited by Leonardo Cohen. (Estudos de Historia Religiosa, 28.) Pp. 318 incl. 3 figs. Lisbon: Centro de Estudos de Historia Religiosa, Universidade Católica Portuguesa, 2020. €20 (paper). 978 972 8361 93 8

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This work is a collection of twelve essays, the product of a 2015 colloquium in Lisbon, organised by the Centre for the Study of Religious History (CEHR) of the Catholic University of Portugal, focusing on 'Narratives of Suffering and Disappointment in the Early Modern Period: Giving Birth to New Martyrs'. The resulting volume aims to contribute to 'the historical reconstruction of the subjective phenomena of grief, disappointment, suffering, and failure' (p. 34), noting that 'Trent's triumphalist attitude was subject to constant setbacks' in the global expansion of Catholic missions from the sixteenth century (p.13). The essays consider 'both how missionaries and devout Catholics gave meaning to these disconsolate experiences and the modes of expression reflecting unfulfilled expectations' (p. 34).

The post-Tridentine Catholic perspective is represented principally by missionaries from the Society of Jesus, based on their private and public correspondence from the sixteenth through to the twentieth century. The coverage is broad, from case studies which trace the perspectives of individual missionaries (for example,

Francisco Cabral in Japan or Paul Ragueneau in New France) to wider developments in martyrological thinking within the Society of Jesus, as well as institutional-cultural expression within Catholic centres (Golden Age Spanish Theatre to the 'Jesuit Factory of Saints' from eighteenth-century Italy onwards). Two of the twelve essays extend the scope to include two other religious orders and their experiences: the Clarisian nuns exiled from Ireland after the Cromwellian Conquest (Nere Jone Intxaustegi Jauregi) and the Capuchin mission to the Kongo (Robert Piętek).

As the guiding themes of the volume are suffering, failure, martyrdom – grief, disappointment, defeat and exile are also used interchangeably to frame discussion – contributions generally consider one or more of these. The approach taken is exploratory in aiming to provide 'a comprehensive overview of the multiple forms of expression for the experiences of defeat and grief in post-Tridentine Catholicism' (p. 13). The essays cover a representative range of the types of suffering included in missionary writings: missions that failed due to conflict, apathy or open hostility (among those considered are North America, the Mughal Empire and the Kongo), and the experience of exile, rejection or disappointment in vocation, disagreement about policy and the dissolution of the order.

One of the main strengths of the work is the focus on the Jesuit conception of martyrdom. A number of the essays explore its evolving application in the context of vocational and institutional developments in both the Old and New Society, from the establishment of the Society (Camilla Russell) to the experiences of suppression and restoration (Sabina Pavone, Eleonora Rai). There is also analysis of how martyrdom narratives were used by missionaries on the frontline: in North America they transformed a 'double tragedy' into 'a victory for the Church Triumphant' (John Steckley, p. 129). These discussions are complemented by the focus on emotions in missionary texts (Päivi Räisänen-Schröder, Elisa Frei, Jesse Sargent), deploying Barbara Rosenwein's concept of 'emotional communities'. As with the application of martyrdom – which helped to explain adversity, created a sense of cohesion with the Society and served as foundational for collective memory (pp.15–21) – feelings of grief, disappointment and suffering are highlighted as ways of 'forging interpersonal communion' (p. 16).

The volume would have benefited from a structure which more closely reflected the title themes of martyrdom, suffering and failure, and the thematic scheme given in the introduction. Currently the order appears to be determined by a mix of religious order, chronology, geography and genre. An alternative might have been to frame the essays based on the type of suffering experienced (exile, for example, was a feature of multiple essays), contrasted perhaps with an answering theme from a theological, dramatic or emotional perspective. Equally, as many of the essays focused on either martyrdom or emotions, a cohesive division along these lines would have helped to focus the work's overall contribution.

The volume includes a wide-ranging discussion of many important themes, highlighting avenues for further fruitful research. The phrase 'procured suffering' (p. 23) is one concept used in the introduction that could be further elaborated. As noted in this volume, and others, there were tensions in the application of Christian traditions of suffering at both personal and institutional levels. Yet tradition has also been shown to be a source of rhetorical, cultural and institutional

authority in times of adversity – in many ways encapsulated by the narrative of martyrdom but by no means restricted to it (see Linda Zampol D'Ortia's contribution). For example, a strong element of Leonardo Cohen's essay was the inclusion of biblical and patristic commentary in his analysis of the missionaries' ceremonial 'shaking the dust' from their feet in Ethiopia, alongside sociological and anthropological approaches (pp. 206–9). A more consistent consideration of the biblical and patristic interpretative context would have done much to deepen any future analysis of the meaning of suffering, failure and martyrdom in early modern missionary writings.

Sabina Pavone describes her own contribution as an 'open laboratory' (p. 264). I think this is also an apt description of the volume itself, which provides a good bellwether for how the debates around Catholic missions are evolving. It also highlights the opportunity for future contributions to present a bold, overarching hypothesis. This would allow the global story of Catholic missions to move beyond a still often case-by-case treatment (albeit in the same volume) into one interconnected narrative. To this end, this volume ably makes the case that the application of the concept of martyrdom, the significance of suffering and the ways missionaries interpreted success and failure, warrants careful investigation.

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Childhood, youth and religious minorities in early modern Europe. Edited by Tali Berner and Lucy Underwood. (Studies in the History of Childhood.) Pp. xiv + 362 incl. 11 figs and 2 tables. Cham: Palgrave Macmillan, 2019. £99.99. 978 3 030 29198 3
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This volume is borne of an innovative combination of two burgeoning areas of research into the early modern period: the history of children, childhood and youth, and the history of religious minorities.

In setting out the book's aims, the editors highlight several key contributions. Firstly, they emphasise the broader significance of the history of children, childhood and youth. The history of childhood and youth is presented in this work not solely as an end in itself, but also as a powerful means to understand religious divisions and confessional developments. Secondly, and perhaps most ambitiously, the authors examine these themes not in one geographical setting, or in relation to one minority, but rather in relation to Christian minorities and Jews in England, Germany, France and the Low Countries over a span of nearly four hundred years.

Reflecting this wide scope, the volume's chapters are grouped thematically. The first section examines the role that children and childhood played in the practices of religious minorities. These range from the ceremonial roles played by Jewish children described in Tali Berner's chapter on domestic devotion, to the anxiety over infant baptism expressed by 'Puritans' in Elizabethan England, which Anna French highlights as indicative of the broader importance of attitudes towards infants and children for our understanding of the Reformation. Together, the four chapters in this section make a persuasive case for the centrality of the history of childhood and youth to understanding the development and practices of religious minorities. The second section looks at how families as a whole