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sentences later that “Beyond all doubt, on the other hand, the intellectual response to superstition has a history” (18). Cameron is also very clear about what this account omits. “No systematic attempt is made to evaluate the institutional or legal impact of the ideas discussed here,” which have been “excluded for reasons of space and coherence” (27). He does not discuss witchcraft or demonology unless such authors (e.g., Weyer or Delrio) also discuss superstitions. Cameron also excludes both intellectual ‘high magic’ and Christian missions beyond Western Europe.

Within the ample boundaries remaining, the book offers an interesting range of information and insights. For instance, Cameron argues persuasively for the early emergence of a distinctively Protestant theology of superstition, although the reconfessional Johann Weyer “would become an absolutely crucial figure” in this development (179–80). Interestingly, close family ties united two major Protestant theologians with major Protestant writers on superstitions: Caspar Peucer, who published a ‘formidable encyclopedic textbook on . . . divination,’ was Melanchthon’s son-in-law (181–82) and Ludwig Lavater, the great Reformed expert on ghosts, was Bullinger’s son-in-law (187–88).

Cameron’s account concludes in an eighteenth century where few Enlightened authors, “with perhaps a handful of exceptions” (310), reduced all religion to superstition, but where established Protestant theology had gradually reduced the devil to mere metaphor and symbol. Superstition itself had not been eliminated, but once the devil became harmless, it too became harmless: “Once intellectual theologians lost their fear and alarm at invisible demonic powers,” Cameron concludes, “they would cease to be concerned about waging a pastoral campaign against superstitions” (311).

Certain threads re-enter Cameron’s account at irregular intervals, sometimes unexpectedly. Commentaries on the biblical Witch of Endor appear in a half-dozen places, all after the Reformation, with the “brutal rationalist razor” of the obscure English sectarian Ludwig Muggleton given the most space (259–60). Equally obscure figures (and obscure treatises by well-known figures) populate his account: the fifteenth-century Swiss canonist Felix Hemmerli, whose work on exorcisms was not printed until 1600, appears nine times because he was among the authors most sympathetic toward rural customs. Long-lived superstitions like the ill-fated Egyptian days lasted from St. Augustine through Martin Luther to the Jesuit Martin Delrio, who was “probably the first to publish a list of which twenty-four days of the year they actually were” (223) — although an English Protestant subsequently printed a different list from what he called “an old Romish prayer book” (283). Such themes can be traced through Cameron’s index, which unfortunately omits his “supreme example of a totemic meaningless word,” Ananias, once “widely used as a preservative against plague . . . in the later Middle Ages” (54), reappears on 74 and 221, where the indefatigable Delrio “suggested a highly intricate etymology, derived from the Hebrew,” for it.

WILLIAM MONTER
Northwestern University, emeritus


The phenomenon of witchcraft is one of the most attractive and interesting themes in sixteenth- and seventeenth-century history, fascinating scholars from various disciplines in recent decades. Conceptual and methodological changes have shed new light on the subject, debunking topics and falsehoods that have been detrimental to the study of witchcraft. Gunnar W. Knutsen’s text can be put into this framework for its main objective focuses on the systematic study of inquisitorial tribunal trials for superstition held in Valencia and Barcelona from 1478 to 1700.

The author opportunely specifies that in the northern half of Spain there was a large number of witchcraft trials in which defendants were collectively convicted for devil worship, causing injury to humans and animals, and damaging crops, property, and other objects. In the southern portion of the country, on the other hand, such charges were not made, despite the hundreds of trials conducted against suspected witches and wizards. To prove this hypothesis, Knutsen has opted for analyzing the inquisitorial trials held in two courts of the Spanish Holy Office: he has chosen Barcelona from the north, and Valencia from the south.

It is surprising to discover that it was in the Principality of Catalonia where demonic witchcraft was tenaciously pursued while in the Kingdom of Valencia the concept was rejected. This was precisely because Valencia escaped the European witchhunts while Barcelona did not. The Moorish minority settled in the Levante area exercised a strong influence on Valencian Christian society transmitting their knowledge of the magical religious world which was incompatible with the demonic. On the other hand, Barcelona’s population was almost totally made up of old Christians and French immigrants who brought fear of witches and witchcraft, greatly repressing any occultist practice which for them had clear satanic connections. The author follows developments from the establishment of the Inquisition until 1700; he stops here because at this point case briefs began to be carried out monthly, instead of annually, which considerably increases the quantity of sources available.

The book is structured in three parts. The first provides an overview of the Tribunal of the Spanish Inquisition in Valencia and Barcelona, and a brief survey of the Moorish population and its interaction with the old Christians in these two areas. Afterwards, he presents a general overview of the critical essays themselves by means of a statistical approach and presentation of its most outstanding characteristics. The second part includes a study of the dynamics of Inquisitorial witchcraft trials in Barcelona with special emphasis on French influence, witch hunts, and the different jurisdictions involved in the courts. The third part deals with superstition trials in Valencia and displays a limited number of witch trials that were begun but never terminated. It ends with a conclusion, followed by two appendices and a bibliography.
Knutsen has provided us with a serious, profound, yet concise and detailed, examination of the study of witchcraft in the Iberian Mediterranean area. Comparing the trials concluded by the Inquisitorial courts in Barcelona and Valencia, Knutsen provides us with new data about this phenomenon in his attempt to explain why there were no demonic witchcraft trials in southern Spain. The information presented in Appendix 2 especially stands out because he has listed the number of cases, the names, years, and call numbers of the registers on which he has based his study. The text includes a fairly complete bibliography although Knutsen overlooks specialists such as Eufemia Fort, Martí C-alberto, Angel Gari, among others. One hopes that, in a short while, there will be a sequel to this study examining the eighteenth century.

MARIA JESUS ZAMORA CALVO
Universidad Autónoma de Madrid

Susan C. Karant-Nunn. The Reformation of Feeling: Shaping the Religious Emotions in Early Modern Germany.

This new book from a distinguished scholar of the Reformation adds to the burgeoning genre of emotion studies in many important ways. It is principally a close reading of various sixteenth-century Protestant and Catholic sermons on the subjects of death and the Passion. Rather than attempt a prosopography or other statistical analysis of a massive assembly of sermons, Karant-Nunn focuses on selected authors, providing brief context, long excerpts, and careful summary of themes and methods. Some of the chosen individuals are well-known and predictably receive more attention — notably Luther and Calvin themselves — but even more obscure preachers get their due, typically at least four to five pages. There is a great amount of archival labor involved — chiefly at the excellent Herzog August Bibliothek — and no small degree of theological and literary expertise required (abundantly evident in the lucid analysis of religious imagery as well as the consistently lyrical translations).

The results are likewise impressive, if not entirely unexpected. In her efforts to detect early confessional tendencies in the emotional strategies of her clerics, Karant-Nunn begins with those elements of pre-Reformation preaching on the Passion intended to stir listeners' hearts. Re-creating the experience of the principals was especially key: the sweating blood of Jesus, his inner torment at Gethsemane, the maternal agonies of Mary at the cross. The perfidy of the Jews, represented by Judas as well as the high priests, was also a central theme that apparently found receptive audiences. Luther preferred for his listeners to experience the love and compassion of the God who made such a sacrifice himself, but most Protestant preachers were more wary towards any version of affective piety or visible emotionality. Yet even Calvin, the former Neo-Stoic, recognized that vivid imagery and other means of internalizing the teaching were essential. At some points Karant-Nunn adapts William Reddy's concept of “emotives” to describe such mental cues and the “emotional script” they hope to convey to their audience, stripped of any sentimentiality.

After discussion of confessional tendencies, the book turns to three thematic considerations. Again, there are few surprises in the messages themselves, but it is the way that these messages are conveyed that Karant-Nunn wishes us to scrutinize. Virulent anti-Semitic images, for instance, proved quite adaptable to Lutheran, Calvinist, and Catholic doctrinal purposes alike. The double pain of the Virgin Mary (for her son and for her people) continued to resonate among Christocentric Protestants. Even highly traditional memento mori topoi found a home among Lutheran preachers wanting to convey consolation and Calvinist preachers stressing sin and repentance.

Karant-Nunn’s success at showing the inherent adaptability of such images and methods to diverse doctrinal goals returns her (and us) to the question of confessional cultures. I found the final body chapter on “the formation of religious sensibilities” somewhat disappointing, not least because she suggests popular dissatisfaction with the “more abstract” sermon style of some Protestant preachers but declines to pursue the question of reception or dialogue in the shaping of a distinctive confessional culture. Admittedly, this would be a much larger and different project but absent such evidence I think it better to revise any concluding remarks about “Protestants” or even “Calvinists” to “some Calvinist preachers.”

Of course it is important to bear in mind the essay character of this book. It is not intended as a comprehensive analysis of sixteenth-century rhetoric and homiletics or a systematic consideration of the foundation for later Pietist and Methodist spirituality (although there is a fascinating passage on Count von Zinzendorf’s grandmother). It is meant to be a thoughtful and erudite meditation on religion and emotions during a pivotal period in the history of Christianity. There are occasional repetitions and digressions, as there would be in any conversation, but most importantly there are gems of insight, sparkling translations, and other fruits of deep learning. It is a conversation that leaves you feeling richer.

JOEL F. HARRINGTON
Vanderbilt University

Brian Lugioyo. Martin Bucer’s Doctrine of Justification: Reformation Theology and Early Modern Irenicism.

That Martin Bucer was one of the leading ieremic theologians of the era of the Reformation is a commonplace, but the manner in which he conducted his ecumenical efforts and the shape of the theological formulations he sought to implement to secure the reconciliation of a divided Church are all too often