Susan Wabuda. *Preaching During the English Reformation*. Cambridge: Cambridge University Press, 2003. Pp. 226.

Dr Wabuda's book is a significant contribution to the renewed scholarly interest in the early Reformation in England. Her focus is on the years up to 1553, and she emphasizes the decades between 1520 and 1540 in particular. Wabuda devotes equal attention to Catholic as well as evangelical preaching, underscoring for us that the period was one of flux, and that the field of preaching during these years was not dominated by evangelicals alone. To those familiar with the current work on this period, this should come as no surprise. Still, in its concern with the continuing debate about the character of the English Reformation(s), this monograph offers an important perspective.

What may prove surprising to readers is the extent of the continuities between late medieval piety and the piety of the first generations of English Protestants, in particular the pervasiveness of the monogram IHS throughout the period and beyond—even among those whose Protestantism would presumably have led to its disuse. This finding serves to remind us, as Dr Wabuda states, of the pragmatic and “adaptable” character of the English Reformation; or, as the late G. R. Elton once wrote, “England, as is notorious, wore her Reformation with a difference.”

N. SCOTT AMOS, Lynchburg College

K.J. Kesselring. *Mercy and Authority in the Tudor State*. Cambridge: Cambridge University Press, 2003. Pp. 252.

The many theories about the nature of Tudor justice have never dealt sufficiently with what appears to be an anomaly. Forms of capital punishment were varied and cruel; incarceration was itself tantamount to a death sentence; and, people found themselves facing a plethora of new and bewildering laws year after year. Yet the Tudors have been celebrated as the very models of clemency by contemporary commentators. Kesselring has solved this puzzle in a timely and entertaining fashion by attending closely to primary sources and avoiding anachronistic moral judgements. She focuses the reader's attention on mercy and justice as princely virtues and as political tools. By examining patronage networks and propaganda, benefit of clergy, rebellions and the expansion of royal authority into peripheral lands, she demonstrates that retribution, justice and mercy were uniquely geared toward individual circumstances and she skilfully highlights the many forms and uses of pardons, showing us that justice was also often about rehabilitation of the offender too. Attending to the contemporary concern about gender issues, Kesselring explores the female specific defence of “benefit of the belly” and includes statistics of male and female offences and imprisonment. All told, this useful book considers the practice of granting of pardons as evidence of the monarch's saving grace and social conscience but also on occasion as little

more than a means of acquiring quick cash and avoiding larger complicated issues.

ANDREW A CHIBI, University of Leicester

Gary K. Waite. *Heresy, Magic, and Witchcraft in Early Modern Europe*. Houndsmills and New York: Palgrave Macmillan, 2003. Pp. vii, 284.

Waite offers an elegant synthesis of recent work on heresy, magic, and witchcraft, while pursuing a persuasive argument about their connections. The antecedents of the witch-hunt, as others have recognized, were evident in the medieval persecutions of Jews, lepers, and heretics, each accused of demonic conspiracies against Christianity. However, elites often dismissed as peasant credulity folkloric notions of witchcraft until the violent factionalism that accompanied the Reformation lent them credibility. Waite explains why the regions of most intense religious strife were also centres of European witch-hunting. The vilification of one's religious opponents, in an atmosphere of apocalyptic frenzy, legitimized the unleashing of communal tensions in a process that was self-perpetuating until religious pluralism finally reversed it. The only weakness in this otherwise excellent book is the author's repeated and reductive assertion that accusations of heresy and witchcraft were often a psychological projection of religious doubt.

JOHN SAINSBURY, Brock University

Derek Beales. *Prosperity and Plunder: European Catholic Monasteries in the Age of Revolution, 1650–1815*. Cambridge: Cambridge University Press, 2003. Pp. xviii, 395.

The enormous importance of religious orders and houses in the fifteenth and sixteenth centuries is obvious throughout Renaissance and Reformation studies, but their continuing importance and vitality thereafter is a much less familiar topic. However, as Derek Beales argues in this learned, elegantly written, and beautifully produced book, monasteries (including the houses of friars and Jesuits) continued to make a rich contribution to the culture of Catholic Europe until, and in many cases beyond, the end of the eighteenth century, and their widespread neglect is "a grave distortion of history." He redresses this neglect in a sympathetic but not uncritical series of surveys of the monasteries of German-speaking Europe, France, Spain and Portugal, and Italy, followed by accounts of the suppression of the Jesuits, the reforms of *ancien régime* France and Josephine Austria, and the widespread suppressions of Napoleonic Europe, and by a valuable bibliographical essay. By continuing the stories of the religious houses which survived the sixteenth century and providing thought-provoking analogies