technology, and intellectual and reproductive property, they might have been better preceded by essays that bridge the gap between the two periods.

Despite the awkward inclusion of Part 5, this book is a compilation of intriguing essays that invite one to consider what further research might be done on the introduction of print as a new technology as well as being, in itself, a contribution to the study of the reception of print in early modern England.

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Will Coster and Andrew Spicer, ed. *Sacred Space in Early Modern Europe*. Cambridge: Cambridge University Press, 2005. Pp. xiv, 350.

This collection gives sharper meaning to the idea that the Reformation was fought on the ground and not just in heads, courts, naves, and lecture halls. Catholicism channeled believers' worship through the holy places that punctuated the natural world and the forms that structured the built environment. Protestantism aimed to rechannel much of this worship through the inner space of mind and heart, although both its own denominational varieties and the cultural memories of believers made for a slow and uneven reform. All confessions saw space as potentially holy, but disagreed on whether it was God's will or believers' worship that made it so. In accentuating these differences, this collection joins recent efforts in "post-revisionist" Reformation scholarship. When the "confessionalist" paradigm emerged in the 1970s and began superseding earlier partisan and parochial approaches to the Reformation, there was a palpable sense of relief among scholars who had been drawn to the period more for its intellectual and social problematics than for validations of their own religious identity. These revisionists argued that early moderns, regardless of creed, aimed for social order and discipline, and that their shared drive to realize temporal control through spiritual means was the lowest common denominator uniting Catholics, Calvinists, Lutherans, Anglicans, and Radicals. While the confessionalists levelled the ground, a newer Reformation historiography is recovering some of the landscape of creedal difference.

Recovery does not mean return to a Weberian "disenchantment" process whereby Protestants simply flatten a magical Catholic landscape. The collection shows that all believers continued to charge space with memory, while governments frequently eschewed radicalism and continued to respect what Robert Scribner termed "the forcefield of sacrality." Moreover, in space as in action, the sacred and profane were not neatly separable, but interwove and gained texture through the threads of time, gender, and sound. Beat Kümin's opening essay emphasizes this by considering relations between church and tavern—purportedly the opposite poles of sacred and profane, but more often complementary and co-operating points, together with the town hall, of community life.

Most of the focus in the articles on Protestant approaches shows that change, while slow in coming, did indeed come. Bridget Heal shows that while Lutherans altered little in the organization and furnishing of churches, we should not misread their conservatism: by the end of the sixteenth century, the church was no longer a locus of holy power but a space for communal worship. Genevans changed more, as Christian Grosse shows, but to similar ends: the space did not contain the holy, but was where holiness was instilled. Calvinists generally reversed the old equation: the pious made the space holy through their actions, rather than having their actions made holy by the space (as in traditional views which had made churches a preferred venue for sealing contracts). In Scotland, Calvinists had to contend with Laudians who aimed through formal consecrations to restore a pre-Reformation understanding, and Andrew Spicer explores the resulting debates. John Craig approaches physical through aural space; Anglican worshippers made their churches reverent and holy through the beat of their metrical psalms and the groans of their prayers, and aimed with their dogwhippers to preserve this reverent soundscape from the unseemly barks of parish hounds. Were church and yard now stripped of inherent sanctity? Will Coster shows that burial in holy ground still counted, and as populations grew, socially and politically prominent Anglicans worked hard, and successfully, to secure the spots favoured for their proximity to the sacred.

While Protestants were making spaces sacred through their worship, Catholics were aiming to recover those places in the natural and the built world that had been made sacred by the miracles of God, the blood of martyrs, and the bones of early believers. As Catholicism became more distinctly Roman, the eternal city became more central as both a setting for spectacle and as a virtual reliquary whose foundations were built on catacombs. Simon Ditchfield shows that scholarship into martyrology and subterranean Rome was as central to building the Holy City—which was less space than place—as new churches, piazzas, and processional streets. Trevor Johnson extends this concept of place to the wildernesses—nature at once pure yet fallen—that Spanish Carmelites incorporated into their communities so as to practice eremitical disciplines and devotions. Alexandra Walsham traces the gradual metamorphosis of the Welsh spring of Holywell from sacred site to tourist destination as a migration of meaning that legitimated pilgrimage by Catholics and Protestants alike. Likewise, Elizabeth Tingle shows how reformers who aimed to catechize Breton Catholics into orthodoxy used ritual to affect a parallel transvaluation of local holy sites that would capture and reorient their resonances.

Four essays explore reciprocations and tensions in bi-confessional states and cities. In late medieval Moldavia, Eastern Orthodox nobility demonstrated receptivity to Catholic values as they patronized burial chambers, a unique architectural feature that, Maria Crăciun argues, accommodated not just bodies, but social, political, and dynastic values as well. The very ferocity of the efforts to efface all traces of the opposite creed in Orange and Prague should cure us of any inclination to downplay the reality of confessional differences. Amanda Eurich considers the hotly-contested delineation of sacred spaces (for worship, processions, and burial) in Orange, and

Howard Louthan the replacement of Hussite and Calvinist iconoclasm with Tridentine iconophilism in seventeenth century Prague. Political and ecclesiastical authorities feared similar clashes in Augsburg, and Duane Corpis shows that their deliberate efforts to police confessional boundaries—geographic, social, and ritual—carried on to the end of the eighteenth century.

Coster and Spicer have compiled a collection that is fascinating, timely, and balanced. The essays range across Europe, drawing on most of the major Protestant confessions, most of the national varieties of reformed Catholicism, and Eastern Orthodoxy. What emerges above all is the continuing investment of all believers in the ordering of their spaces of belief and of worship, the influence of the past and of neighbours, and the reality of change, albeit often at a glacial pace.

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Maurizio Fiorilla. *Marginalia figurati nei codici di Petrarca*. Florence: Leo S. Olschki, 2005, Biblioteca di Lettere Italiane, Studi e Testi 65, Pp. 96, plates 96.

Luca Marcozzi. *Bibliografia petrarchesca, 1989–2003*. Florence: Leo S. Olschki, 2005, Biblioteca di Bibliografia Italiana 183, Pp. xxxvi, 207.

The subject of Fiorilla's book is the system with which Petrarch annotated his books—specifically, the graphic signs and small figures which accompanied his marginal notes. These signs and figures, primarily decorative lines and pointing hands marking off passages but also including faces, buildings, and topographical features, were not used exclusively by Petrarch but were also employed by other annotators in the fourteenth and fifteenth centuries, probably in imitation of the founder of the humanist movement. Since Petrarch was often not the only, or final, annotator of the books in his library, the fact that his successors marked their books in the same way as he did has made it difficult to say for sure whether a particular symbol is Petrarch's or not. The principal contribution of Fiorilla's study lies here, in providing a reasonable sense of closure to a couple of debates over attribution that have been occupying scholars since the nineteenth century.

The arguments vary in complexity with the particular manuscripts involved. In the cases of Harl. 4927, a Cicero manuscript, and Bodleian Library, Canon. Patr. Lat. 210 and 229, a collection of the letters of St. Ambrose that was once united in a single manuscript, Fiorilla notes that comparison with the body of annotations securely assigned to Petrarch shows that the signs and markings in these manuscripts attributed recently to him do not reflect his normal practice. Three other manuscripts in the Bibliothèque nationale de France (two miscellanies of sacred texts, lat. 1617 and 2540, and a historical encyclopedia, lat. 5690) belonged to Cardinal Landolfo Colonna before Petrarch obtained them and contain annotations by both owners, clearly distinguishable now by different styles of annotation. The two Parisian manuscripts from Petrarch's library that contain marginal pictures properly speaking, lat.