

The Cambridge History of Medieval Canon Law. Edited by Anders Winroth and John C. Wei. Cambridge: Cambridge University Press, 2022. xx + 617 pp. \$180.00 hardcover

This long-awaited history of medieval canon law offers both a comprehensive and authoritative volume that runs the gamut of analyses and time periods. Comprising many of the field's top scholars, it brings forth international expertise aimed at introducing the "basic history, sources, and doctrines of canon law" (6) alongside new directions and discoveries. The emphasis sits most firmly in the former camp, with a clear focus in many chapters on the explanatory frameworks, historical figures, and contemporary medieval sources underpinning the law and its development into a coherent system throughout the Middle Ages.

Divided into three core parts, this edited volume provides a solid overview on: the history of canon law from the early Church to the "time of renewal" in the late twelfth and early thirteenth centuries, as defined by distinct periods of activity; the principal sources and dissemination of medieval canon law, best illustrated through the likes of theological discourse, legal education, church councils, manuscripts and printed books; and, the law's influence on society, broadly conceived into categories on the law of judges, legal procedures, the clergy, marriage, and crime. Overall, by virtue of its organisational structure and list of contributors, each of the book's sections contains a great depth and diversity of perspectives on the law, culminating with closing remarks on the spirit of canon law that attempt to explain its influence and impact on western legal culture writ large.

Intended for novice and expert readers alike, this collection aims through its thirty interconnected chapters to render the subject of medieval canon law less "forbidding" (6) and more accessible. In the lamentable absence of solid introductory texts in the English language, this welcome volume demonstrates at once the subject's complexity and richness. The editors and authors alike seek to re-frame and revivify an important historical field, challenging readers to understand and appreciate the centrality of canon law to life and society in the Middle Ages and beyond.

Kriston R. Rennie
University of Northern British Columbia,
Prince George, British Columbia, Canada
doi:10.1017/S0009640723000793

Religious Connectivity in Urban Communities (1400–1550): Reading, Worshipping, and Connecting through the Continuum of Sacred and Secular. Edited by Suzan Folkerts. Turnhout, Belgium: Brepols, 2021. 285 pp. 2 b/w, 12 col., 5 tables b/w. € 80.00, hardback.

This excellent volume of essays provides the reader with an impressive range of studies on late-medieval urban religion (particularly in the Low Countries). Although a quick glance at the table of contents might not lead one to expect cohesion given the geographic, thematic, and disciplinary ranges of the essays, the editor and contributors do succeed remarkably well in producing a collection that exemplifies the goal of this

kind of study—unity in diversity. Suzan Folkerts’s introduction, “Religious Connectivity as a Holistic Approach to Urban Society” (11–20), skillfully shares the intellectual perspective that informed the conference’s planning and the ensuing volume. Marina Gazzini’s contribution, “Urban Society and Lay-Religious Communities: Notes on Confraternities in Italian Communes and Signories” (21–42), summarizes some of the main aspects of the role of confraternities in Italy, without adding too much new. Cora Zwart, “Religion as a Connecting Force in the Late Medieval City of Utrecht: The Religious Life of Alderman and Mayor Dirck Borre van Amerongen (c. 1438–1528)” (43–74) is an especially admirable example of interdisciplinary micro-history. Other strong, informative essays include Megan Edwards Alvarez, “Fleshers, Saints, and Bones: Connectivities that Transcend the Sacred-Secular Divide within the Medieval Scottish Burgh of Perth” (75–98); Johanneke Uphoff, “*Dit boec heft gegeven*: Book Donation as an Indicator of a Shared Culture of Devotion in the Late Medieval Low Countries” (99–124); An-Katrien Hanselaer, “Recycled Piety or a Self-Made Community? The Late Medieval Manuscripts of the Tertiaries of Sint-Catharinadal in Hasselt” (125–156); and Cécile de Morrée, “The Re-Use of Melodies as an Indication of the Connection of Religious Song to the Urban Environment” (157–184). Delphine Mercuzot, “Caxton’s Press and Pilgrimages: Shaping Groups of Travellers into a New Community of Interpretation?” (185–214) is a novel approach to a well-known figure of English literary history. Elsa Kammerer, in “How *Figures of the Bible* Connected Printers, Artists, and Friends (1538–1576)” (215–238), deftly examines the role of social networks in the production of image-Bibles in the sixteenth century; the work she does in this essay is truly fascinating. María José Vega’s contribution (“The Coalman and the Devil: *Carbonaria Fides* and the Limits of Lay Religious Knowledge” [239–262]) was perhaps the most captivating of the collection: the diverse uses of a simple folktale-like exemplum across confessional divisions in the sixteenth century was fascinating (and a model of research crossing numerous linguistic and confessional divides). Finally, Folkerts concludes the volume with “People, Passion, and Prayer: Religious Connectivity in the Hanseatic City of Deventer” (263–276). The quality of the contributions is quite high; as ever in conference proceedings, some essays have undergone more polish in their journey to print than others. All in all, however, the volume admirably addresses late-medieval lay religion in an impressively wide variety of contexts and from a similarly diverse range of disciplinary perspectives.

Steven Rozenski

University of Rochester, Rochester, New York, USA

doi:10.1017/S0009640723001051

***Roots of Reform: Contextual Interpretation of Church Fittings in Norfolk during the English Reformation.* By Jason Robert Ladick. Oxford, UK: Archaeopress Publishing, 2021. iv + 173 pp. £35.00 paper; £16.00 eBook.**

Jason Robert Ladick’s *Roots of Reform* explores the evolution of medieval and early modern church fittings in the county of Norfolk. The central question—how and