

Early Modern Europe, 1450–1789

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Merry E. Wiesner-Hanks

Further Reading

CHAPTER ELEVEN: RELIGIOUS CONSOLIDATION AND RENEWAL, 1600-1789

Recent studies of **Catholicism** include those that look at issues very broadly, such as Francis Oakley, *The Conciliarist Tradition: Constitutionalism in the Catholic Church 1300-1870* (New York: Oxford University Press, 2003) and Derek Beales, *Prosperity and Plunder: European Catholic Monasteries in the Age of Revolution, 1650-1815* (New York: Cambridge University Press, 2003). Robert Bireley, *The Jesuits and the Thirty Years War: Kings, Courts, and Confessors* (Cambridge: Cambridge University Press, 2003) and Daniella Kostroun, *Feminism, Absolutism, and Jansenism: Port-Royal Nuns* (Cambridge: Cambridge University Press, 2011) both analyze the interplay between religious and political change. Jennifer D. Selwyn, *A Paradise Inhabited by Devils: The Jesuits' Civilizing Mission in Early Modern Naples* (Aldershot: Ashgate, 2004), Christopher Black and Pamela Gravestock, eds., *Early Modern Confraternities in Europe and the Americas* (Aldershot: Ashgate, 2005) and Susan E. Dinan, *Women and Poor Relief in Seventeenth-century France: The Early History of the Daughters of Charity* (Aldershot: Ashgate, 2006) all look at Catholic groups that sought to address urban problems.

Graeme Murdock, *Calvinism on the Frontier: International Calvinism and the Reformed Church in Hungary and Transylvania* (New York: Oxford University Press, 2000), Philip Benedict, *The Faith and Fortunes of France's Huguenots, 1600-1685* (Aldershot: Ashgate, 2001), and Christine Kooi, *Calvinists and Catholics during Holland's Golden Age: Heretics and Idolators* (Cambridge: Cambridge University Press, 2012) examine later

developments in **Calvinism**. Serhil Plokhly, *The Cossacks and Religion in Early Modern Ukraine* (Oxford: Oxford University Press, 2004) is the first study to focus specifically on the **Cossacks**.

The **Quakers** have been the subject of much recent research, including Rosemary Moore, *The Light in Their Consciences: Early Quakers in Britain 1646-1666* (University Park: Penn State University Press, 2000); Adrian Davies, *The Quakers in English Society 1655-1725* (New York: Clarendon Press, 2000); Gil Skidmore, ed., *Strength in Weakness: Writings of Eighteenth-century Quaker Women* (London: Rowman and Littlefield, 2003).

There is a huge literature on **witchcraft**, which continues to grow every year. The best—and newest—place to start on any topic is the four-volume *Encyclopedia of Witchcraft: The Western Tradition*, edited by Richard Golden (New York: ABC-CLIO, 2006). A new general survey of the witch hunts in all of Europe is Bengt Ankarloo, Stuart Clark, and William Monter, *Witchcraft and Magic in Europe: The Period of the Witch Trials* (Philadelphia: University of Pennsylvania Press, 2003), part of a six-volume series covering witchcraft and magic in Europe from Biblical and pagan societies through the twentieth century. Wide-ranging collections of articles include: Bengt Ankarloo and Gustav Henningsen, eds., *Early Modern European Witchcraft: Centers and Peripheries* (Oxford: Oxford University Press, 1989); Jonathan Barry, Marianne Hester, and Gareth Roberts, eds., *Witchcraft in Early Modern Europe: Studies in Culture and Belief* (Cambridge: Cambridge University Press, 1996); Stuart Clark, ed., *Languages of Witchcraft: Narrative, Ideology and Meaning in Early Modern Culture* (London: Palgrave Macmillan, 2000).

Recent work on witchcraft has stressed the fact that patterns of persecution differed widely in different areas of Europe, and many of the best studies are those that focus on a specific city, country, or region. See: Christina Lerner, *Enemies of God: The Witch Hunt in Scotland* (Baltimore: Johns Hopkins University Press, 1981); Ruth Martin, *Witchcraft and the Inquisition in Venice 1550-1650* (London: Blackwell, 1989); David Gentilcore, *From Bishop to Witch: The System of the Sacred in Early Modern Terra d'Otranto*

(Manchester: Manchester University Press, 1992); James Sharpe, *Instruments of Darkness: Witchcraft in Early Modern England* (Philadelphia: University of Pennsylvania Press, 1997); P.G. Maxwell-Stuart, *An Abundance of Witches: The Great Scottish Witch-hunt* (London: Tempus, 2005).

The newest studies often **tie witchcraft to other intellectual and cultural issues**. These include: Gary K. Waite, *Heresy, Magic and Witchcraft in Early Modern Europe* (London: Palgrave, 2003); Michael D. Bailey, *Battling Demons: Witchcraft, Heresy, and Reform in the Late Middle Ages* (University Park, PA: Pennsylvania State University Press, 2003); Hans Peter Broedel, *The Malleus Maleficarum and the Construction of Witchcraft: Theology and Popular Belief* (Manchester: Manchester University Press, 2004). Charles Zika, *The Appearance of Witchcraft* (London: Routledge, 2005) examines the ways in which visual representations of witchcraft contributed to spread of witchhunts. Ian Bostridge, *Witchcraft and its Transformations, c.1650-c.1750* (Oxford: Clarendon Press, 1997) explores the slow decline of witchcraft beliefs, paying special attention to the writers and officials who tried to prop them up. Diane Purkiss, *The Witch in History: Early Modern and Twentieth-Century Representations* (London: Routledge, 1996) provides a thorough and often witty analysis of contemporary representations of witches and the academic study of witchcraft, as does Lyndal Roper, *The Witch in the Western Imagination* (Charlottesville: University of Virginia Press, 2012).

On issues surrounding **possession**, see Sarah Ferber, *Demonic Possession and Exorcism in Early Modern France* (London: Routledge, 2004) and Philip C. Almond, *Demonic Possession and Exorcism in Early Modern England* (Cambridge: Cambridge University Press, 2005).

Much recent research on **Judaism** has focused on Jewish relations with the surrounding Christian community. See Elisheva Carlebach, *Divided Souls: Converts from Judaism in Germany 1500-1750* (New Haven: Yale University Press, 2001); Kenneth Stow, *Theater of Acculturation: The Roman Ghetto in the Sixteenth Century* (Seattle: University of Washington Press, 2001); R. Po-Chia Hsia, ed., *In and Out of the Ghetto: Jewish-Gentile*

Relations in Late Medieval and Early Modern Germany (Washington, DC: Publications of the German Historical Institute, 2002); Adam Sutcliffe, *Judaism and Enlightenment* (Cambridge: Cambridge University Press, 2005); Magda Teter, *Sinners on Trial: Jews and Sacrilege after the Reformation* (Cambridge, Mass.: Harvard University Press, 2012); Jonathan Ray, *After Expulsion: 1492 and the Making of Sephardic Jewry* (New York: NYU Press, 2012); Elisheva Carlebach, *Palaces of Time: Jewish Calendar and Culture in Early Modern Europe* (Cambridge, Mass.: Harvard University Press, 2012).