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Rather, the Quaker vision of Christ pulled first-generation Friends in all manner of conflicting directions, generating unruly charismatic experiences and eschatological protest alongside templates for spiritual authority and communal order. Indeed, "the development of seventeenth-century Quakerism cannot be characterized in terms of a straightforward, linear progression toward social respectability" (55).

Given the wide-ranging implications of this task, where then might this work sit in the burgeoning discipline of Quaker studies? John Maynard Keynes once wisely observed: "The difficulty lies not so much in developing new ideas as in escaping from old ones" (cited in Mario Tronti, *Workers and Capital* [2019], 309). Herein lies the value of Pennington's project for a new generation of scholars. In its abject refusal to contain early Friends within tiresome conceptual straitjackets (either as unknowing capitalist moderns or failed spiritual revolutionaries), new questions can be asked of the historical evidence. Instead of preempting what might be found, Pennington delights in the sheer complexity of her subject, finding in early Quakers "a dynamic faith in a constantly changing situation" (125). From this vantage point, one can forge a new case for the endurance and coherence of early Quaker theological culture, despite substantial transformations of presentation, emphasis, and strategy. With its invigorating irreverence toward stale polarities and tired debates, and its willingness to break new ground, this work will be invaluable not merely to scholars of Quakerism but to early modern historians, religious studies specialists, and theologians.

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Remembering the Reformation. Brian Cummings, Ceri Law, Karis Riley, and Alexandra Walsham, eds.
Remembering the Medieval and Early Modern Worlds. Abingdon: Routledge, 2020. xviii + 308 pp. $160.

The title of this volume may give the impression that the book focuses solely on how the Reformation is recalled as a fixed event from the past, but in fact the book addresses a more comprehensive theme of memory as it applies to how the Protestant, Catholic, and radical streams of Reformation were forgotten, debated, and reinvented from the sixteenth to the twenty-first centuries. The volume emerged as part of an interdisciplinary project that ran jointly at the Universities of Cambridge and York from January 2016 to September 2019, including a major conference at Cambridge in September 2017. A surge of interdisciplinary work over the past few decades on how societies remember has been applied to the Reformation and its interpretation since the sixteenth century. The influence of the French-Jewish historian Pierre Nora, and his extensive work on *lieux de mémoire* (sites of memory) has been acknowledged by the editors as important:

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"A *lieu de mémoire,* Nora says, can be 'any significant entity, whether material or non-material in nature, which by dint of human will or the work of time has become a symbolic element of the memorial heritage of a community'" (4). This phrase has been adopted as a leading metaphor for memory studies in the last generation, and Nora's ideas have left their imprint on several essays in the volume, even if some modify and challenge his conclusions in light of recent evidence.

The book features fourteen articles from scholars of a broad range of disciplines, including historians of early modernity, church history, and late medieval and early modern literature. The editors have carefully divided the fourteen essays into seven sections of paired chapters, focused on reflective themes such as fragmented memory and invented memory. Sometimes a pair of essays find common ground through a shared foundational concept such as oblivion. At other times, the editors have paired essays that contrast with one another in productive ways.

This volume is particularly strong in its presentation of the ways the Reformation formulated itself around symbols of collective memory, and how those acts of collective memory are monumentalized. By "symbols," contributors by no means limit themselves to narratives found in written texts alone, but include paintings, church architecture, tombs, and other less known kinds of commemorative monuments, such as a drinking trough in memory of martyr Margery Polley erected at Pembury, Kent. This book also takes readers to a broad range of nations, including Germany, France, Poland, and England, and to cities like Leiden and Geneva, without neglecting how the Reformation was remembered in the Nordic countries, the Andes, and among the Anabaptist diaspora of North America.

The editors should also be commended for including how pre-sixteenth-century Hussites and the Waldenses were appropriated and refashioned during the Reformation and subsequent eras. While Stefano Villani's essay on "The British Invention of the Waldenses" might have made more use of the historical-critical scholarship of Thomas S. Freeman and others involved in the British Academy Project on John Foxe (1992–2009) when discussing pre-1655 British reception of the followers of Peter Waldo, it nonetheless demonstrates effectively how later British interpreters reappropriated Waldensianism for their own causes. Reference to the followers of Peter Waldo first appeared in the 1563 edition of Foxe's *Acts and Monuments*, and was reprinted without change in the 1570, 1576, and 1583 editions. How the Cattley/Townsend edition of Foxe (1837–43) informed collective memory in nineteenth-century England and beyond seems to be a weighty and worthy topic in its own right.

Remembering the Reformation is a fine collection of essays. The conclusions of Andrew Atherstone's excellent article on Victorian and Edwardian memorials to the Reformation martyrs in many ways affirm why the essays in this volume deserve to be widely read. Atherstone demonstrates how stone monuments were anything but fixed during the Victorian and Edwardian periods. On the contrary, martyr memorials were malleable objects of interpretation, very often deliberately messaged and shaped by

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the campaigning committee or the local press behind them. What better reason for studying the stimulating albeit never simplistic topic of remembering the Reformation?

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The Consistory and Social Discipline in Calvin's Geneva. Jeffrey R. Watt. Changing Perspectives on Early Modern Europe. Rochester, NY: University of Rochester Press, 2020. xvi + 322 pp. Open Access eBook.

Watt's *The Consistory and Social Discipline in Calvin's Geneva* is the culmination of a lifetime of working in the rich archives of Geneva with some of the most difficult scripts accessible to twenty-first-century paleographers. Much work was with the registers of the Consistory of Geneva, a morals court founded by John Calvin in 1541 to convert inhabitants of Geneva and Geneva's countryside into a community of believers with Reformed convictions, rejecting Catholic practices, and embracing morality.

This book is appropriate for a wide range of readers, from scholars (whether knowledgeable or ignorant of Genevan history), to students (graduate or undergraduate), to the casual reader browsing in a church library. Access is facilitated by this book being downloadable free from JSTOR and other repositories. This book is useful for classroom use, especially for group work, because it is divided into seven distinct chapters, each complete in itself but all integrated into the whole. A syllabus that would not bear the addition of 229 pages of assigned reading plus seventy pages of notes could easily accommodate around thirty pages of one chapter of this book plus group discussion with six other students who had each read one of the six other chapters.

Much has been written about the Geneva Consistory in general terms. One of the strengths of Watt's book is the attention to chronology and detail. This is most obvious in the first chapter, "The Consistory Encounters Resistance." The Consistory experienced resistance especially during the first fourteen years of its existence, during which some powerful Genevan families complained about a disciplinary program that they considered imposed by illegitimate foreigners: the pastors of Geneva, most of whom were French, during the extended presence of Calvin in Geneva from 1541 to his death in 1564.

Chapter 1 covers the rise and fall of the Perrinistes, named after Ami Perrin. Self-described as "Enfants de Genève," Calvin's supporters called them "Libertines." They objected to aspects of the disciplinary program, such as condemning dancing as sin, including circle dances at weddings. The Perrinistes also objected to foreign Frenchmen imposing a disciplinary program onto native Genevans such as themselves, although the politically astute Calvin had included, besides the pastors, members of the city's councils, called elders, on the Consistory. Elders were predominantly native

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