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### Frazier, Alison K., ed. *The Saint between Manuscript and Print: Italy 1400–1600*

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of himself”) and, at other times, as the embodiment of his prince or republic. The concept of his dual persona underpins much of the research that follows on liberality, hospitality, precedence, competition between ambassadors, and, to a lesser extent, gift-giving. Fletcher’s exploration of these topics brings together current debates on social, political, and cultural history and deftly highlights the implications for the field of early modern diplomacy. While it would have been helpful to have a deeper introduction to, and evaluation of, the standard texts on early modern diplomacy, specifically Dolet, Barbaro, and Machiavelli, as they relate to these social and cultural discussions and texts (Pontano and Priscianese among others), Fletcher’s academic readers can surely supply the background knowledge.

On the whole, this is a clear and concise introduction to the world of the Roman resident ambassador that fills a need. This study draws interesting conclusions from printed primary and archival sources about the cultural roles and social and material world of the ambassador, while still attending to more traditional questions of information-gathering, foreign relations, and authority. Fletcher has succeeded in establishing the current consensus across a field that has changed dramatically in the past few decades.

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**Frazier, Alison K., ed.**

*The Saint between Manuscript and Print: Italy 1400–1600.*

Essays and Studies 37. Toronto: Centre for Reformation and Renaissance Studies, 2015. Pp. 495 + 38 colour & b/w ill. ISBN 978-0-7727-2181-5 (paperback) \$49.95.

An ambitious attempt to explore the trajectories of manuscript and print cultures in Italy’s hagiographic tradition, *The Saint between Manuscript and Print: Italy 1400–1600* largely achieves its goal. Editor Alison Frazier, associate professor of history at the University of Texas-Austin and immediate past president of the Hagiography Society, has selected twelve essays from European and American scholars, many now teaching in Italian universities. Even though Venice and other Italian cities emerged as major European printing centres in the late fifteenth century, with eighty thousand incunable editions representing nearly half

of all European output, northern European printers have received considerably more attention than their southern counterparts in hagiographic studies. This volume not only introduces the significance of Italian printers in the expansion of saints' cults but points to specific areas that warrant further investigation.

Frazier's lucid introduction lays out the motivating preposition for this collection: *between*. Instead of a straight line from manuscript to print, the presumed path of cult dissemination, Frazier and her contributors demonstrate how people chose *between* manuscript and print to best serve their particular religious, political, civic, or personal interests. Frazier also contests previous assumptions that incunable extinctions occurred at a rate of 5 to 25 percent. She proposes a substantially larger extinction rate of 50 to 80 percent, supported by several useful tables, especially one detailing the forty vernacular *Legenda aurea* printed editions held in Italian libraries and another showing printed hagiographic editions with fewer than eight leaves.

One telling example of *between*, St. Lucy's self-blinding, became a trope in print but not in her manuscript *vitae*, perhaps a nod to Venice's historic role in the 1204 conquest of Byzantine Constantinople, when the blind Venetian Doge Enrico Dandolo arranged the translation of Lucy's relics to Venice (Barbara Wisch). Or, in the case of two Dominican female mystics at the convent of Santa Marta in Milan, whose visions supported the French occupation of the city between the 1480s and 1520s, the elder nun, Veronica da Binasco, was venerated in both manuscript and print, but her younger protégé, Arcangela Panigarola, appears only in manuscripts (John Gagné). *Between* also connects producers to consumers, a point amplified in sixteenth-century manuscripts and prints of Girolamo Savonarola, a Dominican friar burned for heresy in 1498 but emerging as a martyr worthy of canonization in manuscripts that circulated secretly following his death and in a later printed debate about Savonarola's worthiness for sainthood (Stefano Dall'Aglio). Finally, and perhaps most significantly, *between* reveals how each format led to both intended and unpredictable results. The last point surfaces repeatedly in these essays, but especially so in an investigation of "the unstable image" of the Dominican Vincent Ferrer, canonized in 1455 (Laura Ackerman Smoller). Most chapters include at least one illustration, although most of the illustrations appear at the end of chapters rather than near the relevant paragraphs.

The organization of the volume proves a bit puzzling. Frazier has divided the essays into five groups, with the three entitled "Preface," "Intermezzo," and

“Coda” consisting of just one essay each, and two extensive parts with groups of essays. Frazier perhaps intended the single-essay sections to mark the transition from manuscript to print since each focuses on one aspect (woodcuts), one type (martyrologies), or one geographic area (Milan) related to early hagiographic printing. Yet these essays focus more heavily on print as medium than on the volume’s intended purpose of investigating the coexistence of manuscript and print in cult promotion. The strongest of the three, Giuseppe Antonio Guazzelli’s investigation of early printed Italian martyrologies, lays the groundwork for future research that might examine the printed martyrologies as specific to their locales and/or in terms of their diachronic relationships.

The three essays in part 1, focused on the cults of St. Lucy, St. Roch of Montpellier, and Simon of Trent, contribute greatly to our understanding of European hagiographic trends in the late medieval and early modern periods and offer convincing arguments for Italian influences on the European dissemination of these saints’ cults. Wisch’s evocative study of St. Lucy as a patron saint of Venice and the likely Venetian origins for her self-blinding gains even more credence when considered alongside Venice’s prominence as the major port for pilgrims travelling to Jerusalem. Pierre Bolle’s discussion of St. Roch not only demonstrates the likely hagiographic doubling of the Montpellier pilgrim saint and the bishop-saint, St. Roch of Autun, but also points to an English origin for St. Roch of Montpellier, a conclusion that may explain why St. Roch appears in the late fifteenth-century English prayer roll, Pierpont Morgan Library, Glazier MS 49. Stephen Bowd’s study of the child-martyr Simon of Trent effectively demonstrates how Renaissance humanists tied themselves to Christian unification campaigns.

The six essays in part 2 examine saints whose popular appeal primarily was directed by their connections to specific religious orders. With the exceptions of Savonarola and Ferrer, few are known outside Italy. As Frazier notes in her introduction, gender affected the treatment of many of these saints. Gabriella Zarri’s essay on Lucia of Narni (1476–1544) effectively surveys the major issues surrounding the promotion of the writings of female mystics, especially as mediated by the male establishment of clerics, scribes, and printers. One cannot help but consider Zarri’s study of the once-married Lucia against her English counterpart, Margery Kempe, although Kempe never entered a religious order and Zarri herself does not associate the pair. As a group, the

essays in part 3 provide excellent models for manuscript and print studies of other localized saints.

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**Harmes, Marcus K.**

***Bishops and Power in Early Modern England.***

London: Bloomsbury, 2013. Pp. 222. ISBN 978-1-4725-0835-5 (hardcover) US\$120.

Reformation and post-Reformation strife was rooted in disagreements about ecclesiastical structures. Handwriting on this front led to troubles between Protestants and Catholics and, perhaps more interestingly, among putative confessional allies. Harmes's book offers to explore a version of intra-confessional strife through an English lens by describing debates about episcopal authority during the Tudor and (mostly) Stuart periods. Though he pays attention to critiques of the episcopate, the author is particularly interested in showing the ways in which a range of political and ecclesiastical figures defended it and its reformist potential.

Except for a more synthetic first chapter, Harmes sticks to a case-study approach based on printed polemical sources. To start, the author summarily describes how a series of important Tudor and early Stuart bishops underscored their roles as reformers within a changing ecclesiastical context while remaining (mostly) subservient to various monarchs. Chapter 2 deals with two early Stuart writers, courtier and historian John Harington and dissenting minister Josias Nichols. They both supported the episcopate as rooted in a reformist tradition, and in the case of Nichols by establishing episcopal dissent as a central feature of the established church. Chapter 3 shows how cases of witchcraft and exorcism were sites of contention about episcopal power. Attacks against Puritan exorcists (who were bitter critics of the episcopacy) by Bishop Richard Bancroft and his allies amounted to a defense of episcopal authority. Chapter 4 takes on the weighty subject of Archbishop William Laud. Harmes surveys attacks against him and his papist ways and his appeals to reformist tradition in self-defence. Chapter 5 deals with how two men during the aftermath of civil war found ways to highlight responsible forms of episcopal rule: Arthur Duck looked to