

University of Warwick institutional repository: <http://go.warwick.ac.uk/wrap>

This paper is made available online in accordance with publisher policies. Please scroll down to view the document itself. Please refer to the repository record for this item and our policy information available from the repository home page for further information.

To see the final version of this paper please visit the publisher's website. Access to the published version may require a subscription.

Author(s): Peter Marshall

Article Title: Leonarde's ghost. Popular piety and The appearance of a spirit in 1628

Year of publication: 2010

Link to published article:

[http://dx.doi.org/ 10.1017/S0022046909993046](http://dx.doi.org/10.1017/S0022046909993046)

Publisher statement: Copyright © Cambridge University Press 2010  
Marshall, P., (2010), Leonarde's ghost. Popular piety and The appearance of a spirit in 1628, *The Journal of Ecclesiastical History*, **61**(3), pp. 613-643, doi: 10.1017/S0022046909993046. To view the published open abstract, go to <http://dx.doi.org> and enter the DOI.

*Leonarde's ghost. Popular piety and The appearance of a spirit in 1628.* Edited by Kathryn A. Edwards and Susie Speakman Sutch. (Sixteenth Century Essays & Studies, 82.) Pp. xiii + 127 incl. 8 ills. Kirksville, Missouri: Truman State University Press, 2008. £16.99 (paper). 978 1 931112 79 6

*JEH* (61) 2010; doi:10.1017/S002204690993046

This volume is an edition and translation of a late seventeenth-century manuscript from the municipal library of Dole in the Franche-Comté, 'The history of the appearance of a spirit which happened in the city of Dole', itself a copy of an original account penned by the Discalced Carmelite, Christophe Mercier, in 1628, shortly after the events it describes. The spirit appeared over a period of around two months to a new mother, Huguette Roy, the only townsperson able to see or hear it. It assisted Huguette and her new baby in practical domestic ways and, overcoming her suspicions that it might be an evil spirit, eventually revealed itself as the soul of her aunt, Leonarde Colin, who had been suffering in purgatory for seventeen years for some (actually rather banal) sins committed during her lifetime. At the ghost's request, Huguette eased her passage to heaven by undertaking a mini-pilgrimage to various local shrines. The tale thus underscored official Catholic doctrine in a stridently orthodox region at the height of the Counter-Reformation. In fact, the episode – despite the intentions of its clerical scribe – is rather more complex, with strange folkloric elements, hints of intense local anxiety and conflict, and the controlling hand of an uneducated young woman, not afraid to gainsay the clerical experts. Edwards and Sutch wisely allow this strange document to speak for itself, while contextualising it in a useful and lively introduction. Historians of Catholic Reform, of popular belief and of gender, will find it an intriguing and challenging source.

UNIVERSITY OF WARWICK

PETER MARSHALL

*The pilgrim. William Baspoole.* Edited by Kathryn Walls (with Marguerite Stobo). (Medieval and Renaissance Texts and Studies, 337. Renaissance English Text Society. 7th Ser., 31 [for 2006]). Pp. xxiv + 558 incl. 6 plates and 25 ills. Tempe, Az: Arizona Center for Medieval and Renaissance Studies, 2008. £43 (\$70). 978 0 86698 385 3

*JEH* (61) 2010; doi:10.1017/S0022046910001016

In the early seventeenth century William Baspoole rewrote a medieval allegorical dream-vision, Guillaume de Deguileville's *Pèlerinage de vie humaine*. Deguileville's work, very popular in late medieval England, continued to be read after the Reformation, and often lent itself to topical updating. Baspoole's revision, surviving in three manuscripts, illustrates how manuscript circulation continued to be an important means of distributing devotional texts long after the advent of print. It was first discussed in Rosemond Tuve's *Allegorical imagery* (1966), and the current edition undertakes a nuanced assessment of how *The pilgrime* reveals Baspoole's Laudian sympathies. As a case study of how a medieval text could be deployed by later generations in support of thoroughly post-medieval issues, this has implications wider than its immediate occasion. Walls and Stobo are exemplary in the attention that they give to the work's illustrations and verbal imagery, making this edition an