

assaults, protest marches, and duplicitous negotiations were standard fare. The final two chapters shift to a thematic analysis of how the Jesuits taught philosophy and theology, respectively.

Most of the Jesuit attempts to enter Italian universities were a failure; in only four of sixteen universities were they able to obtain (and maintain) multiple professorships. Particularly in the sixteenth century, the Jesuits were often viewed as outsiders acting on behalf of Spain or the papacy. The Jesuits fared better with princely families than with city councils, for the latter were more likely to protect local professors and local privileges. As Grendler notes in the conclusion, the Jesuits also changed tactics in the seventeenth century: working more closely with civic leaders to create civic-Jesuit universities, accepting a secondary role in university governance, and training more Italian novices all helped to win acceptance in Italian towns.

Grendler utilizes primary sources often, quoting from Jesuit correspondence, princely decrees, and contracts. As in his prior books on schooling (1989) and universities (2002, 2009), Grendler is careful to define his terms. In this book he shows us how the Jesuit college and the Jesuit school might overlap but were not the same. It is important to remember that the Jesuits were unusual in their efforts to participate so actively in university life. Although the medieval mendicant orders established *studia* to train their own novices in theology, and the new Catholic Reformation orders (Somaschans, Barnabites, Piarists) embraced secondary school teaching, no other orders tried to create universities in Italy.

Combining two of his long-held interests in Italian Renaissance education and Jesuit activities, Grendler provides us with great detail about the history of higher education, the history of institutions, and the history of culture in early modern Italy. Some of the events that he describes, such as the rejection and eventual expulsion of the Jesuits in Padua, are reasonably well known to scholars, but much of this book explores new territory, particularly for the provincial universities. He maintains a calm and measured tone even when the actions of the professors or civic leaders demonstrate hypocrisy, jealousy, and betrayal.

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The Cult of St. Anne in Medieval and Early Modern Europe. Jennifer Welsh. Sanctity in Global Perspective. London: Routledge, 2017. xviii + 250 pp. \$150.

In this *Lutherjahr*, it is fitting to see a new book on the cult of Saint Anne, to whom the young Martin Luther famously appealed during a thunderstorm in 1505. The veneration of Anne and her extended lineage (the Holy Kinship) is sometimes understood as an exclusively late medieval phenomenon, ending rather abruptly in the early decades of the sixteenth century. Not so. Using a wide range of sources, including visual

images and material culture, Jennifer Welsh traces the continuing fate of Anne's cult among both Protestants and Catholics in German- and Dutch-speaking lands well into the nineteenth century.

Framed with a discussion of the confessional differences that have shaped modern scholarship on Anne, Welsh's work proceeds in two large sections covering the pre-Reformation Anne (chapters 1–4) and Anne's status from 1517 through the eighteenth century (chapters 5–7). An epilogue extends the discussion to the nineteenth century. In the book's first half, Welsh demonstrates that the portrayal of Anne as the noble and wealthy head of an extended lineage appealed to the nobles and urban elites among whom her cult was most prominent. Welsh's examination of relics, images, and miracle tales underscores this emphasis upon elite lineages, as men appear to have been the primary beneficiaries of Anne's intercession in miracles that protected their kindred through the symbolic incorporation of the devotee into Anne's extended family. Texts and images detailing the Holy Kinship presented such audiences with a relatable model for family relationships through the depiction of Mary's sisters with their husbands and children. In the creation of new Anne-related pilgrimage sites in the early sixteenth century (Düren and Annaberg), Welsh detects a certain "blurring of 'popular' and 'elite' piety and practice" (123), although as she also acknowledges, the numerous confraternities founded in Anne's honor were largely affairs of aristocrats and urban elites.

In her final chapters, Welsh's careful analysis of early Protestant texts and images shows that Luther and other reformers did not immediately abandon the idea of the Holy Kinship. Still, a diminished focus on Anne did intersect with their new patriarchal model of marriage and the household. Catholics, too, were troubled by the accretions to Anne's legend, especially the tradition of her three marriages, leading to a reconfigured portrait in the 1590s that had Anne married only one time and that gave much more prominence to her husband, Joachim. A revival of Anne's cult following the end of the Thirty Years' War continued this focus on Mary's immediate nuclear family, with Anne frequently overshadowed by Jesus, Mary, and the other males in the household. Still, Anne was given an important role in educating the Virgin, an episode frequently depicted in art and household artifacts. For Catholics as for Protestants, Anne served to inculcate proper behavior in women. In contrast to the later Middle Ages, Anne's cult was now largely a rural phenomenon, with her miracles directed toward preserving farmers and their livestock and her veneration expressed in massive pilgrimages.

In keeping with a number of recent studies, Welsh's *longue durée* survey of devotion to Anne underscores the malleability of saints' cults across time. Her inclusion of images and material culture is particularly commendable, although it is frequently marred by the poor quality of Routledge's reproductions. The press is perhaps also to be blamed for occasional sloppiness in copyediting. (There is never a full reference to the 1730 sermon collection repeatedly cited as *Gotteszell* on pp. 214–15, for example.) I am less sure what to make of Welsh's evident surprise that the authors of those

same sermons “had all selected scriptural passages to frame their sermons,” instead of “using one of the many devotional texts dedicated to St. Anne” (204). Still, Welsh’s book is full of delightful tidbits, such as the fact that the most important relics of Anne were her arms, fingers, and thumbs. Her detailed investigation belies any ready assumption that humanist and Protestant critiques marked the death knell of her veneration and reveals the ever-shifting meanings of Anne for Christian audiences, meanings deeply attuned to contemporary trends and attitudes. It would make a nice addition to an undergraduate or graduate course on the transformations of worship in early modern Europe.

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Sin and Salvation in Early Modern France: Three Women’s Stories.

Marguerite d’Auge, Renée Burlamacchi, and Jeanne du Laurens.

Ed. Colette H. Winn. Trans. Nicholas Van Handel and Colette H. Winn. *The Other Voice in Early Modern Europe: The Toronto Series 53; Medieval and Renaissance Texts and Studies 515*. Toronto: Iter Press; Tempe: Arizona Center for Medieval and Renaissance Studies, 2017. xiv + 98 pp. \$34.95.

Colette H. Winn provides a superb introduction to the lives and works of three fairly unknown women: Marguerite d’Auge (15??–1599), Renée Burlamacchi (1568–1641), and Jeanne du Laurens (1563–ca. 1631). After a thorough background of the period and its culture, the editor embarks on a compelling examination of the intersections of gender, genre, history, memory, and religion, granting the readers an intimate glimpse into the three authors’ lives.

In *The Pitiful and Macabre Regrets of Marguerite d’Auge* (1600), Marguerite recounts her relationship with Jumeau outside of her marriage. After being beaten by her husband Antoine, who forbade her to see her lover, the two killed the husband. They were then sentenced to death and executed on 10 March 1599: Marguerite by hanging, and Jumeau by live dismemberment. At the heart of the short *Regrets* are its author’s confessions to the most important people in her life. She first addresses her husband and apologizes for her infidelity and murder. Next, she addresses her lover, and then, in a didactic mode, she warns other women to resist the temptations of carnal pleasures, urging them to instead remain chaste. After apologizing to her mother and mother-in-law, she turns to her daughter, whom she is leaving orphaned, and in heart-wrenching words she dares to imagine herself as a grandmother. These are undoubtedly the most poignant pages of the memoir, as Marguerite apologizes to her daughter for causing her father’s death and damaging her reputation because of her mother’s adultery. The text concludes with four sonnets dedicated “To the Ladies,” where Marguerite blames adultery, sincerely repents, and finally turns to God and his mercy.