

This collection as a whole provides an interesting introduction to the concept of disciplined dissent as well as some compelling case studies of what disciplined dissent looked like in concrete historical contexts. Titone's concept liberates students of the late medieval and early modern periods from the dichotomy of passive acceptance versus violent resistance. The people profiled in these historical studies assert their agency through a complex process of negotiation and adaptation in which they achieve change or some measure of liberation without overturning the social order. The strongest arguments for the effectiveness of this kind of agency appear in the essays that deal with negotiation at the microcosmic or individual levels of society. Titone's own essay on the marriages in Catania and some of the examples of Coss offer the most compelling examples of this sort of individual agency. The notion of disciplined dissent as a cultural or literary force calls for further studies and is well represented in this collection by Rosenwein's troubadours as well as Angela Fernandez's essay on the literary contributions of Juana de la Cruz. The most difficult cases to make are those set forth in essays like Alma Polomi's "The Political Machinations of Wage Laborers in Siena, Florence, Lucca, and Perugia," which involve larger groups spread over wider geographic regions and in which the lines between disciplined dissent and more aggressive forms of protest were blurred. While disciplined dissent may well have been a prominent factor in these cases, these examples are so enmeshed with insurgencies and other active forms of resistance that they stretch the definition of disciplined dissent. *Disciplined Dissent* serves well as a resource for scholars, graduate students, and advanced undergraduate students. It is a recommended guide to exploring alternative methods of peaceful protest and social negotiation in the medieval and early modern periods.

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City of Refuge: Separatists and Utopian Town Planning. Michael J. Lewis.
Princeton: Princeton University Press, 2016. 254 pp. \$45.

In *City of Refuge*, Michael Lewis examines the history of modern utopian city planning in Europe and America. The title derives from its primary focus on planned religious communities intended as sanctuaries for Protestant separatists, but the book ranges widely, exploring the interrelationship between these havens of spiritual idealism and more secular experiments in town planning, such as the rebuilding of London after the great fire of 1666, and the foundation of Philadelphia; Savannah, Georgia; Robert Owen's visionary, nineteenth-century industrial commune at New Harmony; and the Philanstère of Charles Fourier.

Journeying from Renaissance schemes inspired by the works of the Roman military engineer Vitruvius and Florentine scholar Leon Batista Alberti, Lewis examines the transformation of the Vitruvian circular city plan, as interpreted by fifteenth-century

Italian humanists, to the square, as based upon biblical descriptions of the heavenly Jerusalem. The author examines sources and influences as disparate as Albrecht Dürer's famous scheme for an ideal city of 1527; the biblical roots of Rabbi Jacob Judah Leon's luxurious reconstruction of the mobile encampment of the twelve tribes of the Israelites (ca. 1647), as described in the book of Numbers; the Roman *castrum*; and the first published map of the Aztec capital of Tenochtitlán, published in Nuremberg in 1524.

The first city of refuge, Freudenstadt (1598–99), founded by Friedrich I, Duke of Württemberg, to shelter Protestant refugees fleeing the Counter-Reformation in Austria, was designed as a four-square bastion by the German architect Heinrich Schickhardt, a prolific designer familiar with earlier ideal Italian cities, including the fortress town of Palmanova. Schickhardt's designs for Freudenstadt in turn influenced Johann Valentin Andreae's scheme for his city of *Christianopolis* of 1619, a Protestant reinterpretation of Thomas More's *Utopia*. During the middle of the eighteenth-century, Count Nicholas Zinzendorf founded the first Moravian communities in Europe at Herrnhut and Hernhaag. These villages would serve as models for Moravian settlements in Pennsylvania and Georgia. While laden with rich spiritual meaning, the form of these new towns also exhibited Renaissance ideals of symmetry, proportion, and regularity. This classical organization of space lent itself well to the ordering of the new religious communities for which they were planned, physically reinforcing radical Protestant theological tenets concerning the equality of individuals, communal ownership of property, and the establishment of the church as the central authority within society.

In addition to Moravians, other dissenters such as the Shakers, who likewise sought refuge in America, transplanted many of these ideas to new soil. Lewis pays particular attention to the Harmonists, who, following the eccentric yet charismatic lead of George Rapp, founded and built the three religious communes of Harmony, New Harmony, and Economy in Pennsylvania and Indiana during the early nineteenth-century. The Harmonists attracted the attention of Frederick Engels, who initially chronicled their communal experiments, but ultimately turned his attention to Robert Dale Owen's attempt to transform New Harmony from a celibate religious enclave into a secular, yet still communal, industrial village.

On a macro scale, Lewis documents the surprisingly fluid transmission of ideas and forms across religious, political, and economic boundaries, from Catholics, to radical Protestants, to secular nineteenth-century industrialists. At the same time, the author's attention to details of architectural forms and town plans, and the complex interrelationships—both academic and personal—between theologians, charismatic and radical religious leaders, alchemists, and scholars, is both impressive and fascinating. This book is exhaustively researched and the author reveals a superb grasp of the complex theological and philosophical propositions that directly and indirectly underlay the adaptation of these plans. Lewis treats us to not only a multifaceted history of the ideal city from fifteenth-century Italy to nineteenth century America, but has fashioned a thor-

oughly enjoyable and often-entertaining journey along the way. The book is exceptionally well written, and sumptuously illustrated with many color images—although at times the reader might wish for somewhat larger reproductions. Given the current constraints facing the publishing world, however, one cannot quibble with this relatively minor shortcoming. As an important contribution to our understanding of the evolution of the modern landscape, *City of Refuge* should be of interest to scholars of the history of architecture and city planning, as well those involved in religious, cultural, and intellectual studies.

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Les musulmans dans l'histoire de l'Europe I: Une intégration invisible.

Jocelyne Dakhlia and Bernard Vincent, eds.

Paris: Albin Michel, 2011. 646 pp. €29.

It needs hardly be said that interest in relations between Europe and the Islamic world has undergone a dramatic increase in recent decades. One cannot keep count of the books and articles being churned out since the 1980s on two of the largest publishing bonanzas, Muslim immigration in contemporary Europe and Islam and terrorism. Writings on Muslim-European relations in the medieval and early modern eras have been less plentiful, albeit contributing importantly to slavery studies and other preoccupations of global history. Although the quantity of such scholarly production has been impressive, it clearly has not gone any distance in dispelling old negative views, especially in the face of recurring episodes of violence involving Muslims in the Middle East and the West.

The notion of a perennial and absolute confrontation between Europe—especially Western Europe—and Muslims is an enduring feature of European political and cultural discourse. The editors' aim is not to deny the preponderant reality of violence, hostility, and mutual incomprehension in Muslim-Christian relations in Europe of the premodern era. Rather, it is to demonstrate the fault lines in that discourse, the vast differences in time and space in the nature and density of Muslims' association with Europe. It is also to focus attention on the unacknowledged, nonconflictual presence of Muslims in Western Europe. After a comprehensive introduction by the editors, the volume comprises sixteen chapters organized under three headings: "Muslims in Europe: An Overview," "Reconstructing the Muslim Presence: An Historiographical Attempt," and "The Muslims through the Prism of Europe: Toward a Dynamic Reading." An 182-page piece by coeditor Dakhlia, "Muslims in France and Great Britain in the Modern Era: The Exemplary and the Invisible," makes up the entirety of part 2. The temporal and spatial coverage of the chapters ranges from the fifteenth century through the early nineteenth, and from Britain to Austria and Hungary, with the greatest atten-