required regular attention, rather than to insist on finding groundbreaking prequels to modern ideas and practices. Other articles likewise resist ameliorating and linear narratives of progress, but not in a concerted way. Despite emerging out of joint conference sessions, the individual chapters are rarely in direct conversation with one another. Other than in the editors' lucid introduction, there is no systematic critique of subperiodizations per city and region or overt attempt to resist narratives of modernization, rationalization, and professionalization. The result is sometimes ironic. For instance, the architects of modern Athens (and, in time, other Greek cities in the mid-nineteenth century) are described in chapter 14 as taking a cognizant turn toward classicism and away from the "unplanned growth and irregular road network" (274) of Turkish cities, a claim at least implicitly negated in chapter 13, which traces the development of Ottoman urbanism between ca. 1700 and 1900. The influence of Enlightenment ideas about risk in Nouvelle-France explored in chapter 10, to take another example, appears to be undermined by some of the previous seven chapters dealing with late medieval (and, thus, mostly Catholic) European cities. Along with their Islamic counterparts (ch. 2), premodern cities fostered preventative measures to safeguard what they saw as healthy cities, often based on Hippocratic and Galenic prophylactics, without feeling they resisted God's will in doing so.

Finally, a word about form. The volume's production illustrates how some publishers rarely think beyond the rubrics of market share and profit. The text contains infelicities that cannot be chalked up to the editors' oversight but, rather, to hasty copyediting, and the quality of many figures is low, in a book replete with important photographs, maps, and ground plans that were painstakingly gathered and are germane to the discussion. If this is Routledge's way of pushing us toward the book's digital edition, so be it; but then one would at least expect to see a consolidated bibliography in the latter, for it is absent from the printed version. There is none, however: another crude cost-cutting measure, which perhaps should stop surprising us. After all, how else would Routledge remain the largest publisher in the humanities, with a parent-company revenue exceeding $550 million in 2017 alone? This will remain the case until authors and editors learn how to insist on all their scholarly needs rather than surrender to the dictates of a prestigious publisher.

G. Geltner, *Universiteit van Amsterdam*
doi:10.1017/rqx.2019.160

*Marriage in Europe, 1400–1800.* Silvana Seidel Menchi, ed.
With Emilyn Eisenach. Toronto: University of Toronto Press, 2016. xii + 406 pp. $80.

This collection addresses a complex subject: the unfolding of the institution of marriage and its transformative power from the fifteenth to the eighteenth century. In addition to an

https://doi.org/10.1017/rqx.2019.161 Published online by Cambridge University Press

introduction and conclusion by volume editor Silvana Seidel Menchi, the book consists of eleven chapters that explore marriage within specific politico-cultural European contexts. Working largely from a combination of archival records of matrimonial trials, preserved in ecclesiastical and secular courts, and pieces of religious and civil legislation, most essays follow a chronological trajectory from the informal marriage of medieval canon law to the civil contract of the Enlightenment. The main theoretical paradigm is the tension between the theory and practice of marriage, or between "a disciplined, regulated and socially conforming marriage as formulated by jurists and theologians" and "the undisciplined marriage, which belonged to the dimension of the lived experience" (7).

Daniela Lombardi, who writes about Italy, poses the question at the heart of much scholarship on marriage: "When precisely did someone attain the status of husband or wife?" (94). According to Charles Donahue, the answer to this question lies in the law. It was between the twelve and thirteenth centuries when canonists first established a comprehensive and unified law of marriage that was sacramental by nature and that entailed monogamy, indissolubility, and the free consent of the couple. The consensual doctrine at the heart of this model permitted individual choices, allowed the young couple to circumvent parental control, and enabled marriages between people of unequal rank. But it also led to marital fluidity: premarital sex, cohabitation, concubinage, seduction and deceit, and litigations, when the promise of marriage was not fulfilled.

In the course of the sixteenth century, the legal uncertainty of informal marriage was replaced by more restrictive legal codes. The decrees of the Council of Trent and the doctrines of the new Reformed religions came to perceive this marriage model as a threat to the moral order regulating society, and to the power of the paterfamilias and the well-being of the family. Secular and religious courts, theologians and jurists, as well as public opinion participated in creating an increasingly repressive moral agenda dictated by ideas of purity, sin, and contamination. Fornication, concubinage, and clandestine marriages were restrained by new criteria defining the validity of marriage, such as the solemnity of the ritual in front of a priest, parental consent, and the presence of witnesses.

Whether viewed as sacramental or as a worldly matter, marriage became a process of negotiations and readjustments. Making a promise in secret remained a valid practice for a lawful marriage before God in Catholic Germany, the Low Countries, and Anglican England. In Italy, according to Lombardi, although a priest had to be present at the ceremony, he did not need to dispense the sacrament of marriage, which remained the exclusive domain of the couple. Illicit sexuality too came under severe scrutiny as it was declared a sin against God. But the way authorities dealt with it varied. Both Italian ecclesiastical authorities and the Dutch courts examined by Manon Van der Heijden typically ruled that sin could be erased if a marriage followed. In Sweden, Mia Korpiola finds that "the existence of engagement and cohabitation was sufficient for children to be considered legitimate" (235), and Cecilia Cristellon shows that during the eighteenth century, the French local clergy "acted as advocate" (301), requesting dispensation from the Holy Office for their Catholic parishioners who

https://doi.org/10.1017/rqx.2019.161 Published online by Cambridge University Press

wanted to marry Protestant women, even if the Council of Trent had condemned such "mixed" marriages. Overall, the attitude of secular and religious courts toward transgressions appears flexible despite the restrictive legal norms. Women, however, and in particular unmarried women from the lower ranks, bore the brunt of punishment and loss of honor. It was not a coincidence, writes Susanna Burghartz, that the "stereotype of the disorderly, sexually profligate servant" (189) took form at this time.

This collection also highlights the limits in implementing institutional reforms. People persisted in following old traditions mainly for socioeconomic reasons. In Italy, the geographic mobility of men, particularly from lower social ranks, often led to bigamy, challenging the notion of indissoluble marriage but also permitting the creation of a new domestic union in the absence of a spouse. In both Protestant Germany and Switzerland, the upper ranks, interested in emphasizing the social position of the couple and preserving social exclusivity, violated the new rules concerning consanguinity and followed customary rituals that deviated from the prescriptions of religious authority. Even the aristocracy scorned institutionalized marriage codes, as shown by the clandestine union between the Duke of Orleans and Marguerite of Lorraine discussed by Anne Lefebvre-Teillard.

*Marriage in Europe* is an important book about marriage as a "many-sided phenomenon" (9). Its wide geographic scope, broad chronological investigation, and detailed examination of marriage illuminate the manifold and complex rhythms that accompanied the institutionalization of marriage and its social practices. This book is an excellent place for scholars and graduate students of early modern Europe to start exploring this important topic from a comparative perspective.

Giovanna Benadusi, *University of South Florida*
doi:10.1017/rqx.2019.161

*La invención de las noticias: Las relaciones de sucesos entre la literatura y la información (siglos XVI–XVIII)*. Giovanni Ciappelli and Valentina Nider, eds. Labirinti 168. Trent: Università degli studi di Trento, Dipartimento di lettere e filosofia, 2017. 858 pp. €15.

If we assume that the inner logic of early modern studies is centered on revealing an early stage of modernity that usually goes unnoticed and that could prove fundamental to critically understanding the present, this book is a good contribution to the field. *La invención de las noticias* allows the reader to question the supposed modernity of the Habermasian notion of the "public sphere," one basis of the "big divide" separating a pre- and post-Enlightenment world. In fact, many of the articles claim an early modern notion of the "public sphere"—one that is dependent not only on writing but also on oral discourse, and formed by a number of spaces such as markets, streets, or taverns (Rospocher, 48).

https://doi.org/10.1017/rqx.2019.161 Published online by Cambridge University Press