continued to be known, both in and outside the enclosure, by the professional nicknames they had used on the street, "La Generona" and "La Rossa," respectively. The Convertite home ran a laundry business to help pay the bills, and La Generona and La Rossa were active and engaged entrepreneurs who did business directly with the gentlemen who came, often personally, to drop off their laundry. The other nuns thought them shameless flirts, and were not particularly surprised when they disappeared.

Monson details how diverse convent communities were, disrupting early modern prescriptions and modern assumptions alike. The effort to convey that diversity fully does sometimes multiply the trees to the detriment of our view of the forest, and it is too easy to get lost in the narrative. He considers witness testimony to be generally reliable, and translates and edits it heavily for modern readability. The social and political context frames the narrative more than it informs it. This is, in the end, less a microhistory than a condensed transcript with commentary of a long and convoluted case that opens with drama and dies through disinterest. That said, following a particular judicial process so closely allows us to see why so few had confidence in a system that protected the interests of everyone but the victims it was supposedly meant to serve.

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Infanticide, Secular Justice, and Religious Debate in Early Modern Europe.
Adriano Prosperi.
Trans. Hilary Siddons. Europa Sacra 10. Turnhout: Brepols, 2016. viii + 408 pp. €110.

While demographic and anthropological studies on infanticide abound, few historians have addressed the subject. Adriano Prosperi, through the analysis of an infanticide in Bologna in 1709, where the accused, Lucia Cremonini, was condemned to death, crosses with great mastery the study of a judicial source with the history of ways of thinking, religion, and rituals in the context of the Italian Counter-Reformation. The first part, "The Story" (chapters 1–3), is the one most closely related to the judicial documents from the Bologna archives, the Archivio del Torrone. We learn that Lucia has lost her honor to an unnamed priest. A forensic examination of the newborn's body reveals that his throat was cut and this injury caused death. Lucia finally confesses to infanticide. Prosperi exploits this crime as familiar territory. Uppermost is the Counter-Reformation, and the impossibility, for Prosperi, of writing the history of infanticide only as a social practice or an offense. He explores the link with abortion and the death of the newborn without baptism—considered a nonperson—and shows the passage of the prosecution of infanticide as a fault by the church to its being an offense punishable by laws. The woman is the only protagonist, until the mitigation of the death penalty in

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the eighteenth century, when she becomes the poor abandoned woman forced to murder by the need to save her honor.

In the second part, "The Mother" (chapters 4–9), Prosperi tries to understand the reasons for Lucia's actions and feelings, and traces the few existing biographical details. In the third part, "The Son: The Seed and the Soul" (chapters 10–17), unquestionably the core of his analysis, Prosperi dwells at length on the administration of baptism to the newborn, the fate of innocent children destined for limbo, and the question of the soul of the newborn, who is not a person if unbaptized. Hence the relentlessness in pursuing justice against the mother. The fourth part, "Justice" (chapters 18 and 19), returns to the end of Lucia's judicial story, as she is condemned to the gallows. Comforted the day before by the confreres of Santa Maria della Morte, she can, thanks to confession, repent. Death, like baptism, can give salvation. Hanged so that her soul is separated from her body, her body is destined for public dissection.

This book, written in a fluid narrative rhythm despite the sometimes complex analysis of sources, is constructed around an enlightened questioning of the soul, not only of the newborn, but also, ultimately, of the infanticidal mother. The English translation of the title is slightly misleading: the study addresses the beliefs and practices around the soul only in early modern Italy and in a sui generis Counter-Reformation framework. Prosperi is not interested in forensic analysis of the crime, but what Lucia did, thought, and manifested, which is not, however, easy to demonstrate with these sources.

Finally, it is unfortunate that there have been no updates to the text, originally published in 2005, and to the bibliography—though it is still very comprehensive and not limited to Italy. But the translation of this work is rigorous and a pleasure to read, and reflects, one hopes, a sign of the growing, though delayed, interest by historians in infanticide, a subject that, as Prosperi demonstrates, allows reflections beyond simply criminological analysis.

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Union in Separation: Diasporic Groups and Identities in the Eastern Mediterranean (1100–1800). Georg Christ, Franz-Julius Morche, Roberto Zaugg, Wolfgang Kaiser, Stefan Burkhardt, and Alexander D. Beihammer, eds.

Viella Historical Research 1. Rome: Viella, 2015. 822 pp. €95.

This wide-ranging collection of essays provides diverse and concrete examples of how to study premodern societies from a transcultural perspective. Most of the authors—early career researchers and established scholars—were formerly engaged with a discussion on trading diasporas in the Eastern Mediterranean (1200–1700) on the occasion

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