

guist, anthropologist, innovating educator, musician, artist . . . and an architect who designed the plans of her monastery and supervised its construction herself" (45). Yet Deslandres is more nuanced in her account of the Ursuline effort in Frenchifying Amerindian girls in order to make them suitable as future wives for French men, an effort Marie de l'Incarnation supported at first but eventually recognized as both unnecessary in order to make the girls Christian, and as an effort limited, in any case, by what she came to see as an "irreducible" otherness of Amerindians. As stimulating as this essay is, it would be even more so with a developed comparative dimension: was Marie de l'Incarnation utterly exceptional in her perspectives, or were her views comparable to at least some of the other French missionaries in Canada, male or female?

While Deslandres gives very little attention to conflicts or tensions among missionaries in North America, such tensions are the main focus of Megan Armstrong's essay on Franciscans in the Holy Land. Since 1431 Observant Franciscan friars had had the custody of Christian holy places such as where Jesus was thought to have celebrated the Last Supper or been crucified. In the sixteenth century the division between Conventual and Observant friars was further complicated by the addition of another reform-minded movement of friars, the Capuchins. Armstrong does a masterful job of examining the competition and rivalry between Capuchins and Observants in the Holy Land, a rivalry stoked and exacerbated by Jesuits and Discalced Carmelites also seeking a role in ministering at the holy sites. By the 1600s the situation became even more complex with the creation of the Congregation for the Propagation of the Faith in Rome. Against no small opposition, it sought to increase papal control of missions everywhere outside Europe; in the same era, the French monarchy sought ever greater influence and power in many parts of the world, including the eastern Mediterranean. In Holy Land Franciscan feuding, France sided with the Capuchins.

Essays in this volume offer well-chosen and potentially seminal case studies of the "frontiers" of missionary Catholicism from 1500 to 1700. These frontiers were not only geographic, but institutional, national, dynastic, cultural, ethnic, linguistic, and religious.

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Reformation Thought: An Anthology of Sources. Margaret L. King, ed.
Indianapolis: Hackett, 2016. xvi + 228 pp. \$19.

This is a superb anthology of primary sources relating most directly to sixteenth-century Reformation movements. The initial selection is from the late fourteenth century and the final two from the mid-eighteenth century. The fifty texts here are wide and well focused. They are drawn from forty-one authors with diversities across many categories—birth, occupation, gender, religious orders, and "the rest married women of middling

and noble rank" (xi). Fifteen are Roman Catholic with twenty-six coming from Lutheran, Reformed, and radical movements. King notes that genres include "treatise, lecture, pamphlet, letter, speech, devotional work, martyr testament, diary, memoir, and autobiography." So this is as representative a group of documents as one can imagine, spanning 400 years and conveying essential insights that fueled Reformation thought.

In addition to the judicious selection of pieces, the book is clearly organized. It features perceptive, focused descriptions of each selection conveying its backgrounds and contexts, and providing insights for readers to help in understanding and comprehending the content and importance of the piece. This is an immense benefit. King gives true texture and brings her masterful teaching instincts to bear on the selections. Her annotations in themselves are an instructive guide through Reformation movements. The selections are short but well-focused. They are accessible in form, and thirty-eight of the fifty pieces have been newly translated by King from a number of languages. Spelling, punctuation, and diction of pieces that have appeared in earlier English editions (sixteenth through nineteenth centuries) have been modernized. The New International Version (NIV) has been used for biblical quotations in the narratives. In short, every effort has been made—and has succeeded—in providing a reliable, accessible, and truly useful anthology to serve a number of functions.

The book has ten chapters beginning with "In Search of Christ: Steps toward Reformation" and ending with "The Reformation Overseas." This final chapter helps give the book its uniqueness since it moves beyond traditional Reformation sources to include Roman Catholic and Protestant overseas ventures for global mission. King notes that "the impact of the Protestant and Catholic Reformations, which reconfigured the map of Christendom and the soul of the Western world, were not only European, but also global" (182). She points out that "these religious movements unfolded concurrently with European expansion abroad"—westward to the New World and eastward to Asia (182). King has included pieces from the Dominican theologian Francisco de Vitoria, the Jesuit priest Francis Xavier, and the Ursuline nun Marie Guyart de l'Incarnation, as Roman Catholics. Guyart was the founder of the first school for girls in North America. She hoped to draw them into the Roman Catholic Church. Guyart's piece is fascinating, portraying several of her Huron and Algonquin pupils in striking images to give an up-close experience of the difficulties experienced. Yet despite it all, Guyart concludes her letter to "a lady of quality" by saying, "Are we not of all people on earth the happiest and most fortunate?" (195). This was Christian faith in action. The Protestant pieces in this chapter are from Roger Williams, who founded Rhode Island as a religious refuge and who rejected all limits on religious freedom; and Jonathan Edwards from his *Faithful Narrative of the Surprising Work of God in the Conversion of Many Hundred Souls in Northampton* (1736). As King writes, "On the edge of the wilderness, the European Reformation blossoms into the American Great Awakening" (xv).

The core of this book provides excerpts from primary sources that forged the Reformation movements. They begin with Wyclif and Hus and move to five pieces from

Erasmus as background. Luther's and his "lieutenants'" works follow, along with the Swiss response from Zwingli, Jeanne d'Albret, Calvin, and Beza. "The Radical Reformation" and "The English Compromise" are next, then "Catholic Reform and Renewal," and "The Expanding Reformation" represented by Arminius, Boehme, Johanna Eleonora Petersen, Margaret Fell, and John Wesley, before the final chapter. This book has many excellencies. It can be highly recommended as a well-conceived collection of well-constructed presentations and as an eminently useful textbook.

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A Companion to the Swiss Reformation 1519–1575. Amy Nelson Burnett and Emidio Campi, eds.

Brill's Companions to the Christian Tradition 72. Leiden: Brill, 2016. xix + 662 pp. \$255.

Like many of the volumes in Brill's Companions to the Christian Tradition series, this collection is at once incredibly valuable to scholars and incredibly difficult to review. There is no overarching theme that binds the essays together, although the authors do all seem to share two broad assumptions: that the Swiss Reformation had its own distinct character and that it is important to make more of the German- and French-language scholarship about it available to English (and thus international) audiences. It is important to note that the creators of the volume define Switzerland primarily as the cities and territories that belonged to the Swiss Confederation. There are two chapters on the Reformation in the so-called Allied Territories like the Grisons, Lausanne, and Geneva, but discussions of John Calvin and his adopted city are kept to a minimum and occur mostly in the context of how the Reformation in Geneva related to and affected cities and territories within the Confederation.

The volume is divided into three parts. Part 1 contains an introduction by the editors and a chapter on "The Swiss Confederation before the Reformation." Part 2, "The Reformation," is organized geographically, containing eight chapters on the Reformation in different cities and territories, including the three most well known—Zurich, Bern, and Basel—but also some of the lesser-known places like Schaffhausen and the Grisons. This section concludes with an essay on Swiss Anabaptism, a topic that transcends the geographical structure but that clearly had to be fit in somewhere. Part 3, "Outcomes," is organized thematically, with six chapters by senior scholars in the field on topics such as theology, education, gender, and culture. Each of the chapters in all of the sections can be read on its own by someone looking for details on a specific subject or as part of the larger evaluation of the Swiss Reformation as a whole.

This volume is mainly valuable as a work of synthesis. First, the essays synthesize and present in English much of the recent research on the Swiss Reformation that has been