

early Franciscan ideal of poverty conflicted with extravagant gifts of land and buildings, the Dominicans were more receptive to such patronage. She believes that this conflict changed the practice of patronage from large gifts to smaller donations more in keeping with newer monastic ideals. Constance Berman studies the meaning of *conversi* in the eleventh century and suggests that the term changed from the notion of an adult convert to the monastic life—most notably a knight—to the more familiar, but later, notion of *conversi* as lay peasant brothers. This study highlights the breadth of lay interest in Cistercian spirituality.

The final section looks at “Confraternities and Urban Communities.” Arnoud-Jan Bijsterveld examines the chronological evolution of confraternities in the Low Countries from older and sometimes neighboring Benedictine monastic fraternities. James Clark follows a similar path and looks at the St. Albans confraternity. He suggests, in this case, that monastic confraternity was more than a “petty indulgence” for laypeople; rather, it was active and popular even into the early sixteenth century. Jens Röhrkasten looks at the mendicants in London and the complex relationships between them and their lay benefactors. Finally, Bram van den Hoven van Genderen and Paul Trio offer an excellent survey of the historiography of confraternities in the Low Countries. This article is especially valuable to English readers because it traces important Dutch and Flemish research from its earliest provincial work to the more “academic” research of the mid- to late-twentieth century.

Other than a few minor typos (64, 114, 202) and extended lower margins (176–181; 321–330), the book is presented well and includes a useful index of names and primary sources. Scholars working in this field will benefit greatly from this valuable and diverse collection of essays.

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doi:10.1017/S0009640708001224

Hospitaller Women in the Middle Ages. Edited by **Anthony Luttrell** and **Helen J. Nicholson**. Burlington, Vt.: Ashgate, 2006. xiv + 267 pp. \$99.95 cloth.

This is a collection of both newly written and republished papers about women in the Hospitaller Order. It contributes to a growing number of studies about Hospitallers and other military orders in the Middle Ages and breaks ground in a little-known and largely ignored area of medieval female religious life. This collection of seven essays with an overview by Anthony Luttrell and

Helen J. Nicholson provides an excellent introduction to the subject of women's roles in military orders with no overarching theme or thesis.

Because military orders such as the Hospitallers were also religious orders, like other male religious orders they attracted in large numbers women hungering for religious life beyond cloistered contemplation. Based on general knowledge of women's religious orders in the Middle Ages, one might assume that women's particular mission with the Hospitallers would have been in nursing and other medical services. Instead, their role was to create recruiting networks to attract new male members, patrons, and donations, and to provide various types of administrative support.

As the editors point out in the introduction (1), since an early well-known and pioneering nineteenth-century study by Joseph Delaville de Roulx, Hospitaller women have received very little attention. But, as this collection of essays demonstrates, Dellaville's study perpetrated many misunderstandings regarding the role of the sisters that until recently were accepted and repeated. The impressive research of the scholars represented in this volume demonstrates that Hospitaller sisters were neither a separate branch of the Hospitallers nor a parallel institution nor Augustinian canonesses as previously thought. Hospitaller women were full-fledged members of the order. Although some lived in separate, regulated communities, this was not necessarily the case, and there were no regulations exclusively for Hospitaller women.

Since the archival materials are geographically dispersed, these essays cover a broad area in Europe and a number of centuries. The introduction by the editors is a lengthy and useful discussion of the subject and pulls together the disparate subject matter of these fine essays with an overview of the social and economic structure of the numerous houses of the order and the contributions of the female members. Hospitaller women were lay religious, and the order accepted women from wealthy as well as humble backgrounds, married women as well as couples. Obviously dowries varied, and some of the poorer women were accepted as servants. Some houses lived by a written Rule, others did not, and while many claimed to live by a Rule, they had no written copy. Some followed the Benedictine Rule, others the Augustinian, while still others adhered to the Hospital's Rule.

The volume includes a general essay by Alan Forey on "Women and the Military Orders in the Twelfth and Thirteenth Centuries" which, like the introduction, will be particularly interesting and useful to the generalist. More specialized essays follow on the sisters of the Hospitaller Order in England, Aragon, Frisia, and Jerusalem. And while the essays are primarily concerned with the twelfth, thirteenth, and fourteenth centuries, the final essay by Francesco Tommasi concerning female Hospitallers in Perugia demonstrates that the women continued to be attracted to the order until the early sixteenth century.

Several essays touch on recurrent themes in the study of the monastic lives of women: men and women living in adjoining houses of the same order and the relationships between the order and its patrons, who frequently had close ties to the women. The essays seem intended not only to refine our understanding of the Hospitaller Order but also to extend our knowledge of the variety of monastic options available to women in the high and late Middle Ages. Although these essays may appear somewhat out of the mainstream for church historians, the careful research and analysis of each one deepens our understanding of the possible variations in medieval religious life for women as well as men. Each of the essays whets one's appetite for even further research and analysis and demonstrates the need for continued exploration of the subject. One hopes that these essays will lead to a series of monographs regarding the contribution of the military orders to medieval society and a revision of accepted beliefs about women's religious life. This volume is a valuable contribution to the history of religious orders in the Middle Ages and to gender studies.

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doi:10.1017/S0009640708001236

Reformation and Early Modern Europe: A Guide to Research.

Edited by **David M. Whitford**. Sixteenth Century Essays & Studies
79. Kirksville, Mo.: Truman State University Press, 2008. xii + 459
pp. \$52.00 cloth.

This latest edition of a guide to Reformation research, following fifteen years after the last of its kind, presents an engaging collection of scholarly essays surveying the breadth of past and current Reformation historiography. Editor David Whitford assembled this comprehensive work under three topics, confessional trends, regional trends, and social and cultural trends, providing general categorization for the increasing diversity of approaches to Reformation history. Each of the eighteen essays answers three questions: "what is the present state of research in the field, especially the trendsetting new studies that are challenging (or perhaps trying to reassert) traditional views? What are the key issues scholars in the field are struggling with and trying to resolve? And what are the fundamental works in the field and where are the strategic collections or centers of research?" (x). The quality of the answers commends the book as an indispensable resource for both the new and the veteran scholar of Reformation history.