

being relegated to second place behind the self-aggrandizing figure of its pirouetting author. Perhaps it is no surprise that Bettella calls Rustico Filippi's "*Dovunque vai con teo porti il cesso*" (*Wherever you go, you bring the stench of the toilet*) a "realistic description" (p. 22) of a woman, rather than the hyperbolic, pyrotechnic, and —yes—ludic performance that I see in it.

Although the book's broad reach means that it cannot do full justice to its ambitious topic, this by no means undermines its usefulness. Bettella starts a number of intriguing hares that she leaves for other scholars to pursue, such as the suggestion that "Ornamentation and makeup, which in medieval texts were considered a source of suspicion and evidence of women's evil nature, have become symbols of civilization and refinement" in Renaissance texts (p. 112). Another is the possible connection with aesthetic developments in the visual arts and portraiture (pp. 130, 148, 160). A third is the "ugly man" as an object of representation by male poets, which generates no suspicion of widespread misandry (p. 168). I had been wondering about Rustico Filippi's *Messer Messerino* (*Sir Messerino*) sonnet, about a perfectly hideous man assembled—the poet hypothesizes—by a God with nothing else to do that day but show off His "technical skills." While Bettella's analysis (fortunately!) does not exhaust the topic of misogyny and its articulation in poetry, the book overall is a welcome, serious, and original contribution to the conversation.

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Melissa Franklin Harkrider. *Women, Reform and Community in Early Modern England: Katherine Willoughby, Duchess of Suffolk, and Lincolnshire's Godly Aristocracy, 1519-1580.* Boydell Press, 2008. Pp. xii + 174; ill.

MELISSA HARKRIDER'S STUDY of Katherine Willoughby, Duchess of Suffolk, explores the evolution of one aristocratic woman's evangelicalism in sixteenth-century England and her influence on an extensive network of family, friends, and dependents. Harkrider pursues evidence of the sources that influenced Lady Katherine's shifting religious sensibilities not only from aristocratic and court circles but also in the more intimate and local settings of her household and community. Harkrider's conclusions, then, are drawn from a broader circle

of influence than a narrower study of Lady Katherine's court or aristocratic connections alone would allow.

By engaging historical, sociological, anthropological, and art historical perspectives on a vast array of documentary evidence, Harkrider reveals a three-dimensional woman who knew how to negotiate a system, both public and private, in which law and custom constricted women's independent action and thought: a woman who took advantage of what she had, the social privileges of rank, wealth, and blood, to express her own idiosyncratic form of evangelical living and to spread her beliefs as far as her considerable influence could reach.

Harkrider points out how Katherine Willoughby used her elite status to negotiate the limited channels of expression available to women in English society. She could command, by fortune and rank, the printing and dissemination of religious texts in her household and beyond, sponsor evangelicals to church livings in her gift, and support educational establishments as well as bring first-rate evangelical preachers of the status and rhetorical gifts of Hugh Latimer to preach to her community of persons of varying social degrees. As Harkrider asserts in her introduction, her study of Willoughby "directs attention to the role of affinity, broadly defined as an extended network of family and dependents, in the spread of religious ideology to men and women of various socio-economic groups" (p. 17).

Harkrider shows that conversion to evangelicalism was a "multifaceted process that involved more than political factionalism at court" (p. 24). She provides important details about Willoughby's elite background which outline the potential for Willoughby's evolving religious sensibilities. Katherine Willoughby's devout Catholic parents were an English baron and his Spanish wife who had connections at court before Katherine was born. Her mother, Lady Mary (Maria Salinas) Willoughby, a former lady-in-waiting to Queen Catherine of Aragon, did not hesitate to use her connections with the Queen to secure Katherine's recognition as the sole heiress of the Willoughby title and estates upon the death of Lord Willoughby in 1526. Harkrider posits that several actions originating in her family network affected Willoughby's religious sensibilities: the challenge to her inheritance by her father's brother, Sir Christopher Willoughby; her mother's granting the wardship of Katherine to Charles Brandon, Duke of Suffolk; and her early marriage to Brandon, a religious conservative with elastic principles.

Brandon's religious conservatism did not interfere with maintaining his political loyalties to Henry VIII. Brandon had even "placed a few evangelicals

in his household and included them in his patronage network” (p. 40). The Brandons did not join in the Lincolnshire Rebellion in 1536, and Harkrider asserts that “Brandon and many of Lady Mary Willoughby’s clients became associated with religious reform,” supporting the Crown in the Dissolution as well as in the rest of its reform policies (pp. 37-38). Harkrider stresses that these early influences pushed Katherine Willoughby toward evangelicalism. The final push would come from the death of Brandon in 1545.

After the death of her husband, Katherine Willoughby’s reforming sensibilities manifested themselves quickly to such an extent that, as early as 1546 she was one of the women Foxe noted as conspicuous for their evangelicalism. Another important woman reformer in Willoughby’s network benefited briefly from Willoughby’s patronage when Willoughby “arranged interviews between Anne Askew and [Catherine] Parr before Askew’s arrest in May 1546” (p. 50). Willoughby’s connection to Askew left her vulnerable to suspicions after Askew’s Protestant martyrdom shortly thereafter. By 1547 “contemporaries recognized [Willoughby] as a woman ‘well affected’ to the evangelical cause and described her as ‘a great professor and patroness of true religion’” (p. 50). Willoughby’s family network and her persistence in evangelicalism would compromise Willoughby when Mary I ascended the throne.

Though Harkrider does not dwell at all on Lady Jane Grey’s arrest and execution, nor on Willoughby’s response to it, she does note that Lady Jane was Katherine Willoughby’s step-granddaughter and that Lady Jane and the Howards were a prominent part of Willoughby’s evangelical network. It was eighteen months into Mary’s reign, however, before Willoughby and her household went into exile. Their removal followed the first real Protestant persecutions of Mary’s reign. Though Harkrider does not remark on this timing, perhaps because internal motivations are difficult to prove, she does delineate Willoughby’s careful preparation for exile which, given the limitations of travel and communications in the mid-sixteenth century and Willoughby’s properties, dependents, and extensive network, must have occurred fairly quickly.

Harkrider provides significant evidence for Willoughby’s evangelical activism during her exile as a patroness and as head of an extensive network of family, friends, dependents, and other “godly” people. In carefully evaluating the evidence, Harkrider establishes the important role women had in the spread of Protestantism in its first century. Fifteen hundred years earlier, women had had a significant role in the dissemination of Christianity in its first century. By connecting Lady Katherine with a network of prominent evangelicals working to promote reform, Harkrider helps to define the variety of ways that women were able to disseminate evangelical beliefs and contribute to its organic growth

in the mid to late sixteenth century in England. Katherine Willoughby's part in this network took her sometimes dangerously close to destruction, but she survived and continued to promote her evangelicalism even through the first decades of Elizabeth I's reign.

Melissa Harkrider has taken full advantage of the quantity of information available about one elite woman, Katherine Willoughby, and her patronage network in sixteenth-century England. Harkrider's work makes an important contribution to the concerns of both Gender and Reformation Studies with the nature of the reform that occurred in England, as distinguished from the Continental movements, in regard to women's activity in a society which resisted women as active agents of pandemic cultural change.

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Rebecca Lynn Winer. *Women, Wealth, and Community in Perpignan, c. 1250–1300: Christians, Jews, and Enslaved Muslims in a Medieval Mediterranean Town.* Ashgate, 2006. Pp. xiii + 258, maps.

WINER EXAMINES ISSUES of gender and religious difference in the medieval city of Perpignan using the contents of seventeen surviving early notarial registers dating from 1261–1279. These registers, the survivals of more than a thousand for the century, are supplemented by other narrative evidence to analyze parallels and differences in the lives of women under the three religions. Winer incorporates the insights of feminist medievalists that women's status and authority change with life situation, arguing further that women's access to property or power occurs as part of a family or household group and is tied to its inheritance and testamentary practices (including those regarding manumissions of the enslaved). She compares Christian and Jewish women's control of property on behalf of minor children, discovering that Christian widows tended to act on their own or with their birth families while Jewish widows more often worked within a group of guardians, because guardianship of Jewish children was viewed as a responsibility for the leaders of the community along with the mother. Enslaved Muslim women, even if they had converted to Christianity, had no control over either property or the destiny of their children and were rarely freed because, in Winer's view, Christian charities in Perpignan concentrated on ransoming Christian captives.