

the possibility for women's patronage of the arts, a topic never far from Federici's purview. Thus, although we have little evidence of the visionary bravura of religious women of both Benedictine and Mendicant orders documented elsewhere in Italy and in other parts of Europe in this period (for example, the nuns of Helfta, Clare of Assisi, Catherine of Siena) in late medieval Rome and Latium, this book does show how the patronage of powerful families shaped religious roles for some of their daughters, and how some pious and intelligent women became in a more immediate way patrons of the arts and the leaders of religious reforms in central Italy. Although it is no great surprise to learn that the Clarissans gradually took over from Benedictine nuns in Latium, the story of the Clarissan house of Borgo San Pietro, founded by Saint Filippa Mareri (d. 1236), a disciple of Saint Clare of Assisi and the daughter of the powerful landowner Filippo Mareri, provides an interesting account of a devoted follower of Saint Francis (Filippa is said to have been converted to religious life by meeting Frances at the home of her parents) whose monastic community was so well-endowed by her male relatives that she renounced the *privilegium paupertas* that is fundamental to the Franciscan ideal. Federici describes this family move as "a precise strategy to transform the monastic complex into a familial reality and ultimately exercise veritable control over the dioceses of Rieti" (160). Such insights suggest that Federici's book will give other scholars not only basic information that has never before been gathered together but also some interpretations of the relationship between religious and secular power in late medieval Italy that can add to our understanding of the roles of medieval women in the history of Christianity.

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***Wisdom's Journey. Continental Mysticism and Popular Devotion in Medieval England, 1350–1650.* By Steven Rozenski. Notre Dame, Indiana: University of Notre Dame Press, 2022. xii + 330 pp.**

The study of Late Medieval English devotional and mystical literature is not only alive and well but may be said to have reached a new stage in Steven Rozenski's *Wisdom's Journey*. Building on a wide range of detailed studies of the relation between the mystical literature of Continental Europe and of England in the period ca. 1350–1650, Rozenski's book, which he describes as "social history of religious literature" (209), shows how much the large body of devotional texts produced in England during this period illustrates not only the vitality of the interactions between England and the Continent, but also how English works—often translations of Continental texts from both the vernacular and Latin—cannot be dismissed as derivative and second-rate; rather, they are often of considerable importance for the history of Christian mysticism and our understanding of literature in the broad sense.

Translations, particularly the selective versions made in the Late Middle Ages, have often been dismissed as worthy of only philological interest. A major aspect of Rozenski's argument is to insist that "these texts contribute to an understanding of the crucial role of translation in shaping the theological discourse in English across

the divide of the Reformation" (80). Translation in the medieval period was never just verbal transposition but was always interpretive and often creative of new possibilities. Rozenski's emphasis on the role of translation is part of his wider thesis about what he calls the "mobility" of the Late Middle Age (7–13), a diffuse term that embraces not only the *textual* mobility of translation but also *spiritual* and *devotional* mobility displayed in some of his authors (e.g., Henry Suso, especially in his *Horologium Sapientiae*, and Richard Rolle), as well as the *gender* mobility present in many mystical texts. "Mobility" is a helpful metaphor for describing many characteristics of Late Medieval spirituality, though one in need of further analysis in relation to such questions as: (1) What constitutes "mobility" as a category?; and (2) What ties together the different versions of "mobility"?

Some of what Rozenski has to say about the mobility of the interactions between England and the Continent in the fourteenth and fifteenth centuries has been noted before, as he is the first to admit. The signal contribution of his book is to bring together many detailed studies into a synthetic presentation and (more importantly) to move the discussion to a more penetrating level, based on a wider presentation of the many sources. Some of his new material involves what may be called "expanding the canon," that is, looking at examples of the interaction between the Continent and Europe thus far neglected in all but specialized literature. This is a major contribution of Chapters 2, 3, and 4, which present new research respectively on "Henry Suso in England," "Catherine of Siena in Trans-Reformation in England," and "Thomas à Kempis and *The Imitation of Christ*," a study of how the *Imitation* led to the birth of what Rozenski calls, "confessional textual criticism." There is much to learn from these chapters, especially Chapter 3. Chapter 1, "Devotional Mobility in Fourteenth-Century England and Germany," repays special attention for raising questions of general interest to all students of later medieval religion and spirituality.

This chapter is a detailed study of two of the premier mystics of the fourteenth century: the German Dominican Henry Suso (ca. 1295–1360) and the English hermit, Richard Rolle (1298–1348). These two mystics have at times been considered together, but never to the depth found in *Wisdom's Journey*. Let me single out a few of the central motifs where *Wisdom's Journey* provides new insights into Suso and Rolle. First, Suso and Rolle are examples of male mystics who were not only visionaries but also profoundly somatic in their approach to the search for God. Their popularity puts the lie to claims that visions and embodied mysticism are primarily the domain of women. Second, both the German and the Englishman wrote in Latin and in their respective vernaculars. This form of "mystical conversation," initiated by Meister Eckhart, Suso's teacher, was of considerable, and still not fully studied, importance for the transition of mysticism from an elite clerical phenomenon to a wider audience. Further, Suso and Rolle are also prime examples of medieval "self-fashioning," that is, the use of pseudo-autobiography and constructed authority to illustrate key devotional themes and practices. Among the practices advocated by these "exemplary figures" are erotic themes most often associated with female authors, as well as highly somatic devotion to the Holy Name of Jesus. Such concerns show how both the Dominican and the hermit are prime examples of the gender malleability typical of many mystics, especially in the Late Middle Ages (see 43–48). Finally, Suso and Rolle have distinctive devotions to song and music in the mystical path. As Rozenski summarizes, "the specifically experiential modality of the aural and musical is at the heart of their understanding of the ascent to divine union" (77).

Rozenski's fine book fulfills its claim that focusing on "aurality, gender, and translation across regions and across time periods" (212) provides new insight into many aspects of Late Medieval and Early Modern mysticism.

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The Church-Union of the Armenians in Transylvania (1685–1715).
By Kornél Nagy. Refo500 Academic Studies 81. Göttingen:
Vandenhoeck & Ruprecht, 2021. 251 pp. \$115.00 cloth.

This book is a translation of a Hungarian publication of 2012, which itself expanded the author's doctoral dissertation defended in 2008 that is available online at <http://doktori.btk.elte.hu/hist/nagykornel/diss.pdf>. The author is an Armenologist and researcher at the Institute of History of the Research Centre for the Humanities in Budapest.

There are no precise numbers for the Armenian population in late seventeenth-century Transylvania, but we know they were far fewer than the Romanians, Hungarians, and Saxons. Nagy makes extensive use of secondary literature, primarily in Hungarian but also other languages, and archives in Rome, Hungary, and elsewhere. The most important contribution of this work is to place the Armenians' church union into the context of that nation's earlier church history and the far more extensive and better-studied Romanian church union taking place in the same time and place.

The main parts of the book are a survey of historical antecedents in the medieval and early modern period, the Uniate policy of the Habsburg court, a hundred-page investigation of the period identified in the title, and a twelve-page presentation of conclusions.

The first section chronicles Armenian Christianity's relations with the Byzantine and Roman churches during the centuries before 1685. There was a dogmatic element to these relations, centered on the monophysite Christology of the Armenian Apostolic Church, and a more pragmatic one in the four conditions of the Union of Florence and Ferrara of 1437. The identification of the Armenian church with national identity, in resistance to political domination by Greek, Persian, and Turkish forces, was decisive: this red line is lost amidst the author's detailed account of these centuries and the emergence of diaspora Armenian communities, first in Cilicia in Asia Minor and later in Europe. Still, this narrative is based on impressive deployment of Armenian and other secondary accounts, and the red line emerges explicitly in the book's conclusions. The Union of Brest for the Ruthenians within the Polish-Lithuanian Commonwealth in 1596 followed the Florentine paradigm, as would those of the Habsburgs at the end of the succeeding century.

Geopolitics and Catholic dynastic identity determined the union policy of the Poles and Habsburgs. Within the Habsburg realm, the church union of the Serbs was a failure, as refugees from the Turks swamped the Uniates. The Ruthenian (in Hungary proper) and Romanian (chiefly in Transylvania) unions further north had more success,