

referred to San Polo in his 1591 will as “my beloved and dear bride,” his largesse having resulted in a grand multimedia renovation of the high altar (see Emma Jones’s chapter). Remarkable also was the resolve of the parishioners who were emboldened to fund the renovations of San Polo at a moment of great political instability in the years of Napoleonic and Austrian rule, their generosity all the more poignant considering the dissolution of their parish just a few years later in 1810 (Nora Gietz). These microhistories point to larger phenomenon relating to the collective willingness of Venetians of all classes to contribute to the amelioration of their parish locales, even in times of great adversity.

Sensibly, volumes like this do not seek to provide definitive answers to every aspect of the history of the chosen site. Instead, their strength lies in how they direct readers to the available source material, illuminate the current state of research on the parish by presenting new discoveries, and highlight avenues for further research. This latest offering in an ever-expanding corpus of studies on Venice’s churches will be a useful point of reference for scholars, students, and interested readers for years to come.

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doi:10.1017/rqx.2023.166

*Music, Liturgy, and Confraternity Devotions in Paris and Tournai, 1300–1550.*  
Sarah Ann Long.

Eastman Studies in Music. Rochester, NY: University of Rochester Press, 2021. xxvi + 350 pp. \$110.

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This new monograph by Sarah Ann Long represents the outcome of many years of intricate archival research into late medieval devotion among the non-elite institutions of Paris and Tournai. Long’s study focuses primarily on sources from various types of confraternities—lay confraternities of tradesmen, ecclesiastical confraternities, student confraternities, and groups with mixed membership—and provides a close examination of the purpose and transmission of ideas and repertoires among these sources and the communities that they represent.

The first three chapters focus on sources that show confraternities appealing to carefully chosen saints for protection from the plague and other illnesses, analyzing the unique musical and textual choices that each group made in their worship of the Mass proper and the Office, and the relationships between these two categories. Chapter 4 examines a broader network of connections between confraternity practices in Tournai and Paris through examples from the Mass ordinary, particularly in *cantus fractus* and polyphonic settings (including the Tournai Mass). Strands from the previous chapters are recalled in the last chapter, which documents how specialized devotions found their way into printed books in early sixteenth-century Paris, revealing close

connections between printers and the confraternity community. Long's close engagement with archival sources, many of them obscure and previously little studied, is evident throughout the volume. Fourteen liturgical sources from the confraternities of Paris and Tournai are at the core of the study (including the recently rediscovered liturgical manuscript from Tournai's Confraternity of the Transfiguration, B-Tc A 58), but a further 121 liturgical sources are listed in an appendix. Long also makes extensive reference to administrative records from the confraternities, as well as to sources from larger institutions such as Tournai Cathedral and major Parisian churches.

Long's close source study enables a surprisingly intimate glimpse into the private devotions of these communities, given that this evidence is understandably fragmentary and most key personages remain anonymous. By viewing unique chants and texts as meaningful representations of a confraternity's priorities and activities, rather than mere digressions from mainstream or standardized practices, Long advances an argument for a decentered approach to devotional music in late medieval society. The better-preserved and more easily negotiated sources from elite institutions such as major cathedrals and court chapels have been studied extensively, so Long's methodology shifts attention onto sources from broader society and—importantly—views such sources not as peripheral, but as evidence of initiative and authority emerging outside the sphere of elite culture.

This approach resonates with recent scholarship in many fields of cultural studies whereby a multifaceted engagement with the past emerges through the consideration of personal, local, or popular cultures. Sometimes the materials under question might be interesting for allowing close focus on individuals, but Long's case studies are more significant for the light they shed on interaction within and between communities in society: she frames the confraternities' choices of saints, texts, and music as processes of group identity formation that empower the confraternities in both their own worship and in their influence on larger, more powerful institutions. A particular strength of this monograph is Long's thorough unearthing of connections between the manuscripts, prints, and institutions, through which networks of exchanges and influence begin to emerge and boundaries are blurred between confraternity and diocesan worship, or between popular piety and ecclesiastical doctrine.

As a monograph that relies heavily on detailed archival research, Long's volume benefits from clear presentation, a high standard of editing, and aids that help readers to navigate and follow the sources being used, including many well-produced musical examples, paralleled Latin-English translations, and rubrics such as tables of contents for key sources. In addition to the appendixes in the book itself, three further appendixes on the Boydell & Brewer website give almost one hundred pages of additional information and are a helpful resource for the scholar wanting to delve more deeply into Long's source material. While this volume will certainly be of great interest to scholars working with related sources and topics, it will also appeal to those with an interest in religious practices on local and specialized levels, as well as scholars interested

in the decentering of elite environs and the distribution of authority through networks within society.

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doi:10.1017/rqx.2023.167

*The Passion of Anne Hutchinson: An Extraordinary Woman, the Puritan Patriarchs, and the World They Made and Lost.* Marilyn J. Westerkamp.  
Oxford: Oxford University Press, 2021. x + 312 pp. \$29.95.

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Anne Hutchinson was an extraordinary woman, and this is an exceptional book that explains so much more than the trials of one person in one society. In her gendered analysis of seventeenth-century Puritanism, Westerkamp contextualizes Hutchinson so that we see her as an early example of the liberation possible in radical Protestantism. We follow the story for a generation after her expulsion and death to discover the blossoming of women as preachers and spiritual leaders, especially in Quaker circles, and the strong reactions among Puritans to such an upset to the social order. In male Puritan leaders' resistance to such challenges to their authority, Westerkamp argues, they lost the chance to embrace the full potential of their own theology and instead condemned it to declension.

Westerkamp leads with a full description of Hutchinson's 1637 and 1638 civil and church trials. Famously, Hutchinson "ran exegetical circles around" those who accused her of not adhering to the fifth commandment and of teaching men, her scriptural expertise making her impervious to their pointed questions (18). But she was found guilty of sedition by the court and excommunicated by the church. Hutchinson moved to Rhode Island and from there to New Netherlands, where she died. Westerkamp then takes us out in ever-increasing circles of context, starting with Puritan New England in 1630s, delineating the goals of the colony and the problems that arose immediately with many dissenters including Roger Williams, Samuel Gorton, and others less well known. Next, she explores the position of women in such a theocracy, exposing the inherent contradictions of portraying women as weak yet dangerous. Midwives such as Hutchinson with medical knowledge exclusive to women occupied a particularly powerful place.

From there, we learn of the importance of mysticism within the theology of Puritanism and that of other dissenting sects in the mid-seventeenth century. That mysticism opened a door for women as leaders, for the intimacy of a personal relationship with God by which his spirit would bring revelations seemed to have feminine attributes. Westerkamp devotes a lot of space to an explanation of Quaker women, positioning them as Hutchinsonians to an extent. "The uniqueness of Hutchinson is a historical myth that should be dispelled. Hutchinson was undoubtedly one of many women