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and the Witch Hunt

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on travelling women in the context of contemporary travel guides and conduct books, which presented them as suspicious, dishonest, and unchaste.

In recent decades, the subject of women and travel has been explored by scholars in a number of ways; however, the essays in this compilation tackle the gender gap that existed in the foundational studies by demonstrating that travel was not only culturally significant, it was also a physical movement locally and globally during the “Age of Discovery” (4–5). They answer important questions pertaining to women’s agency as “voluntary” and “involuntary” travellers. They discuss the gendered challenges of travel and how women’s agency was documented in historical archival sources and imagined in the literary texts by their contemporaries. This collection is a must read for scholars of interdisciplinary history. For junior historians, this work is an exposure to a global movement of women travellers and their experiences and can be a superb asset in a number of diverse projects. These stories place women in the context of larger issues surrounding the early modern world—beyond their local cities and, what was considered at the time, domestic spaces.

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Arand, Charles, Erik H. Herrmann, and Daniel L. Mattson, eds.

From Wittenberg to the World: Essays on the Reformation and Its Legacy in Honor of Robert Kolb.

Göttingen: Vandenhoeck & Ruprecht, 2018. Pp. 358 + 3 ill. ISBN 978-3-525-53126-6 (hardcover) €90.

Robert Kolb’s service to the discipline of Reformation history is nearly unparalleled. Over the past half century, while authoring or editing some eighteen books and one hundred articles, he has been at one point or another director of the Center for Reformation Research, president of the Society for Reformation Research, president of the Sixteenth Century Studies Conference, and co-editor of the latter’s peer-reviewed periodical, the *Sixteenth Century Journal*. Those who know Kolb mainly in this capacity, however, may be less aware of his extraordinary service to the Lutheran Church-Missouri Synod and to the generations of pastors, scholars, and missionaries he has helped to train

in church history, systematic theology, and missiology at Concordia Seminary, St. Louis.

While Kolb's career has bridged the worlds of secular and ecclesiastical/institutional scholarship, with a few notable exceptions this is a *Festschrift* by and for his denominational colleagues. The editors, all of them affiliated with Concordia Seminary, honour their mentor for demonstrating "how teaching and writing can be scriptural and orthodox to the core" and "how Reformation theology continually opens up new possibilities for engaging our culture today with the Word of God" (12). Such concerns are reflected in many of the volume's contributions, and probably help clarify the title of the book, not elsewhere explained. The contributions vary widely in quality: some aim to open new scholarly ground or pose fresh questions to familiar sources; others seem geared primarily toward pastoral or devotional use.

In part 1, "From Wittenberg," Lubomir Batka offers a trinitarian reading of Martin Luther's 1530 exposition of Psalms 1–25. Amy Nelson Burnett traces the development of preparation for the Lord's Supper in the early Reformation. Mary Jane Haemig offers some preliminary observations on the postil sermons for Advent on Luke 21:25–36—an occasion for dealing with signs of the End Times—delivered by Lutheran preachers between 1530 and 1580. Scott Hendrix presents a stimulating reconsideration of Luther and the Peasants' War, highlighting the reformer's early endorsement of "zealotry and discord" on behalf of the gospel, his subsequent retreat from reformation via revolution, and the qualities he shared with Müntzer—a propensity toward grandiosity and the certainty of his own prophetic and apostolic status. Erik Hermann works to rehabilitate the reputation of pastor and superintendent George Karg (1512–76), a victim of the intra-Lutheran controversy over the relationship between justification and good works. Guntis Kalme argues for the liturgical significance of the first article of the creed in Luther's *Small Catechism*. David Lumpe presents a tentative reassessment of the Leipzig Interim and Melanchthon's role therein. Daniel L. Mattson offers an especially useful survey of the development of Luther's understanding of Islam and the Turks. Richard A. Muller traces the evolution of Lutheran natural philosophy into the seventeenth century, finding little evidence to support the modern convention that the tradition served as a prologue to the Enlightenment. Paul Robinson offers a devotional reading of Luther's sermons on death and resurrection. Timothy Wengert provides a careful contextual reading of the controversy around Melanchthon's theological

exposition in the 1540 *Variata* of the Augsburg Confession, working to rehabilitate the text and its author from the opprobrium accorded both.

Part 2, “To the World,” opens with Charles P. Arand’s exploration of the incarnational theology inherent in Luther’s *Large Catechism*, suggesting a range of contemporary concerns—from environmental ethics to consumerism—that could be informed by it. Irene Dingel reexamines confessionalism as an interpretive model. Werner Klän traces the history of debates within the Lutheran confessions on the inspiration and interpretation of Scripture, arguing for a contemporary methodology of exegesis that must be informed by faith. Mark Mattes makes a case for the existence of a Lutheran theology of aesthetics. Robert Rosin offers a meditative critique of metanarratives—historical materialism, modernism, post-modernism, skepticism—and finds in Reformation-era reflections on Ecclesiastes a kind of universal nostrum against what ails the post-Enlightenment world.

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Ardissino, Erminia et Élise Boillet, éd.

Gli Italiani e la Bibbia nella prima età moderna. Leggere, interpretare, riscrivere.

Collection Études Renaissance. Turnhout : Brepols, 2018. 299 p., 12 b/w ill. + 3 colour ill. ISBN 978-2-503-58406-5 (broché) 50 €.

Depuis au moins trois décennies, les études concernant la Bible en Italie (ou en italien) connaissent un essor considérable, du point de vue non seulement de l’approche historique, mais aussi de l’histoire littéraire et, dans une moindre mesure, de la philologie. Dans ce domaine, les travaux de Gigliola Fragnito ont marqué un tournant décisif. On se souvient qu’en reconstituant minutieusement l’histoire de l’interdiction (surtout post-tridentine) des traductions bibliques, G. Fragnito avait suggéré un lien entre la censure ecclésiastique et la plaie béante de l’analphabétisme, dont les Italiens ont longtemps souffert. À l’écrit comme à l’oral, le fossé entre les érudits et la population s’était profondément creusé en l’absence du véhicule textuel offert par l’ouvrage le plus connu (et répandu) en Occident, avec des répercussions inquiétantes pour la société culturelle italienne.