

THE

# SIXTEENTH CENTURY JOURNAL

Volume XLVII, No. 3

Fall 2016

*The Journal of Early Modern Studies*



0361-0160(201623)47:3;1-X

that Osiander was able to make a virtue out of a potential family embarrassment that was too well known in that age not to be mentioned at all in the sermon. Ludwig's mother, Duchess Anna Maria, had suffered from madness, but Osiander was able to ennoble this suffering by comparing her with Job.

The second section of the book deals primarily with Osiander's catechism sermons connected with his service as a city preacher in Esslingen in 1598–1603. Here again Angel is able to illustrate how Osiander was able to turn abstract doctrinal principles into more concrete examples that the youth of the city especially could understand and embrace. By comparing and contrasting Osiander's catechism sermons with those of Luther, Angel is able to demonstrate how Osiander was clearly targeting an audience that resonated with a broader array of urban communal values than those Luther had addressed. Indeed, Angel convincingly and brilliantly elucidates how Osiander managed to bring the catechism of Johannes Brenz back to its urban origins before Brenz incorporated it into the territorial church ordinance for Duke Ulrich of Württemberg in 1537. Angel also provides solid historical evidence to support the idea that Osiander was a complex player in the confessionalization process. The very reason why Osiander left Stuttgart was because of a falling-out with Duke Friedrich I over the role of the preacher. Friedrich's rule exemplified a ruler who was leaning toward absolutist desires that Osiander believed were infringing on his office as a shepherd for a flock that included the duke.

In its totality, Angel offers a sound treatment of Osiander's homiletic texts that will surely benefit scholars in the field. In a sense, Angel actually offers the reader even more than he asserts in his introduction. This is because Angel does more than place Osiander in the historical context of confessionalization debates and issues. He has also created a work that contributes immensely to building a broader corpus of scholarly monographs dealing with Lucas Osiander the Elder and the important role he played in this era.



**Ospedali e Città nel Regno di Napoli: Le Annunziate; Istituzioni, archivi e fonti (secc. XIV–XIX).** Salvatore Marino.

Florence: Leo S. Olschki Editore, 2014. xvi + 152 pp. 8 b&w plates. €23.00.  
ISBN 978-88-222-6306-3.

REVIEWED BY: Christine Meek

Trinity College Dublin, Ireland

This book had its origins in a doctoral thesis for the "Istituzioni e Archivi" program of the University of Siena, and its orientation is in consequence institutional and archival rather than historical. It centers on the Casa Santa dell'Annunziata in Naples and similar institutions apparently modeled on it.

The book is organized in three parts, "Institutions," "Archives," and "Sources." Part 1, which is by far the longest, carefully traces the development of the Casa Santa dell'Annunziata on the basis of the documentation that survives in the original, in copies, or in summaries and references by earlier writers. Marino demonstrates that a church and hospital of the Annunziata was under construction by 1318 with a confraternity of the same name. Annunziate were founded in many centers of the mainland part of the Regno over the next decades, though not all of them with hospitals from their foundation. While there is little evidence of governance before 1339, from that date onward the Annunziata in Naples was administered by laymen, with little or no ecclesiastical involvement, with usually four to six governors elected each year, one from the noble *seggio* of Capuana



and the others from the *piazza del Popolo*, which represented the interests of merchants, artisans, and the professions. Service as governor brought opportunities for social and financial advancement, and the regular rotation of offices enabled numerous individuals both noble and *popolano* to share in the governance.

From the beginning the hospital had enjoyed the support of the court, and Marino traces in detail the donations and bequests of members of the royal family, figures at the Neapolitan court and in the city generally, which eventually saw the governors administering a large landed patrimony and rich resources. By the date of the first surviving account book, for 1 July 1481–30 June 1482, the hospital was administering funds that approached 10,000 ducats per year. By the mid-seventeenth century this had risen to 20,000 *scudi*, on which it ran five hospitals, a pharmacy, and a shelter for girls in Naples, employing scores of clerical and lay administrators and servants. Since at least 1463 it had also been operating as a bank, accepting deposits on which it paid interest, making loans and engaging in financial transactions.

There are no records of the meetings of the governors before 1556, but from then onwards there is a continuous series until 1853, recording the efforts at sound administration, the avoidance of waste, and the suppression of abuses. Although the Annunziata served as orphanages and foundling hospitals from their beginnings, the first *Libro de Rota*, that is, a book recording the reception of foundlings, dates only from 1623. However an analysis of notarial records for Aversa and Naples itself enables Marino to provide much information on this aspect of the hospital's role with comparisons with similar institutions elsewhere in Italy. The children might spend the rest of their lives in the service of the hospital or be adopted or fostered by individuals or institutions. While all were provided with board, lodging, and clothing, even boys were not always guaranteed a share of the inheritance, though they would be taught a trade. Girls were provided with a dowry, and boys too might be given a cash sum or equipment at the end of their fosterage. No one seems to have been sent out into the world with nothing.

If part 1 consists of an overview of the institutional development of the Annunziata closely following the available documentation, part 2 is quite differently conceived. It is not a guide to the archival material on which this overview is based, but rather an account of how the archives of Italian hospitals and other charitable institutions came to take their present-day form. The unification of Italy led to the suppression of many charitable institutions and the transfer of their functions, property, and archives to local public organizations. Especially in Southern Italy these were often ill-equipped to deal with such archives and regarded them as a burden, so that they suffered decades of neglect. Since 1963 the archives of defunct charitable institutions have been deposited in local State Archives, and considerable progress has been made regarding inventorying and evaluating them and making them available for consultation. The Annunziata in Naples is one of the few that have remained in their original location, but this did not necessarily protect it from damage and loss. The Annunziata archive was well organized in 1749, but a century later this coherent system had been destroyed by the transfer of much material to other places and the discarding of thousands of individual parchments. A new reorganization begun in 1862 involved five large sections, corresponding to charitable activities, property management, accounts, administration, and the operations of the bank. However, poor conservation, transfers of material from one part of the archive to another, and the closure of parts of the archive make it difficult to see the archive as a whole and to be sure what is preserved.

Part 3, "Sources," consists of ten Latin documents, of which only one was previously published. An introduction explains the criteria on which they are edited, and each document is preceded by a brief summary of its contents, a description of its physical characteristics, state of preservation, and indications of its provenance. All the documents concern grants of revenues or privileges, and none are later than 1473.

It cannot be said that the three parts of this book form a coherent whole. The Latin documents illustrate only certain aspects of the development of the hospital, though copious quotations in the footnotes to part 1 indicate that there is much valuable vernacular material available for the sixteenth and seventeenth centuries. Part 2 relates to a different period and a different topic, though it provides much interesting material on the way archives have been formed, which is usually virtually unknown even to those who use the material. If the book is regarded as three separate essays, it offers much of interest and serves as a useful guide to the availability and whereabouts of material for the charitable institutions of southern Italy.



**The Oxford History of Poland-Lithuania: Volume 1: The Making of the Polish-Lithuanian Union, 1385–1569.** Robert Frost.

Oxford: University Press, 2015. xxiv + 564 pp. £85.00. ISBN 978-0-19-820869-3.

REVIEWED BY: Jay Atkinson

Starr King School for the Ministry

Poland and Lithuania have long been neglected outliers in Western historiography of the early modern period. Linguistic and geographic separation has tended to limit appreciation of the relevance of this region's intellectual history in multiple fields of study in Western scholarship despite the considerable social, cultural, and academic intercourse between Poland and the West throughout the Jagiellonian era and especially after the 1519 marriage of Zygmunt I Stary (the old) to Bona Sforza of Milan. In the field of international law as applied to Christian-pagan coexistence, for example, the remarkable body of Polish thought from the early 1400s, anticipating by a full century ideas more familiar to Western scholars in the Salamancan school and then later in the work of Suárez and Grotius, has gone mostly unnoticed in Western scholarship, an oversight much lamented by Polish-American scholars.

Oskar Halecki's now nearly century-old two-volume study of the "Jagiellonian Union" (*Dzieje unii jagiellońskiej*) has never been translated, and the heretofore most substantial English-language surveys of this period and region, those of William F. Reddaway et al., *The Cambridge History of Poland*, 2 vols. (Cambridge: Cambridge University Press, 1941) and Norman Davies, *God's Playground: A History of Poland*, 2 vols. (Oxford: Clarendon, 1981), though necessarily paying some attention to Lithuanian connections, are explicitly titled as histories of Poland. Daniel Stone's treatment of this era (*The Polish-Lithuanian State, 1386–1796* [Seattle: University of Washington Press, 2001]), although regional in scope, is, at 130 pages, scarcely more than a sketch.

The book reviewed here, the first of a projected two-volume study, is thus particularly welcome for being at once more balanced and inclusive as a *regional* history. Arguing forcefully against the limited nationalist perspectives that guided much previous work, Robert Frost pointedly focuses his attention on the history of a "political relationship" that began as "a classic late-medieval composite state" (vi). He devotes an entire chapter, "On Unions," to a critical assessment of historiographic resistance to and confusion over