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Carvajal y Mendoza, Luisa. The Life and Writings of Luisa Carvajal y Mendoza. Ed. and trans. Anne J. Cruz

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ghost over dramatic adaptations of the *Cardenio*-plot. Theobald's reputation is recuperated in this final section, too. Peter Kirwan favourably reviews two modern productions of *Double Falsehood*, and Gregory Doran praises the play in an essay discussing his preparations in directing the 2011 Royal Shakespeare Company's production of *Cardenio: Shakespeare's "Lost Play" Reimagined*.

This collection of essays offers a valuable and comprehensive assessment of what *Cardenio* might have been like, ideas as to how its other features might be recovered, and, importantly, a history of the play's performance. Necessarily, the volume spends much time discussing *Double Falsehood*, and along the way argues for a more sympathetic understanding of Theobald and his collaborative adaptation. It is ironic, then, that his name has been omitted from this collection's subtitle, as this volume demonstrates his centrality to—rather than his exclusion from—any quest to recover the lost *Cardenio*.

ERNST GERHARDT

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Carvajal y Mendoza, Luisa.

The Life and Writings of Luisa Carvajal y Mendoza. Ed. and trans. Anne J. Cruz.

The Other Voice in Early Modern Europe: The Toronto Series 29. Toronto: Iter Inc. / Centre for Reformation and Renaissance Studies, 2014. Pp. xiv, 369 + 4 ill. ISBN 978-0-7727-2156-3 (paperback) \$39.95.

With the most recent volume in the Other Voice in Early Modern Europe series, Anne J. Cruz comprehensively and elegantly brings to light the life and writings of Spanish noblewoman, author, and religious activist-mystic Luisa de Carvajal y Mendoza (1566–1614). Nearly three decades after Cruz first discussed this captivating figure, her 2014 publication makes Carvajal even more widely accessible to scholarly audiences. In keeping with the goal of the Other Voice series, which focuses on women authors (and a few male advocates of women) writing in French, German, Italian, Latin, and Spanish, the volume offers translated and sometimes bilingual editions suitable for scholarly research and general classroom use. The full series includes 187 volumes; to date just over half are published and eleven focus on Spanish writers.

In her thorough and engaging biography of Luisa de Carvajal y Mendoza, Cruz describes her subject “as one of the most controversial female figures of early modern Spain.” With careful attention to the nuances of Carvajal’s upbringing and adulthood, Cruz provides a multifaceted introduction to the author’s life. Born into nobility and orphaned as a child, Carvajal spent four years at Juana of Austria’s palace at the Convent of the Descalzas Reales along with Philip II’s daughters: Isabel Clara Eugenia and Catalina Micaela. She was later placed under the guardianship of her uncle, Francisco Hurtado de Mendoza, who took over her spiritual education along with her governess Isabel de Ayllón. In her autobiographical writings, Carvajal describes her complicated relationships to both Mendoza and Allyón in ways that prove challenging for even Cruz to interpret. Scenes of her childhood at once offer praise for the harsh expectations placed on children in the name of exemplary behaviour as well as stories of shame and suffering in scenes of graphic corporal punishment.

After her uncle’s death, Carvajal refused marriage and declined to enter a convent, instead taking on an austere and ascetic life while caring for the poor in Madrid. She continued many of the self-disciplinary practices imposed on her as a child, and here Cruz makes the argument that these practices “granted her the interiority needed to reconfigure herself as a mature subject [...] reach[ing] an exceptional level of spiritual and social self-assertion” (35)—putting her into debate with other scholarly interpretations of Carvajal’s autobiography, including recent work by Elizabeth Rhodes and Glyn Redworth. At thirty-nine years old, Carvajal left Madrid for London. This self-designed missionary trip was fueled by her fervent intention of converting the Anglicans to Catholicism. Both Spanish and English governments demanded her departure; during her time in England she was persecuted and twice incarcerated, dying after her second imprisonment at forty-eight.

Carvajal was a prolific author. Her extant correspondence includes over two hundred letters (most actively corresponding with Magdalena de San Jerónimo and Mariana de San José), a small collection of spiritual poetry, and numerous autobiographical writings. In this volume, Cruz includes selections from the three genres, including Carvajal’s spiritual autobiography (in English), fourteen poems (in English and Spanish), and thirty-three letters (in English) in addition to a comprehensive introduction, bibliography, and four full-colour figures. Cruz’s English translation of the autobiography is based on a modernized Spanish edition of the text, although in her notes she refers to gaps between

the modern edition and the original manuscript as well as to helpful historical context for readers less familiar with Spain. Although Cruz does not explain her process for selecting the poems contained in this volume, the side-by-side Spanish and English editions are extremely useful to bilingual readers and would make an excellent resource for classroom assignment and discussion. In the final section of the book, Cruz includes translations of thirty-three letters, again selected from a modernized Spanish edition emphasizing readability and engagement with the text. This collection of letters provides the reader with a wide range of Carvajal's rhetorical styles, and balances geographically between her last years in Spain (1598–1605) and her time in England (1605–1614). In her notes, Cruz painstakingly identifies nearly all of the subjects referenced in each letter—characteristic of her scholarly eye for detail that is pervasive throughout the volume.

The Life and Writings of Luisa de Carvajal y Mendoza makes accessible to wide audiences the life and work of this fascinating figure and will certainly spark new and well-deserved enthusiasm for this subject, not only among Hispanists and English literary scholars but also for scholars and students of women and gender, religion, and history across early modern Europe.

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Christin, Olivier, Fabrice Flückiger, et Naïma Ghermani (dir.).

Marie mondialisée. L'Atlas Marianus de Wilhelm Gumpenberg et les topographies sacrées de l'époque moderne.

Neuchâtel: Éditions Alphil-Presses Universitaires Suisses, 2014. 260 p. ISBN 978-2-940489-52-7 (broché) 32 €.

C'est un ouvrage de belle facture que nous offrent Olivier Christin, Fabrice Flückiger et Naïma Ghermani avec l'édition de cet *Atlas Marianus* de Wilhelm Gumpenberg et c'est surtout un texte précieux, qui constitue un tournant dans l'histoire du XVII^e siècle, qui sort ainsi de l'ombre. Cet *Atlas* fait partie en effet de ces ouvrages méconnus, délaissés même, et pourtant régulièrement cités par les historiens, les historiens de l'art, les ethnologues ou encore les théologiens qui y puisent nombre d'indications sur les sanctuaires mariaux du Moyen Âge et de