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**Arnauld d'Andilly, Angélique de Saint-Jean. Writings of Resistance. Ed. and trans. John J. Conley, S.J.**

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Guided by a philological approach in outlining the manuscript tradition of the works in question and by an acute stylistic and linguistic expertise in commenting on Ancient Greek, Latin, and vernaculars, the contributors locate many episodes in the history of Italian literature neglected until now. What emerges from the essays is a sort of counter-melody, more than merely erudite, beside the canonical works that are normally associated with medieval and humanist times. Translations, commentaries, and historical accounts in fact lie behind—and in many cases enabled—works that are considered masterpieces today and that would have been probably never composed without them.

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**Arnauld d'Andilly, Angélique de Saint-Jean.**

***Writings of Resistance.* Ed. and trans. John J. Conley, S.J.**

The Other Voice in Early Modern Europe: The Toronto Series 41. Toronto: Iter Academic Press / Tempe, AZ: Arizona Center for Medieval and Renaissance Studies, 2015. Pp. xiii, 189. ISBN 978-0-8669-8539-0 (paperback) US\$31.95.

Among the many distinctive features of the Jansenist movement was the prominent role played by women in its formation and early development. Most of them were Cistercian nuns at the convents of Port Royal, and undoubtedly the best known were members of the Arnauld family. When the original reformer of Port Royal, Mère Angélique Arnauld, died in 1661, the community was under pressure to accept the famous formulary pledging obedience to a papal bull that condemned five propositions from Cornelius Jansen's *Augustinus*. And when Louis XIV and the archbishop of Paris renewed demands for unequivocal acceptance in 1664, the leadership of nuns unwilling to comply passed to Angélique's niece, Angélique de Saint-Jean. Strong-willed and formidably well educated, she inspired eleven of her sister nuns to defy the archbishop to his face, and in response he expelled them from their community and scattered them among houses of other orders where they were cut off from contact with each other and the outside world. Angélique was sent to the Sisters of the Annunciation in the Marais, where she was confined between July 1664 and June 1665. During the Peace of the Church in the 1670s, she wrote a long account of

this “captivity,” which Fr. Conley has now translated into English for the first time, along with two shorter pieces justifying resistance to authority. Angélique would no doubt have been suspicious, if not horrified, that a Jesuit has been the one to bring her words to an English-speaking audience. In captivity, she refused to attend services at which the “black robes,” as she called them, were preaching, and she does not disguise her scorn for their machinations. But Conley has been outstandingly fair and thorough in presenting the texts and locating their significance for current scholarship in the history of religion and of women. Abundant footnotes explain every important allusion and translate the Latin tags found throughout. The translation from the French is polished and readable, apart from a few jarring modernisms such as a seventeenth-century archbishop saying “You better believe it!” or the author sitting at her “workstation.”

All sorts of subtle pressures were brought upon Angélique to sign the formulary without reservations or qualifications. Although her *Annonciade* captors were invariably gentle and polite, she was kept, and for long periods locked, in solitary confinement, but always under observation from a lay sister. She was deprived of news from outside except when, as for instance being told of sisters whose resistance had been broken by similar treatment elsewhere, it might be expected to unsettle her. She was excluded from the sacraments—not perhaps such an ordeal for a Jansenist. She was regularly but fruitlessly interrogated by a Danish nun chosen for her record of success in converting Lutherans to Rome. But like many other strong-minded victims of solitary confinement over the centuries, she developed techniques of resistance and self-sufficiency, strengthened by fervent prayer. Time and again throughout her account she rehearses the reasons why she can accept the pope’s right to define doctrine but not fact. It therefore comes as a surprise when she frankly admits that she has not actually read Jansen’s *Augustinus*! Did she simply not want to find out for herself if the five propositions actually were there, for fear of undermining her principled stance? Did she accept that they were not there, on the assurance of others she trusted? Or was she simply seeking a half-conscious excuse to deny the fullness of a papal authority that had been repeatedly deployed against her family and community? Whatever the explanation, there is a hint of disingenuousness which one can well imagine outraging the archbishop. Another surprise is that occasionally she actually uses the word Jansenism, since a classic reflex among the self-styled Friends of the Truth was to deny that any such thing existed, and to claim that it was all an invention of the Jesuits. Once again

her guard seems to slip—although not enough to change her position on the formulary. After eleven months of resistance, she was released, but not to return to the mother house of Port Royal. She and the dwindling band of sisters who continued to defy the archbishop's authority were sent to the rural fastness of Port Royal des Champs, where they remained imprisoned and deprived of the sacraments until 1669, when the Peace of the Church was secured by a new and more ambiguous formulary that all felt able to sign. Angélique did not long survive the breakdown of the Peace a decade later, dying in 1684. But her example of defiance inspired the last generation of Port Royal nuns to outface the hostility of Louis XIV down to 1709; and copies of her account of captivity were securely kept in the refuge of Holland to remind later disciples of the trials of the heroic age of Jansenism.

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**Astarita, Tommaso.**

***The Italian Baroque Table: Cooking and Entertaining from the Golden Age of Naples.***

Medieval and Renaissance Texts and Studies 459. Tempe, AZ: ACMRS, 2014. Pp. xii, 297. ISBN 978-0-86698-510-9 (hardcover) US\$ 65.

*The Italian Baroque Table* provides a valuable and enjoyable abridged translation of Antonio Latini's *Lo scalco alla moderna* (*The Modern Steward*), vols. 1 (1692) and 2 (1694). Astarita organized his translation of *Lo scalco* in much the same way that Latini did, presenting each of the twelve chapters that comprised vols. 1 and 2 of *Lo scalco* as chapters 1 to 12 in *The Modern Steward*. Sandwiching the translation in each chapter is a general introduction to the chapter's topic and relevant historiography, and a commentary on select themes.

With so few early modern books of domestic guidance extant, *The Italian Baroque Table* offers scholars a welcome collation of insights into the labour and service structures that supported foodservice and entertainments in seventeenth-century Neapolitan great households. Of particular importance is Latini's worldview: that of *scalco*, or overseer of great household diet provisioning and entertainments. It is from this perspective that Latini commented