

ings yearly, although stocking frames for silk were also discovered, and tolerated, at Vicenza, Brescia, Udine, Gradisca and Trieste.

Ceramics were another important industry discussed by Giovanni Favero. Apparently Venetian pottery of the early Renaissance was of poor quality and the guild was weak; better pottery was imported from Spain (Majolica, initially from the island of Majorca, was imitated and long remained a locally produced staple for a growing middle class consumer market). The Republic followed a vacillating trade policy, often industry-specific, of free trade, protection, and the granting of monopolies to favored entrepreneurs. Aristocratic taste wanted Delft blue-and-white pottery, which was imitated and locally produced, and eventually Chinese-style porcelain and even English-style earthenware. Some of the manufacturers of these specialties, often on the mainland, were granted privileges. To conclude the discussion of industry on the mainland, Luca Mocrelli surveys the western zone of Venetian Lombardy with its wool and silk production, paper mills around Salò on Lake Garda, iron founding at Bergamo and Brescia, and the increasing economic integration of this region. Francesco Vianello surveys a similar process of economic integration in the eastern zone of Vicenza, Padua and Treviso.

In short, these essays contain much that is new and interesting about the economy of Venice and its mainland territory during the late Renaissance and Early Modern periods. As Maurice Aymard concludes: “[Venice] suddenly draws nearer to us, more alive, less exceptional, but also more European, without, however, ceasing to surprise us.”

Cornelia Niekus Moore. *Patterned Lives: The Lutheran Funeral Biography in Early Modern Germany*. Wolfenbütteler Forschungen 111. Wiesbaden: Harrassowitz, 2006. 403 pp. Review by AMY NELSON BURNETT, UNIVERSITY OF NEBRASKA-LINCOLN

To those unfamiliar with the Lutheran funeral work, a book devoted to the biographies that were an important part of these publications might seem rather morbid. That is certainly not the case with Cornelia Moore's study. Instead, her book is a lively overview of a major genre of early modern German literature. It is all the more welcome because it is the first major study of German funeral biographies in English.

The significance of the funeral work is revealed by the numbers: there are over 220,000 surviving funeral publications dating from the mid-sixteenth into the eighteenth century. These publications generally contained one or more funeral sermons as well as biographical information about the deceased's life and death. They might also include commemorative poems or songs, illustrations, and acknowledgement speeches given by a family member or friend of the deceased. Professor Moore concentrates on the biography, whether incorporated in a sermon or included as a separate section of the larger funeral work. Her goal is not to mine the biographies for information about early modern Germany, but rather to discuss the genre as a whole, describing its origin, development and demise over the course of two centuries.

The book is clearly structured around this goal. After an opening chapter that introduces the Lutheran funeral biography, Moore devotes two chapters to placing the genre within its religious and rhetorical setting and describing its emergence in the mid-sixteenth century. Although funeral sermons and orations were delivered within other confessions and in other countries, the funeral biography as it developed in Lutheran Germany differed from these other types of addresses in several ways. Its original purpose was to testify to the deceased's faith that brought eternal salvation; it was thus meant both to console mourners and to encourage them to exercise such faith in life and on their own deathbeds. The topics covered in the biography were shaped by the demonstrative genus of classical rhetoric, but they were also chosen to reflect or illustrate the lessons taught in the Scripture text on which the sermon was based. Individuals were portrayed as representatives of their social class, profession or gender, but the preacher also personalized his presentation with anecdotes from the deceased's life and deathbed.

Funeral biographies were thus a blend of the secular and the religious, the stereotyped and the individual. They differed according to the status of the deceased and they changed over time. To illustrate these differences, Moore devotes the next three chapters to case studies of the funeral biographies of three groups: the noble canons of Magdeburg cathedral, the burghers of the city of Brunswick (Braunschweig), and the Saxon electors and their wives in Dresden. One problem faced by all preachers who included biographical information in their sermons was how to avoid hypocrisy or hyperbole in describing the deceased's life. To some extent they were spared this tempta-

tion because the genre itself did not demand a complete presentation of the deceased's life, "warts and all," but only those portions that would edify the audience. Sometimes pastors had to resolve such difficulties more creatively, as Moore shows through the case of Elector Christian II, who drank himself to death at an early age. Preachers spoke of the health that the Elector had been blessed with at birth and then extolled the virtues of a healthy lifestyle, without connecting those virtues to the late Elector or, if they were far enough away from the court, they claimed that they did not know enough details to give a lengthy biography.

Although the funeral biographies developed along a common trajectory, those from each city also had their own distinctive characteristics. The earliest published funeral works were for members of the nobility; only after the establishment of a printing press in Brunswick in the early seventeenth century did funeral works for the urban patriciate and professional classes become more common. Over time the emphasis of the biography shifted from concern with the deceased's salvation to the exemplary nature of his or her life and the grief felt by mourners at their loss. By the later seventeenth century the representational aspect of the funeral work became more prominent. Accordingly, publication format changed from quarto to folio, the biography was clearly separated from the sermon, and the contents were expanded to include portraits, epitaphs, and other material.

In her final chapter Moore describes the reasons for the gradual decline of the funeral work over the first half of the eighteenth century. Most important was the growing popularity of the silent funeral, in which the deceased was laid to rest without a sermon; this in turn led to a growing secularization of burial practices. She closes with a discussion of the impact of funeral biographies on other types of literature in the eighteenth century, especially the lives of "spiritual heroes" presented in religious-moralistic literature.

Because its subjects spans two centuries, *Patterned Lives* gives a fascinating insight into the cultural changes of the early modern period. Funeral biographies illustrate in a particularly revealing way the shift from the initial post-Reformation concern with salvation by faith to the Enlightenment emphasis on morally exemplary lives, the growing preoccupation of the aristocracy with representation, and the increased attention paid to description of character and explanation of internal motivation. For this reason Moore's study will

be appreciated by literary scholars and historians alike. It will be required reading for anyone wanting to study this extraordinary source of information about the lives and deaths of men and women in early modern Germany.

Kenneth G. Appold. *Orthodoxie als Konsensbildung. Das theologische Disputationswesen an der Universität Wittenberg zwischen 1570 und 1710*. Tübingen: Mohr Siebeck, 2004. XII + 359 pp. 84,00 €. Review by SUSAN R. BOETTCHER, UNIVERSITY OF TEXAS AT AUSTIN.

A colleague remarked to me recently that modern historical inquiry demands that once a particular argument has become established, eventually another scholar writes to argue exactly the opposite. This is how scholars make names for themselves; one could even argue that such professional dialectic pulls the field forward. How one feels about it as a reader is another matter; the person arguing the contrarian case is often liable to charges of grandstanding, revisionism, or casuistry. Not so Kenneth Appold's *Habilitationsschrift*: it argues the opposite case with modest bravura, plenty of data, and convincing results. Appold also revises our perspective on how dialectical processes worked in the early modern confessional university.

Appold aims to examine the applicability of the confessionalization thesis; to study late-sixteenth- and early-seventeenth-century orthodox Lutheran ecclesiology; and to rehabilitate study of university elites against a research agenda currently much more occupied with popular piety and territorial politics. Most importantly, however, as signalled by the order of his arguments, he seeks to argue against a still-common stereotype of sixteenth- and seventeenth-century Lutheran theological culture: that Lutheran orthodoxy (the period between the Book of Concord and the beginning of pietism) was characterized by contentious theologians who engaged in meaningless polemic over obscure issues at the drop of a hat. Interpretively, the period suffers from the double whammy of the pietists, who found it emotionally sterile, and the Luther Renaissance, which termed its leading lights unoriginal epigones. This picture has been changing over the last few years, as theologians interested in confessionalization have increasingly called into question stereotypes about this period. Appold significantly expands this new work, however, by arguing