

In contrast, Hoby's record of her detailed but subjectively opaque daily activities anxiously measures her distance from a template of a well-lived Christian life. In Clifford's diary, worldly affairs outshine the spiritual events, and, unlike Mildmay and Hoby, she often considers her spiritual life only in reaction to her secular troubles. The final chapter on women's wills similarly comprises the textual intersection of an individual gendered self's desires and the mediations of legal, ecclesiastical, and community discourses of inheritance. Chapman's *The Widow's Tears* (c. 1605), Heywood's *The Fair Maid of the West* (1603), and excerpts from a few wills and mothers' advice books comprise related instances of "early modern individuality as social identity in action" (211).

The study is strongest in its analysis of travel texts, mirrors, and portraits. The authors also have astute observations about how early modern self-representation attends to secular time within providential timelessness. The work might have asserted whether there was a noticeable change in the individuation of the subject in textual and pictorial representation during the designated time period, 1500-1660, but this book will nevertheless be of use to early modern scholars interested in various genres of life writing and how they portray the nature of the early modern subject.

Elizabeth Teresa Howe. *The Visionary Life of Madre Ana de San Agustín*. Woodbridge: Tamesis, 2004. xiii + 131pp. + 16 illus. \$90.00. Review by GRADY C. WRAY, UNIVERSITY OF OKLAHOMA.

The Visionary Life of Madre Ana de San Agustín functions as a good introduction to the life of Ana de San Agustín (1547/55-1624), and it provides a faithful and accessible edition of her writings. In a broader sense, it contextualizes the lives lived by women religious in late sixteenth- and early seventeenth-century Spain. More specifically, it deepens the understanding of the life of one of the most famous figures of the period, Saint Teresa of Ávila, and the events that surround the Teresian reform and struggles of the order of the Discalced Carmelites. Because Ana survived Teresa, readers of Howe's edition can follow the events that occurred after Teresa's death. This text will be useful to scholars of history, women's studies, religious studies, and Hispanic cultural, linguistic, and literary studies because it touches on several issues of importance to these disciplines.

Howe begins with a chronology (x-xiii) that proves extremely useful as one compares Ana's biography with events that affect her activities. Then, Howe divides the book into two principal sections. The first section or introduction (1-41) gives a comprehensive review of the history surrounding Ana, her visions, her relationship with St. Teresa, her writing style, and the sources from which Howe prepares the edition. The second section includes the detailed and annotated transcription of two *relaciones* (45-107 and 108-118) that Ana wrote at the behest of her confessors.

Howe grounds her study in up-to-date scholarship on women writers of early modern Spain as well as medieval scholarship that elucidates the possibilities of interpretation of female-authored texts. Her critical introduction somewhat juxtaposes the life of Teresa of Ávila with Ana. Ana corresponded with Teresa until Teresa's death in 1582, and Ana learned much from Teresa, who remained a principal influence in her life through visions. In fact, Howe finds Ana's accounts reminiscent of Teresa's *Fundaciones* (21) and signals that Ana's life straddles the turmoil in the Carmelite order both during Teresa's lifetime and after Teresa's death. Howe relates the possible influence of other spiritual texts of the period and those that predate Ana's writing. Apart from references to literary history, Howe highlights the influences of devotional art on Madre Ana's texts, an approach that other scholars have incorporated effectively in recent scholarship on religious and devotional writing.

As Howe's title plainly suggests, the visions of Madre Ana overtake the major portion of the *relaciones*. Her visions include Christ, Christ as the Infant Jesus, Teresa of Ávila, Saint Anne (the Virgin Mary's mother, who especially guides Ana as she oversees the construction of convents), and demons who appear as gallant men or Christ. Others who are present in Ana's visions are: St. Augustine, St. Eustace, guardian angels, the Trinity, John the Baptist, Lucifer, Judas, gentleman donors accepted on the authority of St. Anne, Christ as mother, and poisonous reptiles. When Ana specifically describes heaven and hell, Marta, María, other unnamed saints, martyrs, virgins, confessors, and souls of the blessed make appearances. Apart from the visions, Ana reflects on when the visions occurred, how long they lasted (confirmed by references to other female religious), and her feelings after experiencing them.

Howe presents the politically motivated interpretations of Ana as well as how Ana presents her inner life. At times, Ana conflates the doctrines of the Incarnation, the Virgin Birth, and the Trinity, but her visions of hell and heaven

are the most lengthy passages in the *relaciones*. Ana shares with St. Teresa similar visions of heaven and hell, the suffering Christ, and the Infant Jesus. Ana also presents Teresa as an important authority even above her religious superiors. However, although Teresa plays a pivotal role in Ana's life and visions, there is an absence of introspection in Ana and more self-doubt. Ana does not focus on her own transformation but rather that of others. In fact, Howe states that Ana's "descriptions of the torments of others are less personally instructive than admonitory of others' conduct" (38). Ana's accounts of her life are not treatises on prayer. Unlike St. Teresa's writings, Howe notes that there is no "consideration of Ana's visionary experiences as lessons for a wider audience in the *relaciones* of Madre Ana" (39). Ana's visions tend to underscore the terrors that await others if they do not follow an exemplary lifestyle while Teresa's tend to function more as discourse on self-improvement/criticism.

Ana's narrative reflects other texts of religious writers who use rhetorical devices to control the narrative and to balance self-expression, self-validation, and self-promotion with humility and ignorance topoi in order to relate their stories without appearing prideful. Often Ana shows more obedience to St. Teresa than other authorities who ask her to write. In addition, Christ grants authority for certain sections of the text, and thus, Ana shows measured compliance with her contemporary religious authorities. She obeys the confessors who request her *relaciones*, but she complies on her own terms. She continues to control her text when she decides how much information or history to share. What Ana omits may be more tantalizing than what she includes. Ana directs her text, as do many other Spanish-speaking authors of religious documents, to both a female and male readership by not only using the all-inclusive *vosotros*, but rather specifically addressing both *vosotros* (second-person plural masculine) and *vosotras* (second-person plural feminine). The *relaciones* allow readers to see examples of how Ana exerts authorial control of the narrative to suit her own purposes. Her use of compromise shows the interior workings of a mind that has to express itself within a highly contrived rhetoric that limits self-expression. She must couch her own experience in accepted terms of the period. Of course, present day readers may interpret her words differently, but a modern interpretation was not available to her.

Howe carefully documents her sources and editorial conventions and clearly states that she bases her edition of the *relaciones* on manuscripts 6.472

and 13.751 of the Biblioteca Nacional in Madrid with additional information from MS 13.292 that is attributed to Ana. Her edition is indeed well documented and exacting: an intricate transcription with great fidelity to the original text. She maintains the original spelling and punctuation and does not try to modernize the text. She carefully codes the transcription with markings that shows from which manuscript certain clarifications come, and she provides complete explanations of any abbreviations. She helps readers follow the text by clearly indicating to which person Ana refers (Christ, St. Teresa, a confessor etc.). The transcribed text reflects the paleographic markings of the time, and can be of great use to scholars who study the history of the Spanish language. Overall, Howe's edition is a necessary contribution to scholarship on early-modern women's religious writing and represents another important link that gives voice to one of many women who have been silent for too long.

Paul J. Smith and Karl A. E. Enenkel. *Montaigne and the Low Countries (1580-1700)*. *Intersections* 8. Leiden: Brill, 2007. xii + 372pp. \$155.00. Review by ZAHIA ZALLOUA, WHITMAN COLLEGE.

This volume is the fruit of a conference in Leiden that took place in September 2005. Taking as its subject matter the relation between Montaigne (1533-1592) and the Low Countries, each contribution addresses this question in its own way, though as Paul J. Smith points out in the Introduction, an exploration of a "threefold relationship" between the essayist and the Low Countries structures the hermeneutical gaze of the study (2). The first type of analysis is perhaps the most expected: interpreting "the Netherlandish presence in the *Essais*" (2). While Michel Magnien tackles this topic through an investigation of Montaigne's relation to the great Dutch author Erasmus of Rotterdam, addressing with care the relative silence of Montaigne in regards to his indebtedness to his humanist predecessor, Anton van der Lem approaches it as an historian, looking at Montaigne's "regrettable" (non)engagement with the Netherlands' recent past (such as the Dutch Revolt against the Spaniards), and concluding unconvincingly that the *Essais* would have been benefited from it. To be fair, van der Lem does recognize the potentially reductive results of his interpretive angle: "J'ai bien conscience de faire peu honneur