

historiographies could have provided a better understanding of certain institutional issues and related gender elements in some Western countries. For instance, Italian research extends beyond institutional profiles or the Risorgimento period, encompassing a broader range of time periods and topics. A more thorough exploration of studies on the Carabinieri and their role in major urban areas – where they were often more visible and active than civil police forces – could have, for example, offered valuable insights into this military police force's urban engagement, its daily interactions with women, and the influence of gender categories on its actions in cities.

In sum, *Policing Women* represents a useful addition to the historiography of contemporary policing. It provides a novel perspective on how gender criteria, categories, and norms have influenced some Western policing forces, while exploring an issue – the interaction between women and Western law enforcement bodies – that shaped the police professionalization patterns between 1800 and 1950.

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Amanda C. Pipkin, *Dissenting Daughters. Reformed Women in the Dutch Republic, 1572-1725* (Oxford: Oxford University Press, 2022). xiii, 264 pp. ISBN 9780192857279.

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The Further Reformation (*Nadere Reformatie*) was a pietistic religious movement within the Dutch Reformed Church in the seventeenth century. It was a Dutch Calvinist counterpart to Lutheran pietism in Germany and to Puritanism in England, and was greatly influenced by the latter. Its adherents championed a more fervent interior piety than the standard orthodoxy of the church, as well as a stricter, more demanding set of morals and manners. In traditional historiography it has been closely associated with certain ministers and theologians, with Willem Teellinck identified as the originator of the movement and Gisbertus Voetius as its most powerful advocate. In this book, Amanda Pipkin builds on more recent work by Fred van Lieburg and other scholars to reveal the important role played by women in the Further Reformation.

The six women on whom the book focuses were authors of meditations, exercises, poetry, songs, and other devotional writings, and the chief empirical base of the book is a close analysis of their writings. Some like Anna Maria van Schurman are figures well known to historians, while others like Cornelia Leydekker are not. All had close ties to one or more of the leading ministers of the movement: the erudite Van Schurman, for example, was a student and ally of Voetius, while Leydekker was sister of Melchior Leydekker, Voetius's successor as professor of theology at the University of Utrecht. The women not only produced devotional writings that circulated in manuscript and/or print, they also organized and indeed sometimes led conventicles in their homes where groups of the devout would engage in religious study and worship. Incapacitated for more than twenty years by chronic illness, Henrica van Hoolwerff arranged for these gatherings to take place by her bedside. The women raised funds, provided meeting spaces, instructed children and servants, and served as models of Protestant sanctity. The book firmly establishes that these women wielded significant authority, enjoying a kind of "religious empowerment" (219). They did more than participate in the Further Reformation, they were among its leaders.

It is no coincidence that all the women studied had one or more ministers in their immediately family. Indeed, most belonged to clerical dynasties, both deriving religious authority from their families and augmenting the religious prestige of those families. Pipkin's book thus reveals a world in which religious reform was the work not of individual clerics so much as of social networks. Ministers' wives, sisters, and daughters were religious reformers too, and ministers and theologians "were not only religious intellectuals, but also sons, brothers, uncles, and often fathers" (9). Influential ministers struck mutually beneficial alliances with devout women in their networks. The case of Sara Nevius, wife of Wilhelmus à Brakel, shows that the role of minister's wife was in itself a religious vocation. The book also shows that women's religious writings enjoyed popularity in the late seventeenth and early eighteenth centuries, as evinced by the number of works and editions of those works published. Women's writings played a significant role in promoting the mystical piety that became characteristic of the Further Reformation in its latter stages.

While nicely alliterative, the title of the book, *Dissenting Daughters*, is somewhat misleading. Significantly, the word 'dissenting' appears usually in quotation marks in the text of the book, and the usage of the word is

at best loose: while it suggests that the women were defying authority, that is not the case in any meaningful sense for any of the women studied here, except possibly Van Schurman after she left the Reformed Church to join the Labadist sect. To the contrary, the book makes clear women's membership in powerful family networks, demonstrating their integration within the highest circles of Protestant religious authority in the Republic. The subtitle is arguably misleading as well, for the book makes no effort to treat Reformed women in the Republic generally. Rather, it deals with a small number of powerful women who belonged to a religious elite. How much it tells us about the role of women generally in the Further Reformation or the wider life of the Reformed Church is an open question that deserves further study. A final criticism is that the translations that appear of Dutch texts into English – for example, quotations from the women's writings – are of uneven quality.

With those minor reservations, though, this is a fine book that applies a women's history approach to an old topic, offering a refreshing new perspective on one of the most important religious phenomena of the Netherlands in the seventeenth century.

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Jonas Roelens, *Citizens and Sodomites. Persecution and Perception of Sodomy in the Southern Low Countries (1400–1700)* (Leiden: Brill, 2024). 444 pp. ISBN 9789004686175.

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In *Citizens and Sodomites*, Jonas Roelens presents a compelling and precise analysis of the largest known body of sodomy trials in northern Europe between the fifteenth and seventeenth centuries. The book is based on records conserved in twenty-six archives and libraries primarily in Belgium, the Netherlands, and northern France, as well as an extensive range of published sources. The archival sources primarily consist of financial records, which document criminal proceedings against accused sodomites, and include basic information such as their name and residence, as well as any punishment ordered. Wherever possible Roelens has linked these financial records with extant interrogations and sentences. Previous studies have focused on individual cities in the region and even then not within the same