

liek meisjesonderwijs. Dat verhinderde echter niet dat de veranderende tijdsgeest, nieuwe opvoedingsidealen en de roepingencrisis binnen de congregaties overal leidden tot een verdamping van de strak katholieke schoolidentiteit van het interbellum.

*In deugd en wijsheid groeien* sluit af met een samenvattende conclusie waarin de sterkte van de gedetailleerde, onderling comparatieve en contextuele aanpak van het onderzoek nog eens in de verf wordt gezet. Hoewel ook in het corpus van het boek regelmatig, maar doorgaans bondig, wordt verwezen naar de Belgische context, wordt pas in de conclusie een fundamentele vergelijking gemaakt. De druk van de subsidiegever (overheid) leidde er volgens Smit in Nederland toe dat katholieke scholen zich snel moesten conformeren aan algemene richtlijnen en minder dan in België echte ‘zusterscholen’ waren. Lekenleerkrachten waren sneller en talrijker aanwezig dan in België en de autorekrutering (de intrede van leerlingen in de congregatie) was in Nederland veel minder succesvol (p. 437). Het is jammer dat deze piste niet iets diepgaander is uitgewerkt, gezien het toch raakt aan de kern van het identiteitsonderzoek dat een belangrijk aspect van deze studie was. Eén en ander zal bijvoorbeeld ook te maken hebben gehad met het feit dat het hier drie externaten (p. 25) betrof en geen typische kloosterinternaten zoals die in België lange tijd het katholieke middelbare meisjesonderwijs domineerden. Die bredere comparatieve insteek, niet alleen met België, maar bijvoorbeeld ook met andere katholieke meisjesscholen in Nederland had misschien nog iets sterker in de analyse mogen worden ingewerkt. Gezien de omvang en diepgang van deze mooie studie is dit veeleer een uitnodiging voor verder onderzoek, dan een punt van kritiek.

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B.A.M. Ramakers (ed.), *Memento Mori. Sterben und Begraben in einem ruralen Grenzgebiet/Sterven en begraven in een rurale grensregio* (Groningen/Wageningen: Nederlands Agronomisch Historisch Instituut, 2018) [*Historia agriculturae* 48]. 313 p. ISBN 9403414278.

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The current COVID-19 crisis has confronted the world with the impact of death and the importance of rituals of dying and burying in dealing with loss and grief. This unexpectedly timely collection of essays explores the history of this topic in the border regions of the north-eastern Netherlands and

southwest Germany. It is the result of an international scholarly collaboration between the Rijksuniversiteit Groningen, the Ostfriesische Landschaft, the Museumhuis (later Stichting Erfgoedpartners) Groningen and several other heritage institutions in the region, financed by INTERREG V Deutschland-Nederland, a European program for encouraging collaboration between inhabitants of the Dutch-German border region. The project set out to map the funerary culture of the Eems-Dollardregion and its historical development in the region's diverse cultural, social and religious landscape, bringing together historians, theologians, heritage experts and literary scholars from both sides of the border. Editor Bart Ramakers has bundled together seventeen essays in both German and Dutch that were either presented at four of the project's symposia held from March 2012 to June 2014, or were written by project collaborators. The result is a wide-ranging assessment of the *longue durée* transregional history and theology of the region's funerary culture, centering around five key themes: memorial culture, graveyards and gravestones, funerary poetry, consolation, and the arts.

There are quite some innovative elements in this volume's approach to funerary culture. First, as *Memento Mori* was published by the Netherlands Agronomic Historical Institute (the institute for documentation and research in the field of Dutch agricultural and rural history), it focuses explicitly on the rural aspects of funerary culture. With most recent historical research dealing with the urban context of dying and burying, this rural focus has the potential to offer new insights and broaden the perspective of funerary culture research. Second, with its geographical choices, the scope of the project on which the volume is based clearly looks beyond boundaries. In noticing the similarities in funeral practices in northeast Groningen in the Netherlands and north west Germany, the project consciously deviated from the national frameworks in which these themes are usually explored. This cross-border perspective is in line with recent research that puts the border as an analytical tool at center stage and emphasizes the importance of exchange, relationships, and entanglement. As such, this transregional approach challenges historians to think about what transcends a border, instead of what it separates.

This cross-boundary perspective has also led to an international and interdisciplinary collaboration between the researchers and institutes involved. Approaching death in the border region from a theological perspective, Den Hertog, Kammler and Jedan analyse Biblical traditions of hope and consolation in dealing with loss. Contributions by (among others) Janssen, Hoondert and Looijenga discuss the lyrical production of funerary poetry in this rural context, studying a wide variety of sources ranging from gravestones (carrying so-called *wormenverzen*) to requiems. Other essays analyse the region's

material funerary culture from an archeological-historical point of view. Suhr, Kroesen and van der Ploeg, for example, respectively focus on the *longue durée* history of graveyards, pre-Reformation priestly tombs and images and image-critique in the long history of Christianity as a whole.

As the research project aimed at developing tools and ideas for further research from an interdisciplinary perspective, the collection also includes several methodological contributions mapping out possibilities for future research. In this vein, the essays of König and Schiefer present the development of a gravestone database of eastern Friesland and the northern Netherlands, comprising graves' personalia, as well as contextual socio-cultural information. The rich corpora of possible sources for funerary research (ranging from testaments to death certificates) in the Niedersächsisches Landesarchiv in Aurich are presented by Michael Hermann.

*Memento Mori* offers new and interesting perspectives on rural funerary history. Not in the least, it does so by revealing the work remaining to be done and pointing out that scholars ought not to overlook local dynamics in rural regions in writing a socio-cultural history of death – the cultural heritage of which is today often threatened by policy-makers, too. However, the inclusion of a conceptual, methodological or historiographical introduction would have allowed the reader to gauge more easily each essay's position within the academic and public spheres of funerary research. Although each individual essay more or less explicitly dives into the rural context of dying and burying, a clearly outlined overarching conclusion on how rural funerary culture in the border region of Eems-Dollard was different from that in its neighboring urban centres might have been stressed more. Nevertheless, *Memento Mori* convincingly shows the range of possibilities left to explore in writing the history of death in the Dutch-German border region.

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Cassia Roth, *A Miscarriage of Justice. Women's Reproductive Lives and the Law in Early Twentieth-Century Brazil* (Stanford (CA): Stanford University Press, 2020). 376 p. ISBN 9781503611320.

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*A Miscarriage of Justice* promises to be a history of women's reproductive lives and the law in Brazil in the early twentieth century. In practice, this book attends to many more dimensions of analysis that converge into a monograph