

**Renaissance and Reformation**  
**Renaissance et Réforme**



**Bamji, Alexandra, Geert H. Janssen, and Mary Laven, eds. The Ashgate Research Companion to the Counter-Reformation**

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saisisse la logique spécifique et l'intérêt esthétique. Or, analyser la musique de la Renaissance en termes tonals conforte les étudiants dans leur habitude de ramener tout ce qu'ils entendent à la musique tonale des XVIII<sup>e</sup> et XIX<sup>e</sup> siècles.

L'auteur a construit son ouvrage selon une structure ayant pour objectif de couvrir le maximum d'aspects de la musique de la Renaissance, tout en se restreignant à un parcours strictement chronologique. Ce choix a le grand avantage de permettre l'intégration des chapitres d'histoire culturelle de la musique qui ont été soulignés plus haut. Toutefois, cela fait en sorte que les différentes étapes de la transformation d'un genre — la messe ou le motet par exemple — sont traitées dans des sections différentes, l'histoire du genre apparaissant donc comme morcelée. *A priori*, on peut considérer cette conséquence comme un défaut, mais aussi comme une qualité. Les thèmes historiques, musicaux et stylistiques, même morcelés, sont présentés dans des chapitres relativement courts et autonomes de telle sorte que l'enseignant peut sélectionner et réorganiser autant de chapitres qu'il le veut afin d'utiliser l'ouvrage en fonction de son approche et de ses objectifs.

Pour ce type de publication, l'ouvrage d'Allan Atlas est donc exemplaire. Il démontre une vision réfléchie de l'histoire de la musique de la Renaissance et couvre une quantité de questions qui sont de nos jours indispensables dans un enseignement de cette matière. Les liens établis entre l'histoire, l'histoire culturelle et la musique en font un ouvrage unique et riche. La traduction, à part quelques maladroites qu'il est inutile de préciser, est excellente. Le résultat est un très beau livre, qui s'avère nécessaire, riche et utile, autant comme ouvrage de référence que comme outil d'enseignement.

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**Bamji, Alexandra, Geert H. Janssen, and Mary Laven, eds.**

*The Ashgate Research Companion to the Counter-Reformation.*

Farnham, UK: Ashgate, 2013. Pp. xix, 488 + 21 ill, 3 maps. ISBN 978-1-4094-2373-7 (hardcover) \$149.95.

The volume under review is an excellent and exemplary addition to the already rich Ashgate Research Companions collection. The essays collected in this

research guide represent up-to-date scholarship on the Counter-Reformation, a term used to describe the reorganizations of Catholicism from the fifteenth to the eighteenth century. Bringing together leading scholars from a diverse range of fields, the volume tackles traditional themes with new questions, concerns, and methodologies, and pushes investigation into the complexities of early modern Catholicism in new and exciting directions.

The volume contains twenty-four essays divided into four sections. The sheer diversity of subjects tackled by the authors and the ways in which essays interlock and engage with each other are the great assets of this book. I will draw attention to a few examples here. "Conflict, Coexistence, and Conversion" is the theme of the first section. Highlights include Simon Ditchfield's insightful discussion of Counter-Reformation historiography, pushing scholarship towards a global perspective; Keith P. Luria's and Geert H. Janssen's investigations into religious coexistence and the phenomenon of exile, topics that abound in Protestant historiography but have somehow been missing from a Catholic perspective; and Tara Alberts's and Karin Vélez's discussions of Catholic missions to Asia and the Americas, both emphasizing the agency of non-Europeans in shaping Catholic life. The essays in the second section, "Catholic Lives and Devotional Identities," focus on lived Catholicism, the ways in which women and men practised religion, what being Catholic meant to individuals and communities, and how they negotiated that meaning with each other and with those in authority. Alexandra Bamji moves the reader through the "The Catholic Life Cycle." Alexandra Walsham's "The Sacred Landscape" describes the spatial dimensions of Catholic reform, interrogating the ways in which space (buildings and landscapes) were central in the struggles over sanctity and confessional awareness. Nicholas Terpstra's "Lay Spirituality" investigates the complex ways in which lay people integrated the sacred with the secular as they exercised faith in their daily lives, and how they saw their place in the Church vis-à-vis the clergy. Wietse de Boer takes Counter-Reformation scholarship in a fresh and exciting direction by investigating the role of the senses and sensation in shaping early modern Catholicism. De Boer focuses on the moral dimensions of the senses, arguing that the Church crafted and manipulated sensory environments in order to elicit precise affective responses in its flock. The third section, "Ideas and Cultural Practices," emphasizes interdisciplinary work on intellectual, scientific, and artistic elements of the Counter-Reformation. Nick Wilding describes the conflicted ways in which historians

of science and historians of religion have approached the complex and interdependent relationship between the study of nature and Catholic identity and mission, from local and global perspectives. Noel O'Reagan, Paul Shore, and Andrea Lepage respectively examine the significant role post-Tridentine liturgical and devotional music, drama, and art played in shaping Catholic experience, at both the individual and communal levels. The material culture of the Counter-Reformation, a subject that has not received adequate attention among historians as a discrete subject of analysis, is the subject of Silvia Evangelisti's intriguing essay. Evangelisti argues that spaces and objects, including bodies, were devotional tools instrumental to the crafting and implementation of religious reform and the shaping of belief and behaviour. The three essays in the fourth and concluding section of the book round out the volume by reflecting on "Religious Change" throughout the *longue durée*. John H. Arnold draws our attention to the dynamic and complex medieval religious reform movements that provide context and highlight precedents crucial to understanding the Counter-Reformation. Karen Melvin argues that we should not think of early modern Catholicism as divided between European and non-European forms, "one established and the other evangelical," but rather as a complex religion reforming in similar and distinct ways in the "old" and "new" worlds. In the final essay, Mary Laven reflects on the "Legacies of the Counter-Reformation and the Origins of Modern Catholicism," showing that a variety of early modern Catholicisms led to a variety of modern Catholicisms, but that a continuity of rituals and objects, though adaptable to changing local circumstances and historical contexts, has been instrumental to the articulation of a Catholic identity.

While the authors investigate an astonishing array of topics, they are mostly guided by one imperative: articulating the agentive capabilities of Catholics, in Europe, Asia, and the Americas, to influence doctrine, the organization of religious life, and ultimately the experience of Catholicism. Authors bypass traditional confessional polemics; there is little interest in assessing the "successes" and "failures" of Catholic reform as imagined by popes, bishops, and missionaries. Much more interestingly, authors are concerned with the bi-directionality of religious and cultural change, up and down social hierarchies and from centre to periphery and back again. Encounters and interactions among a plurality of actors and groups are central to understanding how Catholicism was fashioned and re-fashioned in universal, complex, and highly distinctive ways throughout the early modern world. This brings me to a criticism of the book. While some

of the essays carefully discuss the ways in which Catholicism was articulated and negotiated in Asia and the Americas (Alberts, Vélez, Melvin), and while others synthesize recent studies of religious coexistence and exchange between Catholics and Protestants (Luria, Janssen and Laqua-O'Donnell), I would have liked essays on Catholic interactions with Greek Orthodoxy and with Islam in the Mediterranean and European-Ottoman borderlands (Paul Shore's discussion of the introduction of Catholic drama as an element of Catholicization in Hungary is an exception). Noticeably missing here is an essay on the impact of the Counter-Reformation on Catholic-Jewish relations.

Even so, *The Ashgate Research Companion to the Counter-Reformation* more than satisfies the collection's mission of offering scholars and students a comprehensive and authoritative review of current research in this field. The editors are to be commended for crafting such an immensely readable and unified volume. Asking new questions and approaching well-trodden areas of study with new concerns and methodologies, the authors offer fresh and exciting suggestions that will guide future study. There is no doubt that this volume will be essential reading for early modern scholars and will certainly find its way onto every graduate student's early modern reading list. However, most will have to take the volume out from libraries: the steep \$150 price tag will make this indispensable book a luxury.

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**Blasucci, Luigi.**

***Sulla struttura metrica del «Furioso» e altri studi ariosteschi.***

Quaderni di Stilistica e metrica italiana 4. Florence: Edizioni del Galluzzo per la Fondazione Ezio Franceschini, 2014. Pp. viii + 198. ISBN 978-88-8450-536-1 (paperback) €34.

Luigi Blasucci provides a welcome addition to a series—under the journal *Stilistica e metrica italiana*—that deals with metrical and stylistic questions in Italian literary texts. His volume gathers seven essays, previously published by Blasucci between 1962 and 2011, with the goal of underscoring the importance of metrics in the Renaissance poem *par excellence*: the *Orlando Furioso* by