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devaient-elles étudier ? Un homme devait-il épouser une femme laide ? Était-il préférable pour une femme de demeurer célibataire ? Voilà des interrogations auxquelles ce « véritable manuel épistolaire à l'usage des dames » s'efforçait de répondre tout en appliquant les grands principes de l'honnêteté. Qui plus est, en les poussant à correspondre activement entre elles, du Bosc entendait aussi favoriser le développement d'un réseau de solidarités mutuelles entre les femmes de l'élite.

Enrichie de nombreuses notes, complétée par un index et une table détaillée du contenu des différentes éditions de *L'Honnête Femme*, cette traduction patiente et méticuleuse de deux des ouvrages de Jacques du Bosc mérite certainement tout notre respect. Regard neuf posé sur les écrits d'un homme qu'on a parfois accusé de misogynie et qui n'a certainement pas reçu toute l'attention qu'il méritait de la part des historiens, l'ouvrage de Neil et Wolfgang nous livre ici une tout autre histoire. Celle d'un homme qui, par ses écrits et l'influence qu'ils ont eue sur toute une génération d'écrivains, a beaucoup contribué à la promotion de la femme au XVII^e siècle. Certes, tout n'est pas parfait dans ce livre. Quelques coquilles ont échappé à l'attention des auteures et on pourrait aussi se demander pourquoi celles-ci n'ont pas jugé bon de distinguer les sources primaires des sources secondaires dans une bibliographie qui pourrait être un peu plus étoffée. Cela n'enlève toutefois rien à la valeur de l'ouvrage qui constitue une addition importante à la série « *The Other Voice in Early Modern Europe* ».

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Eisenbichler, Konrad, ed.

Collaboration, Conflict, and Continuity in the Reformation: Essays in Honour of James M. Estes on His Eightieth Birthday.

Essays and Studies 34. Toronto: Centre for Reformation and Renaissance Studies, 2014. Pp. 430. ISBN 978-0-7727-2174-7 (paperback) \$49.95.

Everybody likes a good *Festschrift*—and this is a very good one. In addition to the editor's introduction there are nineteen essays, ranging from biographical or character sketches of Professor Estes to extensive scholarly articles on various

topics related to his long career as a historian of the Reformation in southwest Germany and as a teacher, collaborator on the Collected Works of Erasmus in English project, and long-time instigator at the Centre for Reformation and Renaissance Studies (which he directed from 1979–85) at the University of Toronto. Each of these essays contributes something interesting and valuable; as with any *Festschrift*, however, the key question is whether the volume hangs together as a whole.

This one succeeds—both formally and conceptually. That it does so formally is a testament to the tremendous efforts of the editor, while considerable credit is also due to the translators of several of the essays. No amount of crafty framing, however, could hide the sheer diversity of scholarship found here, which is simply stunning—and entirely appropriate.

First, it reflects the range of Estes's scholarly activities over the course of a lifetime. In addition to five decades of research into the work of the Württemberg reformer Johannes Brenz, Estes has served as the historical annotator for six volumes (to date) of the Collected Works of Erasmus. He is also the author of an institutional history of the CRRS covering the centre's first forty years. (As an aside: this work is an absolutely splendid model of its type, and it serves—in the best humanist fashion—as an exemplary history of how a truly collegial enterprise may survive and flourish in the face of sometimes hostile and duplicitous higher academic administrators.)

Second, this volume represents the remarkable diversity of historiography as practised by the contributors. By Estes's own account, he only ever wanted to do “plain old history” (20). If that was also the mandate of the contributors, then clearly there is no agreement on what plain old history should look like. Indeed, this is a volume of sharply contrasting historiographical styles and approaches. Here we have Reformation history in both kinds: German and American. Here we also have contrasting modes of what one might call “theologically disinterested” histories and avowedly confessional ones. Here we have views of the Reformation as the great historic fracturing of Christendom alongside considerations of the Reformation as a never-ending process of rapprochement and consensus building, of repairing the Church. We have comparative perspectives, especially from French cases, on the dynamics of religious reform contrasted with narratives framed only by the internal politics of the Holy Roman Empire. We have meticulously detailed accounts from dense

archival records as well as creative interpretive overviews and breezy replies to the dreaded *so what?* question.

Through all of this, though, there is a central and recurring theme, serving the volume as a historical, historiographical, and personal leitmotif: collegiality. If one were to attempt a précis of Estes's approach to the German Reformation, one might say that he eschewed traditional "great man" historiography without entertaining various (once-) trendy alternatives. Instead, his early work on Brenz clarified the need for attention to relationships and networks, for a shift in focus from a single great man to several great men. The enduring attractions of this mode of interpersonal or interactive intellectual history are amply displayed by many of the contributions to this volume. From these essays the past emerges as a function of collegial interactions: sometimes harmonious, sometimes fractious, but always productive. One of the conclusions Estes has apparently drawn from his studies is that historiography is also a collegial undertaking. In his own words: "[y]ou know there is something wrong when you have to review a book in which the author does not acknowledge by name any colleagues from whom he has learned something valuable in the process of research and writing" (24). Finally, as several essays attest, Estes's work in the service of the CRRS, both as a practical administrator and as its official historian, has been distinguished by commitment to the principle of collegiality.

Ultimately, this volume can be read as a book about how collegiality forms the very core of what scholars do, and have been doing, for the last five hundred years or more. For Estes, his colleagues, and his students, such collegiality is no mere vestige, no matter of official politesse, professional obligation, or social decorum. Here, between the lines, one catches intimations of a stern or sometimes gruff exterior in apparent contrast to a much warmer personality (this is evident even in the two portraits of Estes reproduced in the volume). One wonders whether such tension is in fact explicitly modelled on the example of a sixteenth-century German reformer, and so derives from Estes's determination to serve as a *Verfechter* of meaningful and effective collegiality in trying times.

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