

*liberty in early modern Europe* is certainly a fascinating read that will not fail to inform and inspire.

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*The Ashgate research companion to the Counter-Reformation*. Edited by Alexandra Bamji, Geert H. Janssen and Mary Laven. Pp. xix+488 incl. 3 maps and 21 ills. Farnham–Burlington, VT: Ashgate, 2013. £85. 978 1 4094 2373 7  
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‘Counter-Reformation’ has always been an ideologically loaded, hotly debated term – but it is hard to imagine early modern history without it, and it has become more catholic in the past two decades or so. The study of lay experience has come to the fore, counterbalancing the previous emphasis on clerical and institutional history, and a move towards interdisciplinarity has widened and refreshed the church historian’s remit. This companion promises an up-to-date appreciation of these developments. The first of its four sections, ‘Conflict, Coexistence and Conversion’, is perhaps the most consciously revisionist, especially in its essays on Tridentine Catholicism and the Inquisition (by Simon Ditchfield and Nicholas S. Davidson respectively) and Catholic mission as a centrifugal, global phenomenon (Tara Alberts and Karin Vélez contribute essays on Catholic missions to Asia and the Americas). The diaspora of Catholic exiles, neglected in comparison to the Protestant equivalent, is discussed by Geert H. Janssen, while Andrew Pettegree’s essay on Catholic pamphleteering argues that the dissemination of popular print was as crucial to the Counter-Reformation as to the Reformation itself. Articles on confessionalisation (by Ute Lotz-Heumann) and religious coexistence (by Keith P. Luria) address how Catholics responded to the permanent division of Christendom after the advent of Protestantism. The essays in the second section, ‘Catholic Lives and Devotional Identities’, take their bearings from a question articulated in Judith Pollmann’s essay: ‘What did it mean to be a Catholic in early modern Europe?’ Alexandra Bamji traces the Catholic life cycle, while Nicholas Terpstra and Simone Laqua O’Donnell offer complementary perspectives on the role of Catholicism within communities. In an essay on sanctity, Clare Copeland discusses the interplay between unofficial cults and the canonisation process. Wietse de Boer sets out a positive reassessment of one of the Counter-Reformation’s most controversial features, the use of sensual stimulation in worship, while Alexandra Walsham addresses changes and continuities in sacred space. The third section, ‘Ideas and Cultural Practices’, brings together essays on intellectual culture and science (by Michael Edwards and Nick Wilding) with considerations of music, drama, the visual arts and material culture (by Noel O’Regan, Paul Shore, Andrea Lepage and Silvia Evangelisti respectively). A final section offers chronological and geographical contextualisation: John H. Arnold gives a medievalist’s perspective on Catholic reformation, Karen Melvin writes on the globalisation of reform – a key theme overall – while Mary Laven assesses the legacies of the Counter-Reformation. Essays are uniformly strong in themselves, the best managing to combine convincingly individual points of view with the required up-to-date appreciation of secondary

literature. Overall, coverage is exemplary and overlap is minimal; the editors should be congratulated on overseeing such a useful and well-judged volume.

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*Gute Ordnung. Ordnungsmodelle und Ordnungsvorstellungen in der Reformationszeit.*

Edited by Irene Dingel and Armin Kohnle. (Leucorea-Studien zur Geschichte der Reformation und der Lutherischen Orthodoxie, 24.)

Pp. 288. Leipzig: Evangelische Verlagsanstalt, 2014. €38. 978 3 374 03790 2  
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This thought-provoking volume collects the papers given at the tenth spring conference on the Wittenberg Reformation, held at the Leucorea in Wittenberg in March 2012. As the title indicates, the papers focus on the manifold ways in which the civic and church authorities sought to impose social order in the sixteenth and seventeenth centuries. The volume focuses on orders – in the sense of codes – of various kinds: church and consistory orders, civic charters and edicts ('Policeordnungen'), codes regulating court life, the use of water, visitation instructions, school and university orders, dress codes and marriage law, the regulation of the poor chest and orders of burial. The range of English words used in this review to translate the German term 'Ordnung' represents a multiplicity which is present in the German terminology also: several authors open with a discussion of the complexity of defining this genre. *Ordnungen* of all kinds were used to define, order, control and shape social interaction, attempting, as the editors of the volume argue, to produce the 'good order' which was understood as God's desire for society. *Ordnungen* might actively seek to define social structures, or might focus rather on controlling or discouraging disorder, imposing penalties on those who contravened rules or social expectations. Dingel and Kohnle include examples of Catholic *Ordnungen* as well as Protestant, but the focus of the volume is on the Reformation, and as such it offers a fascinating insight into the challenges of defining not only order, but new structures of authority, particularly ecclesiastical.

The volume opens with Irene Dingel's essay considering the ways in which confessions of faith, such as the Augsburg confession, served to define confessional difference, concluding that the *Confessio* served as an ordering factor in politics, the Church and wider society. Sabine Arend highlights the level of detail in sixteenth-century church orders, which not only regulated what happened in church but also served to define societies. She concludes that Protestant 'good order' was explicitly intended to offer a counterpoint to the 'ceremonies' of the Roman Catholic Church (p. 47). As it developed, Protestantism brought with it a quite new church order. Exploring consistory orders, however, Arne Butt points out that they were intended to continue the roles and responsibilities previously exercised by the bishop, as a response to the need to develop new forms of church leadership. The assumption that the territorial ruler could act as bishop – albeit in Luther's view an 'emergency bishop' – was not yet widespread. As Heiko Jatzatz and Stefan Michel show,