



Review [Untitled] of Ute Lotz-Heumann, Die doppelte Konfessionalisierung in Irland: Konflikt und Koexistenz in 16. und in der ersten Hälfte des 17. Jahrhunderts

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confessionalisation thesis can be criticised on several counts. First, by the late seventeenth century the people of south-west Germany had developed a confessional identity in the absence, for the most part, of strong states and a sustained policy of confessionalisation. Second, in the two centuries of his study the religious initiatives of the people played a greater role in determining religious change than the reform efforts of Church and State. Pilgrimages, processions, shrines and other local devotional practices retained their hold upon the rural masses. Third, the emergence of a Catholic identity was more often than not the result of compromises and accommodations between the clergy and hierarchy on one hand and the laity of towns and villages on the other. Basing his argument on evidence drawn from extensive archival work at Freiburg, Karlsruhe, Stuttgart and Innsbruck, Forster demonstrates how pilgrimages, processions, attendance at mass, lay confraternities and a variety of other popular practices contributed to a growing sense of religiosity and Catholic identity. His argument is multi-faceted and convincing. He demonstrates how the communal religion of the people was balanced with the promotion of a more individualised Christianity based on private devotions and reading. In like manner, towns and villages, though jealously guarding their claims in such areas as parish finances, developed a special rapport with the local clergy who administered the sacraments and by their presence legitimised pilgrimages, processions and prayer meetings. The professionalisation of the clergy through improved education and higher standards of conduct was compatible with the religious interests of the commune and the rural masses. Forster describes the development of a clerical culture which included at its heart the manifestations of popular religion. Thus the Catholicism of the Baroque age was not primarily a tool of the religious elite, but more a blending of communal and popular practices with the initiatives of that elite. Forster's book provides a superb explanation of how these interactions worked and gives testimony to the enduring nature of popular religion in the early modern era. It makes an invaluable contribution to the history of Catholic revival in Germany and has profound implications for other areas of Europe as well.

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Die doppelte Konfessionalisierung in Irland. Konflikt und Koexistenz im 16. und in der ersten Hälfte des 17. Jahrhunderts. By Ute Lotz-Heumann. (Spätmittelalter und Reformation. Neue Reihe, 13.) Pp. xi + 512 incl. 5 maps. Tübingen: Mohr Siebeck, 2000. DM 198. 3 16 147429 5; 0937 5740
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In recent years the question of why the Reformation failed in Ireland has fuelled a lively debate among Irish historians. Answers have often turned on arguments about Irish exceptionalism but, even where developments have been viewed comparatively, the customary British Isles context of explanation has also highlighted the exceptional character of the Irish response. Ireland was the only kingdom of the British monarchy in which 'cuius regio, eius religio' was not successfully enforced. Elsewhere in Europe, however, efforts to enforce this principle sometimes also failed or at least encountered sustained resistance. The

present book approaches the Irish Reformation movement from a European perspective, offering a fresh look at developments by exploiting the concept of confessionalisation as an organising principle. Confessionalisation has over the past twenty years established itself as one of the dominant historiographical concepts in German writings on the role of religion in state formation and social change in Reformation Europe. Following the pioneering work of Wolfgang Reinhard and Heinz Schilling on German territories, the theory has been applied with more or less success to other countries and to the development of a European state system. Here, one of Schillings's students, Ute Lotz-Heumann, applies the confessionalisation paradigm to the Irish Reformation.

The meat of the book is a detailed reworking of some comparatively familiar source material. Yet as the impressive bibliography attests, the book also draws together recent and older secondary writings, including the significant but neglected German-language literature, to offer a series of fruitful comparisons with developments elsewhere. For Lotz-Heumann, the Reformation movement in early modern Ireland was characterised by an oscillation between conflict and coexistence brought about by two processes of confessionalisation at work. The one was imposed 'from above' by the English state and the Church of Ireland; the other operated 'from below' through the Gaelic and Old English elites and the Catholic underground Church. Thus, particularly during the period 1580–1640, the Tudor-Stuart monarchy succeeded in transforming Ireland into a confessional state; while concurrently Catholic resistance worked to reshape Irish society and identity along confessional lines. Hence the 'double confessionalisation' of the title. This argument has considerable merits. In particular, it allows us to view comparatively movements which are normally seen apart. The application of the confessionalisation model also fits better the particular circumstances of Irish religious reform, supplying a more convincing periodisation of developments, than the theory of a Tudor Reformation gone wrong.

Despite these strengths, however, I fear that in Ireland the book's insights will be as seed strewn on stony ground. Tolerance of new perspectives which call in question central aspects of the Irish *Sonderweg* remains in short supply, notwithstanding the retention here of key nationalist terms and concepts. For students of the European Reformation, however, Lotz-Heumann has written a valuable and much-needed synthesis which offers much the best single-volume survey of developments in early modern Ireland.

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The cheque books of the Chapel Royal with additional material from the manuscripts of William Lovegrove and Marmaduke Alford. 2 vols. Edited by Andrew Ashbee and John Harley. Pp. xxvi + 388 + 6 ills; viii + 328 + 2 ills. Aldershot: Ashgate, 2000. £69.50. 1 84014 664 8

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In 1872 Edward F. Rimbault published his monumental edition of the 'Old' Cheque Book of the Chapel Royal, a register of personnel, appointments and other memoranda from the time of Elizabeth I to the 1700s. This original Camden Society edition (often a first port of call for students of English musical