

Christoph Schmitt-Maaß (ed.). *Der Jansenismus im deutschsprachigen Raum, 1670-1789. Bücher, Bilder, Bibliotheken.* (Berlin, Boston: Walter de Gruyter, 2023.) pp. 241. ISBN 978-3-11-079695-7.

The question of the spread of Jansenism has been enquired into as soon as the birth of the movement itself. It nevertheless often serves the historical research as a prism through which to assess wider issues on a range of related topics - religion, philosophy, literature, society, etc. Among the many approaches adopted to date, the present volume uses the methodology of cultural transfers to account for the displacements and shifts that Jansenism underwent in the varied contexts of its reception in the German and Habsburg lands from the end of the 17th to the beginning of the 19th century. The small group of ten or so historians it brings together is committed to observing the media through which Jansenist ideas were spread: images, travel accounts, and above all printed matter. These different genres also reflect a variety of reading practices: encyclopaedias, plays and play reviews, pious books, newspapers, and synod proceedings.

Harm Kluetting, a specialist in the history of religion, opens the book (pp. 11-40) with an overview of the contemporary historiography of Jansenism in German-speaking countries that the authors of subsequent chapters draw on. Indeed, the reception of this anti-ultramontane French movement for the reformation of Catholic theology and piety has never ceased to interest historians of the Catholic Aufklärung, Pietistic Protestantism, and the religious policies of the Habsburg monarchs. This introduction sets out the broad outlines of a reception that was confessionally dual and had multiple implications, as in the case of the French dimension of Jansenism. Volker Kapp's highly erudite study (pp. 41-60) also introduces the volume by immersing us in the historiography of Jansenism presented in French and German Enlightenment encyclopaedic dictionaries. The historian traces the development of the founding text published in Pierre Bayle's *Dictionary*, which was taken up and transformed by the dictionaries of Moreri, Zedler, Pivati, Diderot, and d'Alembert. Thinkers of the Lumières and Aufklärung used Jansenism to fight their own battles: the anti-Jesuit struggle, defence of rationalism, and criticism or defence of the Catholic Church, even of religion itself.

This notionally 'German language space', as defined by the language of the texts studied by the authors, is frequently multilingual and encompasses a variety of reception contexts. The first series of articles focuses on Pietist circles: their thinkers,¹ theatre,² and aristocratic supporters.³ Three studies are rooted in a Catholic environment and focus on works initiated by a Bohemian nobleman,⁴ a Viennese Josephinist newspaper,⁵

¹ Christoph Schmitt-Maaß, »Glaubensbrüder« einer »Religion des Herzens«? Die pietistische Rezeption des Jansenismus durch Spener, Arnold, Francke und Zinzendorf, 1671/1723, 61-81.

² Corinne Bayerl, 'Vom Jansenismus zum Pietismus. Kritik am und im Theater um 1700,' 81-102.

³ Mathis Leibetseder, 'Am Grab des *diacre* François de Paris. Die Wahrnehmung des »jansenistischen« Paris im Reisetagebuch der pietistischen Grafen Reuß und Lynar (1731/1732), 129-157.

⁴ Mona Garloff, Nürnberger Verlagsnetzwerke um Franz Anton Graf von Sporck und die Verbreitung jansenistischen Schrifttums in Böhmen, 103/127.

⁵ Juliette Guilbaud, 'Die Wiener Kirchenzeitung im Spiegel der *Nouvelles ecclésiastiques* (1784-1789),' 185-201.

and a synodal text from the Tuscany of Peter Leopold of Habsburg.⁶ Silvia Schmitt-Maaß's analysis of the so-called Jansenist crucifix is based on representations that belonged to the Duchess of Brunswick-Wolfenbüttel, who converted to Catholicism on the occasion of her marriage to a member of the Habsburg dynasty.⁷

In the vein of other studies on cultural transfer, scholarly research in *Der Jansenismus* focuses first and foremost on the various agents involved in intermediation. As Volker Kapp in his study on encyclopaedic dictionaries, Christoph Schmitt-Maaß, editor of the volume, examines books and authors (as well as editors and translators) represented in the personal libraries of the great Pietist authors Spener, Arnold, and Francke. Similarly, Mona Garloff conducts a meticulous analysis of the networks of publishers and translators employed by a wealthy Bohemian nobleman, Franz Anton von Sporck, in order to publish works that he put to use in both a prestige economy and missionary endeavour. A number of intermediaries come to the fore, such as Abbé Ferrus, who introduced two young Pietistically inclined Thuringian travellers to news, rumours, and anecdotes of the Paris of the Convulsionnaires of Saint-Médard, and Marcus Anton Wittola, the publisher-translator and author of the *Wiener Kirchenzeitung* in the 1780s, who was, if not talented, at least tireless. The main players were served by intermediaries located in pivotal places and environments: Catholics in Silesia (Wrocław/Breslau) and Luxembourg (Guilbaud, p. 192), publishers in Franconia (Nuremberg, Bamberg, and Würzburg), and Silesia (Schmitt-Maaß, p. 77, Garloff, pp. 110–111), and the principalities of Tuscany and Salzburg (Blanchard, pp. 209–211). Finally, there were typical places for contacts and exchanges, as with the Danish embassy in Paris (Leibetseder, p. 138).

Always as close as possible to their material, the studies in *Der Jansenismus* reveal the various issues at stake in these circulations. Commercial interests go hand in hand with the intellectual curiosity of thinkers, prelates, and aristocrats. Patron-client relationship, links forged in secret societies, and the logic of the book market, all of these intertwine. Silvia Schmitt-Maaß's painstaking analysis of representations of the Jansenist crucifix – either specimens of precious metalwork or engraving adorning books of piety – is an archaeology of an individual pious practice at the crossroads of Pietist and Jansenist sensibilities, in contrast to what she considers to be the over-interpretations of formal analyses.

Finally, all studies draw attention to the shifts resulting from exchange. These can be semantic, as Corinne Bayerl observes in her cross-analysis of ideas considered to be Jansenist and criticisms of Jansenism (Bougeaut), as well as Pietism as expressed in dramatic works (Gottsched). The shortcuts, changes of genre (from the neutral treatise to the partisan essay), borrowings of Pietistic vocabulary to express 'Jansenist' principles, discrepancies between the limpid style and irony of the Jansenist treatises and readily pictorial, even mystical, vocabulary of the Pietists: each of these shifts reveals more about audience's concerns than the ideas of Jansenist authors. In translations

⁶ Shaun L. Blanchard, 'Reform vom Arno bis zum Rehin. Die jansenistische Synode von Pistoia und die deutschsprachigen Länder,' 203–223.

⁷ Silvia Schmitt-Maaß, Elisabeth Christine von Braunschweig-Wolfenbüttel, Philippe de Champagne und der sogenannte »jansenistische Kruzifixus«, 157–184.

commissioned by the Count of Sporck, even the Jesuit censors no longer recognized Jansenism (Garloff, p. 123), a label they would have been eager to use. The young Saxon Protestant nobles also experienced an «art of reading» (*Leseart*) when faced with the echoes and spectacle of the Convulsionnaires. Coming to fully appreciate their unique point of view and cultural, religious, and linguistic position, they referred to a rationality that they attributed to their Protestantism, and practised a moral judgement that was intended to be impartial.

Lastly, the influence of the context in which the works were received is particularly strong in analyses based on the Habsburg monarchy at the turn of the 18th and 19th centuries. The establishment of a State Catholicism, although impregnated with Jansenism filtered through the spirituality of Ludovico Antonio Muratori and Febronianism, retained a limited part of its content. In the *Wiener Kirchenzeitung*, which tried to support both Joseph II's reforms and the Catholicism which the latter seemed to endanger, it was probably not so much the anti-Jesuitism mentioned by the author as reflections on the relationship between Church and State that survived in the references to the Jansenist *Nouvelles ecclésiastiques*, which the editor claimed to have taken as a model. The topicality of the context affects the content. We might say the same for the circulation of the proceedings of the Synod of Pistoia (1786), an attempt to bring about reform within the Catholic Church that would be caught up in the turmoil of the French Revolution.

Despite the fact that most of the German-language sources come from literary and aristocratic circles, a field which might seem to have a certain homogeneity, it is rather the diversity of the contexts of reception that is highlighted by the analyses of transfer presented here. In this respect, it is not certain that they point us in the direction of synthesis that the volume's editor so earnestly hopes for.

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