

H-France Review Vol. 16 (June 2016), No. 71

Dominique Julia, *Réforme catholique, religion des prêtres et “foi des simples”: Études d’anthropologie religieuse (XVIe–XVIIIe siècles)*. Geneva: Librairie Droz, 2014, distributed in France by Boccard. Cahiers d’Humanisme et Renaissance, vol. 118. Sous-collection *Ad Deum*, no. 2. 525 pp. Notes and index. \$98.40 U.S. (cl) ISBN 978–2–600–01753–4

Review by Virginia Reinburg, Boston College.

Dominique Julia is a distinguished historian of religion and culture in early modern France. Since the early 1970s he has published widely on education (universities, colleges, schools, teachers, books, the disciplines) and many aspects of religious life (spirituality, devotion, doctrine, seminaries, the Tridentine decrees in France, Catholic reform movements, Jansenism, and the laity).^[1] Early in his career, Julia published an influential article on the concept of popular culture, co-authored with Michel de Certeau and Jacques Revel, and an equally influential book about the abbé Grégoire’s 1790s survey of French and regional vernacular languages, also co-authored with Certeau and Revel.^[2] He has co-convened a number of important conferences and coedited the published volumes resulting from them. Recent examples include two volumes on pilgrimage (2000), *Montagnes sacrés d’Europe* (2005), and *Reliques modernes* (2009), all of which stake out new approaches to religious practices, movements, objects, and landscapes.^[3] The clergy has been a notable focus of Julia’s scholarship. He has published many studies of the secular and regular clergy, including such topics as recruitment, education, libraries, recordkeeping, reform movements, diocesan administration, bishops, parishes, material life, and priests’ “mental universe.” I would also single out his contribution to the recovery, study, and publication of inventories of episcopal visitations (*visites pastorales*), a vital source of information about the religious and cultural life of the laity and clergy in early modern provincial France (pp. 11–13, 137–231).

This book comprises ten chapters, originally published as articles in conference proceedings and journals, between 1972 and 2007. One (chapter eight) has been substantially revised since its original publication, but the rest have not. All the chapters show Julia’s incomparable erudition, his wide-ranging command of print, manuscript, and archival sources, and his energetic methodological commentary on sources and scholarship. While some of the articles read today as dated, most of them are full of valuable insights. Even the chapters on popular religion (the first three chapters), which are probably the most outmoded in conceptualization (“elite/popular,” “clerical/lay”), include useful critiques of the notion of popular religion and culture, a discussion often missing from other studies of those topics in the 1970s and 1980s. In these chapters Julia situates the study of popular religion among French historians within the context of nineteenth- and early twentieth-century intellectual currents, and later twentieth-century scholarship within the broad effects of the Catholic Church’s Vatican II Council and the continuing process of secularization since the 1950s.

The middle chapters of the book (chapters four through six) treat Catholic reform in its broadest sense. In chapter five, Julia offers a history of reading in the era of the Catholic Reformation, surveying the kinds of books and pamphlets published, as well as suggesting as much as can be known about the audience and reception of the books.^[4] Chapters four and six concern episcopal or pastoral visitations. In chapter four, Julia gives an overview of what these documents contain, and offers an immensely useful account of what

went into such a visit: what the bishop and his team did on their visit, what kinds of information they gathered and how it was recorded, how the laity responded to the rituals and queries. He also suggests what might have been elided or silenced in the resulting texts. In chapter six, Julia puts material gathered from the visitations to use, asking about church discipline and peasant life in the seventeenth and eighteenth centuries. The chapter dates from 1977 but is one of the best studies of Catholic Church discipline I have read.

The final chapters of the book concern the clergy (chapters seven through ten), an abiding interest of Julia's. Yet even the chapters that principally treat the clergy also discuss the laity in some depth. Much of the material in these chapters concerns the eighteenth century. The subject of chapter seven is Jean Meslier (1664–1729), a priest from the diocese of Reims who at his death left behind a manuscript treatise defending philosophical atheism (from which Voltaire published extracts). Julia compares what is known about Meslier to surviving information about Meslier's fellow priests from Champagne, including their education, libraries, and engagement with Jansenism. Chapter eight concerns the *convulsionnaires* of Saint-Médard (Paris) in 1725, a topic on which historians have spilled much ink. But this is an excellent article. Julia focuses on the sense of the miraculous among Parisians at that moment, and the ways urban spaces were re-envisioned over the course of those exceptional events. In chapters nine and ten, Julia engages a wide range of issues concerning clerical and lay cultures in the second half of the eighteenth century, including Jansenism, religious education, dechristianization, and the political views and roles of the clergy as the Revolution approached.

Julia's introduction to the volume discusses the concept of popular religion and some major recent developments in the study of eighteenth-century religious history. I would like to have seen an explicit discussion of what "anthropologie religieuse" is to him. But I cannot object to his use of the term, even though it appears only in the title of the book. These studies survey the breadth and in some cases plumb the depths of what we can know about the religious and cultural practices and beliefs of those whose lives are reflected in a wide range of sources from the sixteenth through the eighteenth centuries.

NOTES

[1] For a complete list of Dominique Julia's publications see <http://care.ehess.fr/index.php?553>.

[2] Michel de Certeau, Dominique Julia, and Jacques Revel, "La beauté du mort: Le concept de culture populaire," *Politique aujourd'hui* (December 1970): pp. 3–23; Certeau, Julia, and Revel, *Une politique de la langue. La Révolution française et les patois: L'enquête de Grégoire* (Paris: Gallimard, 1975).

[3] Philippe Boutry and Dominique Julia, eds., *Pèlerins et pèlerinages dans l'Europe moderne* (Rome: École Française de Rome, 2000); Philippe Boutry, Pierre Antoine Fabre, and Dominique Julia, eds., *Rendre ses vœux: Les identités pèlerines dans l'Europe moderne (XVIe-XVIIIe siècle)* (Paris: Éditions de l'École des Hautes Études en Sciences Sociales, 2000); Serge Brunet, Dominique Julia, and Nicole Lemaître, eds., *Montagnes sacrés d'Europe* (Paris: Publications de la Sorbonne, 2005); and Philippe Boutry, Pierre Antoine Fabre, and Dominique Julia, eds., *Reliques modernes: Cultes et usages chrétiens des corps saints des Réformes aux révolutions* (Paris: Éditions de l'École des Hautes Études en Sciences Sociales, 2009).

[4] This chapter has also been translated into English: "Reading and the Counter-Reformation," in Guglielmo Cavallo and Roger Chartier, eds., *A History of Reading in the West*, trans. Lydia Cochrane (Amherst: University of Massachusetts Press, 1999), pp. 238–68.

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ISSN 1553-9172