Living with Religious Diversity in Early-Modern Europe

Edited by

C. SCOTT DIXON
Queen's University Belfast, UK

DAGMAR FREIST
University of Oldenburg, Germany

MARK GREENGRASS
University of Sheffield, UK

ASHGATE
Contents

List of Tables vii
List of Figures ix
Contributors xi
Acknowledgements xiii

1 Introduction: Living with Religious Diversity in Early-Modern Europe 1
   C. Scott Dixon

2 How Plural were the Religious Worlds in Early-Modern Europe? Critical Reflections from the Netherlandic Experience 21
   Willem Frijhoff

3 Emblems of Coexistence in a Confessional World 53
   Wayne Te Brake

4 Art, Religious Diversity and Confessional Identity in Early-Modern Transylvania 81
   Maria Crăciun

5 The Power of Conscience? Conversion and Confessional Boundary Building in Early-Modern France 109
   Keith P. Luria

6 The Counter-Reformation and Popular Piety in Vienna – A Case Study 127
   Karl Vocelka

7 Protestants and Fairies in Early-Modern England 139
   Peter Marshall

8 In Sickness and in Health: Medicine and Inter-Confessional Relations in Post-Reformation England 161
   Alexandra Walsham
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>Catholics and Community in the Revolt of the Netherlands</td>
<td>Judith Pollmann</td>
<td>183</td>
</tr>
<tr>
<td>10</td>
<td>Crossing Religious Borders: The Experience of Religious Difference and its Impact on Mixed Marriages in Eighteenth-Century Germany</td>
<td>Dagmar Freist</td>
<td>203</td>
</tr>
<tr>
<td>11</td>
<td>Intimate Negotiations: Husbands and Wives of Opposing Faiths in Eighteenth-Century Holland</td>
<td>Benjamin J. Kaplan</td>
<td>225</td>
</tr>
<tr>
<td>12</td>
<td>The Emergence of Confessional Identities: Family Relationships and Religious Coexistence in Seventeenth-Century Utrecht</td>
<td>Bertrand Forclaz</td>
<td>249</td>
</tr>
<tr>
<td>13</td>
<td>Religion and the Display of Power: A Wuerttemberg Prince Abroad</td>
<td>Dorothea Nolde</td>
<td>267</td>
</tr>
<tr>
<td>14</td>
<td>Afterword: Living Religious Diversity</td>
<td>Mark Greengrass</td>
<td>281</td>
</tr>
</tbody>
</table>

Index 297
## List of Tables

3.1 Mechanisms in the 'survival' of religious diversity 73

3.2 Patterns of religious coexistence in early-modern Europe 76

11.1 Frequency of conversion by one or other spouse 233

11.2 Who converted 234

11.3 Who married Catholics 235

11.4 How the children were raised: all locales, couples with children and no conversion, situation prior to death of either spouse (where indicated) 238

11.5 How the children were raised: complete locales only, couples with children and no conversion, situation prior to death of either spouse (where indicated) 240

11.6 The balance of religious power or influence within mixed marriages 241
List of Figures

2. 1 Engraving illustrating the religious strife between Calvinists and Arminians (Remonstrants) in the Netherlands in the 1610s, against the background of the Beggars tradition. From the pamphlet Een oud Schipper van Monickendam (Royal Library, The Hague, pamphlet Knuttel 1471, fol. A1r).

2. 2 'De Retrosijnen van Rhetorica'. Allegorical painting by Pieter de Molijn, 1659, commissioned by the Haarlem Chamber of Rhetoric and illustrating the plurality of creeds, Christian and non-Christian, in a convivial setting (Frans Halsmuseum, Haarlem; photo Tom Haartsen).

2. 3 The capture of Damietta (Egypt), 1219. The picture shows a Haarlem ship sawing the great chain that closes the port, and intends to illustrate the courage of the Haarlem citizens still untouched by confessional divisions. Engraving by Claes Jansz Clock, commissioned by the city council, 1595 (Archiefdienst voor Kennemerland, Haarlem).

2. 4 Engraving showing clandestine worship by the Catholic faithful around the ruins of the chapel of Our Lady of Distress at Oesdom near the village of Heiloo (North Holland). Engraving by Schellius after an anonymous contemporary painting (made shortly after 1637), printed at Amsterdam by Frederik de Wit around 1690 (Muller, Historieprenten, n° 1760).

3. 1 The ‘new’ Protestant (Reformed) Church at St Maria-Hoerbeke, Belgium, built in the 1870s to replace the older ‘hidden’ church behind it. (Photo: Wayne Te Brake).

3. 2 Arial view of Beggars' Corner in St Maria-Horebeke, Belgium. (Image adapted from the cover of A.J. de Jonge, De Geuzenhoek te Horebeke [Horebeke: Protestants Historisch Museum, 1993]).

3. 3 The Musée du Désert at Le Mas-Soubeyran, France. The museum's extensive collection is housed in multiple, connected buildings comprising nearly the whole village. (Photo: Wayne Te Brake).
3.4 The makeshift Catholic mass rock near the village of Tomhaggard, County Wexford, Ireland, hidden in a hedgerow on the property of Tommy Devereaux. (Photo: Wayne Te Brake).

3.5 The eighteenth-century Catholic 'penal chapel' in the village of Tomhaggard, County Wexford, Ireland, near the ruins of the village church. (Photo: Wayne Te Brake).

3.6 A mountain cave at 'Das Räbloch', near Schangnau, Switzerland, where Anabaptists are said to have met clandestinely. (Photo: Wayne Te Brake).

3.7 Hinter-Hütten farm at Fankhaus, near Trub, Switzerland, which contains a small chamber (the 'Täuferversteck') to hide Anabaptist clergy, built under the plank flooring of the hay loft in the seventeenth century. (Photo: Wayne Te Brake).

3.8 Principal actors in the history of religious coexistence

3.9 The eighteenth-century 'hidden' church, connected to the parsonage, at St Maria-Horebeke, Belgium. (Photo: Wayne Te Brake).

4.1 St John panel, pulpit from Cisnădieoara.

4.2 The altarpiece of Cund (c.1520–30), closed position.

4.3 The altarpiece of Agnita (1650), open and closed position.

4.4 The altarpiece of Ruşi (1641).

4.5 The altarpiece of Buia (1561).

4.6 Last Supper, predella Agnita.

4.7 Altarpiece of Tâlmaciu.