Yvonne Maria Werner and Jonas Harvard, eds.

European Anti-Catholicism in a Comparative and Transnational Perspective.

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European Anti-Catholicism in a Comparative and Transnational Perspective consists of a series of important investigations that establish the influence and power of anti-Catholicism as a cross-cultural phenomenon in Europe from 1600 to 2000. The volume's authors are in very distinguished company, including such scholars as Olaf Blaschke, Edwina Hagen, Clare Haynes, Bernt Oftestad, Uffe Østegård, and John Wolffe. Their contributions examine anti-Catholicism in Britain, Denmark, Finland, Germany, Italy, the Netherlands, Norway, and Sweden, as well as some observations on the United States of America. The character and aims of anti-Catholicism were determined by the distinct theological, political, and cultural currents of specific nations, while religiously heterogeneous societies such as Germany, Switzerland, and the Netherlands tended to have the strongest anti-Catholic movements. Still, the achievement of the volume is to demonstrate how cross-cultural anti-Catholicism was, fashioning a shared symbolic language, understood and embraced throughout the continent. Its crucial significance was the creation of a "unifying other" as a response to the Catholic Church's transnational structure. This 'other' was forged out of the more extensive "communicative landscape" that came with the growth of transnational publications.

The volume's comparative analysis follows three routes: first, a chronology that identifies periods of the common raising of polemical temperature as, for example, from the 1820s to the 1860s. Secondly, causation is located within a religious competition between Catholicism and Protestantism. Anti-Protestantism is here explicitly recognized as a contributing factor in the rise of anti-Catholicism—as an example, Catholic leaders like Archbishop John Hughes of New York, who gave lectures on the necessary decline of Protestant faith. Third, this religious competition led to a common defense of Christianity itself, which in turn provoked the emergence of a self-consciously secular community and the paradoxical promotion of religious liberty alongside the clear separation of church and state.

These two latter routes are more fully investigated in certain of the essays. Olaf Blaschke's study, "Anti-Protestantism and Anti-Catholicism in the 19th Century: A Comparison," is a particularly rich investigation; among other goals, it attempts to do justice to that "anti-Protestantism," which has not found an adequate narrative. Several reasons account for this inadequacy, including greater fascination with Catholic institutions, such as the papacy, monasteries,

confessional practice, pilgrimages, and, of course, the specter of Jesuits. Manuel Borutta's "Settembrini's World: German and Italian Anti-Catholicism in the Age of the Culture Wars" examines liberal "progressive anti-Catholicism" in the German and Italian cultural wars. Despite dramatic differences between the two societies, he draws attention to crucial similarities, especially the role of anti-Catholicism in nation-building. Celebrations of a 'new beginning' only came after the Prussian defeat of Catholic Austria and France and the Italian victory over the papacy, respectively. The banner of this progressive anti-Catholicism was a secular civilizing mission that praised the broader educational ideals of the modern Enlightenment.

As has so often been the case in the history of hate, Jesuits have a privileged place in anti-Catholic animosity. This has been especially true in the Nordic countries, with three excellent contributions exploring this feature: Ainur Elmgren's "The Jesuit Stereotype: An Image of the Universal Enemy in Finnish Nationalism," Kristin Norseth's "Arousing Anti-Catholic Sentiments on a National Scale: The Case of Marta Steinsvik and Norway," and Bernt Oftestad's "Norway and the Jesuit Order: A History of Anti-Catholicism." Finland provides a good example of how the image of the Jesuit that was originally fabricated as a Protestant response to the Counter Reformation migrates into totally foreign discourses, both in fiction and non-fiction. The denunciation of a "Jesuit morality"—defined as the end justifying the means—becomes a "Talmud" morality in right wing anti-Semitic perceptions and a "might makes right" morality in anti-Communist propaganda. Jews and Jesuits are brought together into an intimate conspiracy against modernity. In addition to the "Jewish Jesuit" and the leftist subversive, the Jesuit does contemporary service in comparisons with Islamist extremism. In Norway, a similar phenomenon conflates Catholicism with both fascism and communism. The confessional nationalism of the state church cemented into law a paragraph entailing the death penalty for any Jesuit entering the country. It was only in 1956 that legal prohibitions against Jesuits were abolished, in response to the ratification of the 1951 European Convention of Human Rights (and despite the fierce opposition of the Christian Democratic Party).

Other fine contributions in this volume study national hostilities to Catholic culture in Sweden and Scotland. There is a consideration of that centerpiece of anti-Catholic rhetoric, the "whore of Babylon," as well as an intriguing examination of how Protestants dealt with the very Catholic canon of European art. The bibliographies after each essay are excellent but, unfortunately, the volume lacks an index.

James Bernauer, S.J.

Boston College

bernauer@bc.edu

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