Book Notes / Notes de lecture

Rosemary Horrox and Sarah Rees Jones, eds. *Pragmatic Utopias: Ideals and Communities, 1200–1630*. Cambridge: Cambridge University Press, 2002. Pp. x, 286.

It is an exceptional tribute to Professor Barrie Dobson's remarkable reputation among scholars of medieval and early-modern Europe that not only is this the third *Festschrift* to be published in his honor but its essays are of such high quality. The editors of this volume have done an admirable job — through judicious selection — of uniting their material as well as can be expected from a volume of this nature, and the fifteen essays themselves are so engaging as to be seminal. All contributions are strong, and concise — rarely over a dozen pages, exclusive of notes — and many offer provocative insights that challenge our notions of historic categorization and stereotypes. Several contributors need no introduction (*e.g.*, Margaret Aston, Patrick Collinson, Clarie Cross, A. J. Pollard), while others, judging by the strength of their contributions, invite equal respect. In all, a delightful book, and one deserving of multiple readings.

SEYMOUR BAKER HOUSE, *Mount Angel Seminary*

Les Funérailles à la Renaissance. XII^e colloque international de la Société française d'étude du seizième siècle, Bar-le-Duc, 2–5 décembre 1999. Éd. Jean Balsamo. Genève, Droz, 2002. P. 531.

Le lecteur découvre le sujet traité par les vingt-quatre contributeurs du volume en contemplant un bois de Gabriel Salmon représentant la mort dansant sur le tombeau d'un prince, extrait des *Heures de Notre Dame* de P. Gringore (1528), et qui est reproduit en première de couverture. Tous les chercheurs réunis ici, venus d'Amérique et de six pays européens, abordent la question des funérailles par le biais de l'histoire des mentalités, de l'histoire politique, de la rhétorique, de la symbolique et de l'esthétique. Sont analysés en particulier l'influence de l'Antiquité, dans les

rituels funéraires de la Renaissance (iconographie) et dans les discours sur la mort (épître de consolation, églogue et oraison funèbres, *tumulus*, *ars moriendi*), et l'élaboration et la codification de rites funéraires à la Renaissance où se voient opposées deux attitudes face à la mort: « le catholico-paganisme » (J.-P. Babelon) et la Réforme. La lecture du volume, édité avec soin, est agrémentée de nombreuses illustrations, notamment en couleur, comme ces reproductions de reliures françaises du XVI^e siècle à motifs funèbres de Catherine de Médicis et de son fils Henri III, procurées par I. de Conihout et P. Ract-Madoux.

FRANÇOIS ROUGET, *Queen's University*

Rory McEntegart. *Henry VIII, the League of Schmalkalden and the English Reformation*. London: Royal Historical Society, 2002. Pp. x, 244.

In this excellent book, McEntegart explores two key theories. First, that the religious component of the English negotiations with the League of Schmalkalden (German Lutheran princes) was equally important as, if not more so than, the political component. His thesis holds that Henry was genuinely interested in Lutheran doctrine (as a consultative source for his own theological considerations). The argument is convincing and inadvertently makes Elton's theory of a religiously neutral Thomas Cromwell untenable — an idea that other studies only hint at, as is also the case with the more solid religious significance McEntegart gives the Boleyn marriage.

The second key theory McEntegart explores is that Froude's thesis of Henrician foreign policy is unreliable. Froude (and historians since) held that Henry looked to an alliance with the League as a counterweight when (and only when) Charles V and Francis I were at peace (and England thereby threatened by one or the other or both), breaking off negotiations with the league when the others were at war (when England was secure). McEntegart has shown that the negotiations started and stalled more as a result of factional politics at the English court. Henry VIII emerges from this study as a real religious leader, viewing the options, taking advice (being influenced), and selecting doctrines that appealed to him and his vision for the English church. Thus, the Lutheran theologians of the League gave him a chance to compare theories and theologies, and the negotiations emerge from the study as somewhat more important than previously allowed.

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