



## REVIEWS

*The Oxford Handbook of Calvin and Calvinism*. Edited by Bruce Gordon and Carl R. Trueman. Oxford University Press: Oxford, 2021. Pp. 710. Hbk, £110; e-book available, price from suppliers. ISBN: 978-0-1987-2881-8.

2009 witnessed the publication of a substantial number of monographs and essay collections dealing with the distinguished French reformer, John Calvin (1509–1564), and his legacy, to mark the quincentenary of his birth. In their introductory essay, Gordon and Trueman, the editors of this volume, part of OUP's distinguished 'Oxford Handbook' series, begin by acknowledging that a series of significant studies have appeared in the intervening decade or so, and indeed contend that the subject remains one of buoyant scholarship. Including that introduction, this volume contains 39 essays, arranged in broadly chronological order, from the sixteenth century through to the present day. The editors indicate that two particular considerations shaped their decisions around what to include. First, while continuing to cover somewhat canonical topics, they were keen to give space to themes that have received relatively little attention previously. Secondly, they sought to commission some of their articles from contributors who are not necessarily as well-known as some of the possible alternatives: indeed, three of the essays are written by doctoral students – though the professoriate remains well-represented here. Both initiatives ensure that, even with a subject as familiar as this, the volume does manage to break significant new ground.

It is customary in reviews of collections of essays to remark that it is not possible to do justice to the range of its contents in a piece of this length. With a volume of 700 pages, and almost 40 contributions, that is certainly the case here! At most, one can attempt to give a flavour of its most distinctive features. As with this field more broadly, there is a difficult conceptual and terminological paradox at the heart of this volume: scholarship has, over recent decades, shown ever more clearly that Calvin was only one of many voices in the movement which has come to bear his name. For that reason, many scholars prefer to use the broader and more neutral term, 'Reformed'; however, this term has still not gained sufficient familiarity for it to supersede Calvinism, especially in the titles of books intended to reach wide readerships.

Here, we have contributions which reflect a range of different positions on this important question. Eight essays are concerned with aspects of Calvin's thought, or his interactions with specific contemporaries, while another looks at Geneva under his control; later contributions look at – unusually – his influence on Shakespeare and – more familiarly – his reception by the early twentieth-century theologian Karl Barth. A series of articles deal with the impact of Calvinism/the Reformed in Germany, Scotland, the New World, and puritan England, while others dealing with broadly the same period look at its influence on history, visual culture and early enlightenment thought. A cluster of essays deals with the reception of Calvinist ideas in various strands of eighteenth- and

nineteenth-century theology. A particularly welcome addition is the group of contributions which discuss manifestations of Calvinism in (from a western perspective) less familiar territories: Korea, China, Brazil and Ghana. A final trio of articles look at Calvinism as a contemporary religion, and indeed include reflections on the potential future of the faith.

The contributions in this volume are typically about 20 pages in length, and include both a short list of 'suggested reading' items, and an often much more extensive list of the works cited. As a consequence, and very much in line with the intended purpose of these handbooks, the articles here generally serve as excellent introductions to the topics under consideration. In practice, of course, most readers are likely to dip into a volume like this, rather than reading it cover to cover; but it will certainly become a standard point of reference and, while the price of the hardback may mean that it is mostly bought by libraries, should a paperback edition be forthcoming (typically about one third of the price for earlier volumes in the series) – as seems highly likely – it would then be affordable for a much wider range of readers. This would undoubtedly be a positive development, as there is much of value throughout the collection.

KENNETH AUSTIN  
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*Global Calvinism: Conversion and Commerce in the Dutch Empire, 1600–1800.* By Charles H. Parker. London and New York, Yale University Press, 2022. Pp. 408. Hbk £30.00/\$40.00; e-book available, price from suppliers. ISBN 978-0-300-23605-7.

The mercantile success of the Dutch East India Company and the West India Company, and the wealth they brought the young Dutch Republic, are well known. Charles Parker's book, though, examines the lesser-known efforts of ministers of the Dutch Reformed Church to proselytize Calvinist Christianity in the East and West Indies.

After a historical overview of the companies, Chapters 2–4 concentrate on the missionary activities of the ministers sent out to the East Indian and South Asian trading settlements. They examine the ministers' proselytizing efforts, the social discipline and poor relief undertaken by the consistories, and the many controversies that subsequently arose. Chapter 4 is particularly fascinating in its discussion of Dutch attempts to translate the Bible into the native languages to spread the Word of God.

This demonstrates that the Dutch ministers stationed in the trading posts had to immerse themselves in the native culture to promote Reformed Christianity. The book's final section deals in turn with the effect of Dutch encounters with East Indian cultures on intellectual life in the metropole. The indigenous populations largely remained stubbornly unmoved by the arguments for Calvinism, while many Calvinist scholars for their part developed a conflicted fascination with the 'paganism' of the Indies. Chapters 5 and 6 discuss a number of publications, important as milestones in European thought, produced in the Dutch Republic from these cultural encounters. On one hand, Dutch scholars produced comprehensive studies of the practices of Islam, Hinduism and Buddhism. These

were compiled ostensibly to equip Calvinist missionaries with a knowledge of the religions they were to combat in the Indies. Yet in the process the content of these religions were taken seriously and presented almost ethnographically, without an overt Christian polemical purpose. Other scholars used the Eastern religions to condemn European Catholicism by arguing that its 'idolatry' was more pernicious than that in the Indies. Radical and tolerationist writers relied on missionaries' accounts to argue that all religions, even an undifferentiated 'paganism', had features of a universal and common 'natural religion'.

These chapters largely deal with the turn of the eighteenth century, a period when many Huguenots were settled and working in the United Provinces. Pierre Bayle features prominently, as it is shown that the accounts of the colonies circulating in the port of Rotterdam where he had settled informed his writings on religious toleration. A central work in Parker's argument is the ten-volume encyclopaedia of religious ceremonies practised throughout the world, which compared all religions without judgement and almost ethnographically. It was produced by Jean-Frédéric Bernard and Bernard Picart, two Huguenots who had settled in Amsterdam shortly after the Revocation.

Though ostensibly on a 'Dutch' topic, this book is a useful contribution to Huguenot studies, as it shows the extent of the Reformed world. The Huguenots were as much a concern to the Calvinist consistories in the Dutch East Indies as they were to the churches in Amsterdam or Rotterdam. At the time of the Revocation the Reformed Church in Colombo in Ceylon even took up a collection for the Huguenots' relief. This study is an important contribution to our understanding of the cultural and intellectual impact of the global Calvinist diaspora of which the Huguenots were a part.

CHARLES LITTLETON  
*History of Parliament Trust*

*Actes des Synodes Provinciaux: Bourgogne (1601–1682)*. Edited by Yves Krumenacker. Droz: Geneva, 2022. (Archives des Eglises Réformées de France, 4.) Pp. 681. Hbk, €65.40/85CHF. e-book €45.78/CHF 59.50. ISBN 978-2-600-06319-7.

This latest in a series dedicated to the synodal records of the Reformed Church in France covers the province composed not just of Bourgogne strictly defined, but also of Lyonnais, Beaujolais, Basse-Auvergne, Bresse and the Pays de Gex, the last ceded by Savoy to France only in 1601. The 25 synods whose proceedings are reconstructed here represent fewer than half of those known to have taken place in the sixteenth and seventeenth centuries, the evidence for the remainder having largely disappeared, but what survives seems to be fairly reliable. Some duplication among sources in four repositories – the Archives Nationales de France, the Bibliothèque de Genève, the Ain departmental archives, and the Bibliothèque de la Société de l'histoire du protestantisme français in Paris – permits comparisons, revealing reassuringly little disagreement between accounts of synodal proceedings but allowing more precise identification of those involved. This is particularly important where, as here, little consistorial material and none from *colloques* is available.

Every province had its distinct characteristics. The emergence of Protestantism in Bourgogne and the experience of Huguenots thereafter – discussed in a helpful introduction – was shaped above all by its proximity to Geneva, Switzerland, and Germany, although the impact of this varied between districts. The community in Lyon, created early through outside influence, was sustained in the seventeenth century by the high status of its members and the presence of Protestant merchant strangers, and was the lynch-pin for transmitting aid from Geneva to its weaker neighbours. These neighbours might enjoy the protection of local nobles, as did Bresse under Lesdiguières, but they might also be fragile, whether through local agents of persecution or because Protestants had only ever been established in small numbers in scattered and isolated rural communities.

Another notable feature of this region was the considerable degree of cohabitation between confessions over much of this period. This was a conclusion that emerged also in the 2016 case study of *Les Protestants de Paray-le-Monial*, reviewed in the *Huguenot Society Journal* in 2017, and the two volumes may profitably be read alongside each other. Demolitions of temples and interruptions and threats to the working of synods were stirred up by outsiders, as when in May 1642 Capuchins staged simultaneous public refutations of Protestantism and a Catholic mob interrupted the assembly at Couches. Nonetheless, there was creeping erosion of the Huguenot community, especially from the 1660s, becoming evident in evidence of repeated requests to the authorities which went unmet, and eventually, in the imposition of a Catholic attendee at synods, who could and did impede proceedings by raising procedural objections. By the time the last synod was held at Is-sur-Tille in July 1682, this problem was acute.

This volume benefits from superior editorial apparatus. In addition to footnotes – elucidating, cross-referencing, and identifying people mentioned – there are extensive indexes of persons, places, and themes. Many pastors, elders and deacons may be traced and, strikingly, many women are revealed. Connections with far-flung places emerge. And, perhaps most valuable, there is a window into the lives and preoccupations of the minority community: from relations with other French Protestants, through catechisms and the impact of heterodoxy, discipline, and moral regulation, to education and visiting the sick. The editor is to be congratulated on making a valuable resource so accessible.

VIVIENNE LARMINIE  
*Oxford*

*Les Protestants du Languedoc et la justice royale de Louis XIV à la Révolution. De l'obscurité à la lumière.* By Jack Thomas. Paris: Honoré Champion, 2022. Pp. 504. Pbk €85. ISBN 978-2-7453-5722-9.

In this book, focused on judicial history, Jack Thomas makes the argument that Huguenots maintained a degree of visibility in France post 1685 thanks to their participation in legal trials. Thomas's work has an extremely broad temporal range, beginning in the years preceding Louis XIV's personal reign, and ending with the issue of the issue of the Edict of Tolerance in 1787, but a restrained geographical coverage. He brings a socio-legal angle to the study

of an area often primarily associated with violent religious clashes in the pre-Revolutionary period, such as the Camisard revolts.

The first chapter looks at attempts to cloak the Protestant population of Toulouse in obscurity by examining arrests made during the *Grand Siècle*. The second chapter also deals primarily with the late seventeenth-century, but takes as its corpus the arguments used by Protestant defendants and their lawyers to make their cases. Thomas uses case studies, such as that of the young *Montepelliéraine* Isabeau Paulet, in order to uncover the defence and argumentation strategies used in the early years of the Protestant persecution. Paulet's story is among the least known of those explored here by Thomas, and her tale is told in an engaging manner, using a microhistorical approach. As a literary researcher, I might have liked to have seen a little more interrogation of the language used in Paulet's *factum*, the statement of the facts of a case (a facsimile is among the book's illustrations), like such loaded and complex terms as 'innocence' and '*ennemis*'. These stylistic choices by the lawyers could perhaps be areas for future research.

The bulk of Thomas's work considers the impact that legal restrictions on Protestants had on family matters. In the early 1760s, three landmark cases changed the judicial landscape for Reformed families in the south of France. The most famous is that which became known as '*L'affaire Calas*'. Jean Calas was accused of killing his son Marc-Antoine in order to prevent the latter from converting to Catholicism. Marc-Antoine's brothers and mother were also imprisoned for their supposed roles in the supposed crime, although only the family's patriarch was executed. The case became notorious when Enlightenment philosopher Voltaire intervened on the family's behalf. The unique contribution Thomas makes to studies of the incident is that he deflects attention from Voltaire's involvement and focuses instead on the writings of lawyers working on the accused family's behalf. An entire family was also implicated in the case of the Sirvens, who fled to Switzerland after being accused of killing a young female member of their clan. Although Voltaire also intervened on this family's behalf, his efforts were less successful, and the Sirvens were made to return to the Languedoc to stand trial. The third case concerned François Rochette, who was arrested in 1761 for his activities as a Protestant minister.

Thomas demonstrates the existence of broad trends in the styles of legal defence of Protestants, while simultaneously arguing that attempts to silence and render invisible Reformed residents of the Languedoc bore little fruit. The result is a book which offers a refreshing perspective on the individuals involved in court cases, although the parallels Thomas draws between trials in early modern Toulouse and more recent disputes in France relating to surrogacy and racial discrimination in America are not entirely convincing. Nonetheless, this work encourages increased appreciation of the role of legal rhetoric in achieving recognition for Protestants in Occitania. The book also includes a series of useful appendices relating to Protestant marriages and legitimacy in the Languedoc region during the eighteenth century.

NORA BAKER  
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*John Cruso of Norwich and Anglo-Dutch Literary Identity in the Seventeenth Century.* By Christopher Joby. Martlesham, Suffolk: Boydell and Brewer, 2022. Pp. 408. Hbk, £80.00/ \$115.00. ISBN 9781843846147. e-book £24.99/\$29.95. ISBN 9781800104242.

Scholars interested in immigration into early modern England often encounter a range of fascinating and well-connected families, almost dynasties, from war-torn regions in continental Europe. Refugees from the Low Countries feature prominently in this group. Many members of these families held influential positions in Stranger Church communities as well as immigrant business organizations. They often negotiated immigrants' needs with the requirements of their host society and they established well-kept networks with other members of the refugee communities in England while maintaining close links to families and friends on the continent. All too often their biographies remain sketchy. Christopher Joby's 'cultural biography' of one of the most interesting characters in the Norwich Stranger community, John Cruso, sheds light on the career opportunities, networks and cultural choices of this group. The author, who is among the leading experts on the Dutch in early modern England, has meticulously studied both the Norwich archives and other archives in England and the Low Countries to piece together the many aspects of life for John and his family.

Besides providing a biography of a social climber who used the opportunities offered in a new environment, Joby also provides a detailed analysis of Cruso's voluminous and diverse literary *oeuvre*. A key feature of this life story is his 'hybrid identity', which Joby traces in Cruso's own numerous multi-lingual texts and his work as translator into English of both Dutch and French books, especially military manuals. Joby carefully assesses Cruso's own contributions to Dutch literary conventions of his time and his learned networks embracing Dutch as well as English friends from diverse confessional and political backgrounds.

Multilingualism is indeed a characteristic feature of society in the early modern Low Countries, as Alisa van de Haar has recently confirmed in her monograph *The Golden Mean of Languages: Forging Dutch and French in the Early Modern Low Countries [1540–1620]*, (Leiden: Brill, 2019), and it is this asset which also facilitated Cruso's career path as merchant-author. His choice of languages for use in different social arenas also reminds us that early modern England was, likewise, far from a monoglot society, and that contemporaries could navigate different languages in different contexts.

Joby's use of the different archives in England and the Low Countries demonstrates once again that international research is essential to understand migrant societies. Inevitably, there remain gaps in what can be known about John Cruso of Norwich and his family, and sometimes Joby veers a bit too much towards speculation (for instance, where he suggests that men from the Strangers' militia company went to war in the Low Countries, without offering solid evidence for this assumption). Gaps are also filled with analogies taken from comparable migrant families such as the De Hems, also then resident in Norwich and prominent members of the Dutch and local English parish churches.

In sum, this is a very well researched and very readable book which brings to life a fascinating character of early modern English society, who could and did navigate his hybrid identity – as an Englishman with Dutch roots – to fulfil his ambitions as a merchant and a largely self-taught scholar.

RAINARD ESSER

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*Charles Grignion, History Engraver (1721–1810) His Life and Works.* By Richard Goddard. Luxembourg, 2022. Pp. 362, ill. Open e-book on [www.globalacademicpress.com/ebooks/richard\\_goddard/](http://www.globalacademicpress.com/ebooks/richard_goddard/)

Richard Goddard has a special interest in the Huguenot engravers Charles Grignion (1721–1810) and Isaac Basire (1707–1769). In 2016 Goddard's study '*Drawing on Copper: The Basire Family of Copper Plate Engravers and their works*' (Maastricht, 2016) was reviewed in *The Library and Print Quarterly*. The full text and the reviews are available to download for free via the author's website, on [www.richardnbgoddard.com/engraving](http://www.richardnbgoddard.com/engraving).

More recently Goddard's meticulous study of the life and work of Charles Grignion makes a worthy tribute to this talented engraver, who was regarded by his contemporaries, the London-based Italian artists Cipriani and Bartolozzi, as 'the father and founder of the English School of Engraving'. His grandfather, Daniel, was a butcher who brought his family from Loudon to Thorpe Le Soken, Essex, in 1688 before moving to London, first to Spitalfields, then Clerkenwell and eventually to Soho and Covent Garden. His son, Daniel, trained as a watch-maker by working as a finisher to the celebrated Daniel Quare, a Quaker clockmaker based in the City of London, who died in 1724. By the 1730s he had established his own shop at the King's Arms and Dial, Russell Street, Covent Garden, assisted by his elder son Thomas. Charles was the younger son. Both Thomas and Charles lived in Paris during the 1730s.

Although closely linked with Huguenot communities, the Grignion family's engagement with French visitors to London included Voltaire from 1726 to 1728. They also provided lodgings for the visiting French dancers Marie Sallé and Jean-Baptiste Malter, both performing in *Pygmalion* at John Rich's Covent Garden Theatre in 1734.

Charles Grignion trained at Gravelot's drawing school in James Street, Covent Garden, where Thomas Gainsborough was a fellow pupil. This set him up for a 70-year career as a draughtsman and engraver. During the 1740s he worked with the leading artists, Francis Hayman, William Hogarth and Samuel Wale, who were all linked to the St Martin's Lane Academy. Building on family connections in the theatre, Grignion worked with Hogarth on the 1746 print of David Garrick as Richard III, a souvenir of Garrick's outstanding first performance in Shakespeare's tragedy. Goddard's exhaustive study of Grignion's work as a print-maker and book illustrator places his subject at the heart of the print-selling and book trade. But Grignion was just one of many foreign engravers who flit across Goddard's stage. Others, also of Huguenot origin, deserve further research. They include Peter Benazech, Pierre-Charles Canot, Matthew Liart and Peter Mazell.

An exhibition highlighting the contribution made by specialist Huguenot print-makers, Isaac and James Basire; the architectural engraver Paul Fourdrinier (documented by Peter Simpson and reviewed in the *Huguenot Society Journal* in 2018); Simon Gribelin, printmaker and designer; John Rocque, cartographer, and Francis Vivares, specialist landscape engraver, as well as the role of print sellers, including Dorothy Mercier and James and Celeste Regnier, would promote the industrious engagement of Messrs Goddard and Simpson and further raise the profile of Huguenot printmakers and sellers to attract a wider audience. Richard Goddard's focused studies are an essential building block.

TESSA MURDOCH  
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*My Huguenot Heritage: A History of Persecution and Survival.* By Anthea Ramsay. Market Harborough, Leicestershire: Troubadour Publishing, 2022. Pp. 256. Pbk £9.95; e-book £4.99. ISBN 978-1-8004-6304-2.

Anthea Ramsay was lucky to inherit an invaluable treasury of family papers and books which allowed her to reconstruct the history of her Le Plastrier ancestors back to 1292, when they surface in Rouen. She interweaves their stories with the wider history of France. The first Protestant Le Plastrier, Denys, was an early convert in the early sixteenth century.

Much of the first part is an account of the persecution Huguenots endured during the Wars of Religion and leading up to the Revocation of the Edict of Nantes in 1685. It is a good summary of the events in France and she writes in an accessible, racy style but her own family drop out for several chapters while she recounts the travails of the royal family. There are some minor errors – the *dragonnades* preceded the Revocation; Holland is one of the provinces of the Netherlands, not a country in itself – and other unimportant points. Academics could have a happy time quibbling over the nuances of complex political and theological situations that are skimmed over in a couple of sentences. I also suspect that many readers will not find it justifiable that she uses the term Huguenot so persistently. It was a word rarely used in France and was popularised by Victorian writers, who, to judge by the bibliography, have strongly influenced her writing. Nevertheless, this is a readable, populist distillation of the oppression of Protestants in France during the sixteenth and seventeenth centuries, and there is helpful supplementary material, like a list of the principal characters. It is well illustrated.

Following the Revocation, some of the Le Plastrier clan relocated to England, where they prospered as clock- and watchmakers. This second part, 1685–1872, is much shorter and less exciting than the first. In London the Le Plastriers worked hard, prospered and lived quiet, law-abiding lives. Nice for them, but duller to read about. Then in 1812, brothers Louis and Isaac decided to try to recover property confiscated when their grandfather fled France. They took a case to the court in Rouen. It was these legal proceedings that produced much of the material which Ms Ramsay used to construct her account. The outcome

of the case had ramifications that led to the present day (briefly summarised) and the story will be continued in another book.

KATHLEEN CHATER  
London

## OTHER BOOKS OF INTEREST

*Scribal News in Politics and Parliament, 1660–1760* (Wiley-Blackwell, 2022), edited by Robin Eagles and Michael Schaich, was republished in *Parliamentary History* 41:1 (March 2022) as a special edition. Pbk £19.99. ISBN: 978-1-1199216-3. Scribal news played a major part in the topical reporting of political developments in Britain during the seventeenth and eighteenth centuries, and provides some of the most detailed accounts of parliamentary proceedings and other news in the period. Two chapters discuss reporters, either Huguenots or of Huguenot descent, who became agents of foreign powers, living in England and sending back despatches to foreign capitals. In Michael Schaich's '(Extra)ordinary News: Foreign Reporting on English Politics under William III', they are Guillaume Beyrie, who was resident for the Hanover court during William III's reign and Frédéric Bonnet, resident for the Brandenburg court (i.e. Prussia) until 1696. In 'Diplomatic Residents in England and Approaches to Reporting Parliament in the First Years of George I', Charles Littleton looks at Louis-Frédéric Bonnet, who took over in Brandenburg when his elder brother Frédéric died in 1696, and continued to 1720, as well as René de Saunière de l'Hermitage, resident for the States-General (the Netherlands) from about 1692 to 1729 and Abel Boyer, a publisher of printed accounts of parliamentary proceedings, from about 1690 to 1729.

*The Faith and Fortunes of France's Huguenots, 1600–85*, by Philip Benedict. Abingdon, Oxon: Routledge Revivals, 2023. Pp. 336. Hbk, £99.00. ISBN 978-1-1387-1206-5. This title was first published in 2001 by Ashgate. Using fresh archival evidence and a broad range of methodological perspectives, this collection of ten essays explores the world of France's Huguenots between the Edict of Nantes and its Revocation. The findings illuminate such larger topics of the long Reformation era as the difficult adjustment to new situations of religious pluralism, the relationship between Calvinism and capitalism, and the implications of Protestantism for print culture and the visual arts.

Hachette Livre, in partnership with the Bibliothèque Nationale de France, is reproducing various old and often rare books from the BNF's collection. Two of interest arrived in 2022: *Le vrai chant du vrai psaume Huguenot* by Émile Doumergue was first published in 1929. Pp. 196. Pbk, €14.50. ISBN 978-2-3298-1405-6. *Les Huguenots dans le Béarn et la Navarre*, edited by A. Communay, appeared in 1885. Pp. 198. Pbk. ISBN 978-2-0125-7670-4. The works in this collection have also been digitized and are presented on Gallica, the BNF's digital library, <https://gallica.bnf.fr/>.

*The Strasbourg Cantiones of 1539: Protestant City, Catholic Music.* By Daniel Trocmé-Latter. Martlesham, Suffolk: Boydell and Brewer, 2023. Pp. 300. Hbk, £85.00, ISBN 978-1-8376-5066-8; e-book ISBN 978-1-8054-3028-5. This is a study of how 28 Latin, ðve-voice motets by various composers came to be assembled and published by a Protestant publisher in Protestant Germany. The music was endorsed by a Catholic monarch, and would never have been performed in a church in its place of publication. Supplementary material includes biographical and musical information about the motets and their composers.

*Un huguenot de Marsillargues réfugié en Suisse: Lettres de Jean Farengé à sa famille, 1686–1689*, edited by Marianne Carbonnier-Burkard and Jean-Pierre Trouchaud. Neuchâtel, Switzerland: Editions Alphil, 2022. Pp. 308. Pbk, 29 CHF, €26. ISBN 978-2-88930-436-3; e-book, £23.99. ISBN 978-2-88930-438-7. Jean Farengé was a young dyer in Marsillargues (Gard) who fled to Geneva in 1685. His letters about his life there, sent to his wife who remained behind, were discovered some three centuries later hidden under a roof.

*The Survey of London: Whitechapel* in two volumes by Peter Guillery covers many locations once inhabited by Huguenots and their descendants. London: Paul Mellon Centre for Studies in British Art, Yale University Press, 2022. Pp. 966 + 833 illustrations. Hbk, £150. ISBN 978-1-913107-25-3.

*Diverse London: 20 Walks Exploring London's Wonderfully Varied Communities* by David Fathers. London: Conway Publishing, 2022. Pp. 112. P/b, £10.99. ISBN 978-1-8448-6556-7. As well as Spitalfields, this guide includes walks taking in the Huguenot presence in the City, in Soho and in Westminster.

*Lancelot Voisin, sieur de La Popelinière: Capitaine huguenot, diplomate, corsaire et historien (1541–1608)* by Guilhem de Corbier and Pascal Rambeaud. Paris: Les Indes Savantes, 2022. Pp. 496. Pbk, €34.00. ISBN 978-2-8465-4608-9. Lancelot Voisin, sieur de La Popelinière, wrote an important history of the French Wars of Religion. He was born in Poitou and educated in Paris. Following his conversion to Protestantism, he became a soldier. His rich and daring life is little known today.

*Les huguenots, une histoire illustrée par Samuel Bastide* by Daniel Travier and Jean-Paul Chabrol. Nîmes: Editions Alcide, 2022. Pp. 192. €Pbk 35. ISBN 978-2-3759-1083-2. French Protestant Samuel Bastide (1879–1962) was an engraver. He produced some 2,500 glass slides. More than 200 have been selected to illustrate this history of the Huguenots in six chapters.

*Marguerite de Navarre: A Critical Companion* by Emily Butterworth. Martlesham, Suffolk, Boydell and Brewer, 2022. Pp. 246. Hbk £60, ISBN978-1-843846-0; e-book £19.99. ISBN 978-1-8001-0511-9. The life and writings of Marguerite de Navarre (1492–1549) bear witness to a troubled but exciting period of French and European history. A powerful and prominent political player through her brother, François I, and in her own right as a peer of the realm and queen of

Navarre, Marguerite was at the heart of French diplomacy, religious controversy, and intellectual culture throughout her life.

*Birthing Revival: Women and Mission in Nineteenth-Century France* by Michèle Miller Sigg. Waco, Texas: Baylor University Press, 2022. Pp. 268. Hbk \$54.99. ISBN 978-1-4813-1654-5. The nineteenth century witnessed a flurry of evangelical and missionary activity in Europe and North America. This was an era of renewed piety and intense zeal spanning denominations and countries. One area of Protestantism in this period has received little attention in Anglophone sources but French Protestant women played a seminal role in launching and sustaining this movement of revival and mission.

*Women Reformers of Early Modern Europe: Profiles, Texts, and Contexts* edited by Kirsi I. Stjerna. Minneapolis, MN: Fortress Press, 2022. Pp. 400. H/b \$45, ISBN 978-1-5064-6871-6; e-book available, price from suppliers, ISBN 978-1-5064-6872-3. Whether receiving, defending, transmitting, applying – or even rejecting – Reformation teachings in early modern Europe, women participants provide an important perspective on the wider movement. This work examines Protestant women in some of the German states, Britain, France, the Netherlands, Zurich and Italy, both those who made significant contributions and what Protestantism meant to their everyday lives. It includes a chapter ‘Jeanne d’Albret (1528–1572): Reformer and Queen’ by Kathleen M. Llewellyn.

*The Georgians: The Deeds and Misdeeds of 18th-Century Britain*, by Penelope J. Corfield has a chapter ‘Locating the Georgians at Home and Abroad’, which mentions Huguenot settlements in Britain. New York and London: Yale University Press, 2022. Pp. 488. Hbk £20, ISBN 978-0-3002-5357-3; pbk £11.99. ISBN 978-0-3002-5357-3; e-book available, price from suppliers.

*The Book of Common Prayer / Le Livre de la Prière Commune*. New York, Church Publishing Inc. 2023. Pp. 740. Hbk, \$29.95. ISBN 978-1-6406-5608-6. Based on modern translation principles, this newly authorized translation of the Book of Common Prayer contains French-language liturgical materials for use in the Episcopal Church.

*Inquisition and Knowledge, 1200–1700*, edited by Peter Biller and L. J. Sackville, has a chapter by Luc Racaut, ‘The “Cathars as Protestant” Myth and the Formation of Heterodox Identity in the French Wars of Religion’. Martlesham, Suffolk: Boydell & Brewer, 2022. Pp. 360. Hbk, £70. ISBN 978-1-9140-4903-3; e-book available, price from suppliers.

*Carolina’s Lost Colony: Stuarts Town and the Struggle for Survival in Early South Carolina* by Peter N. Moore mentions Presbyterians from Scotland and Huguenots. Columbia, SC: University of South Carolina Press, 2022. Pp. 196. Hbk \$98.99, ISBN 978-1-64336-360-8; pbk \$32.99, ISBN 978-1-64336-361-5, e-book available, price from suppliers, ISBN 978-1-64336-362-2.

*Enriching Architecture: Craft and its conservation in Anglo-Irish building production, 1660–1760*, edited by Christine Casey and Melanie Hayes, contains a chapter which looks at the history of wooden staircases, many produced by Dutch and French carvers, and mentions the Huguenot Tabary brothers. There are descriptions of two wooden staircases from Cassiobury Park and Eyrecourt Castle in Britain, now in American museums. In another chapter on experiments with historic light in Kensington Palace's early eighteenth-century interiors an ironwork balustrade by the French iron-master Jean Tijou is mentioned. London, UCL Press, 2023. Pp. 396, illus. Hbk £55.00, pbk £35.00. ISBN 978-1-8000-8356-1.

## ARTICLES OF INTEREST

*Imago Mundi*, 74:1, (2022) has 'New Light on John Rocque: his career as artist-engraver and his two great city maps of London (1746) and Dublin (1756)' by John Montague, who examines the nature and development of the mapmaker John Rocque's professional career, including his work as a decorative and topographical engraver, which predates his more famous city and county maps.

*Business History* (2022), 'Wealthy businesswomen, marriage and succession in eighteenth-century London' by Amy Louise Erickson mentions Susannah Passavant (c.1711–1790), and Marie Anne Viet (fl. 1742), female entrepreneurs of Huguenot descent who were commercially successful.

*Anglican and Episcopal History* Vol. 91, No. 3 (September 2022), 'Huguenot-Anglicans in Seventeenth Century Virginia' by Lonnie H. Lee uses county court records of late seventeenth and early eighteenth-century Virginia to suggest they offer compelling evidence that the Anglican Church played a more pivotal role in the Huguenot migration to America than historians have previously understood. She emphasises the influence of conformist Savoy, rather than the nonconformist Threadneedle Street church, on settlers in Virginia.

*Annals of Science*, 79:3 (2022), 'Offering themselves by chance: Newcomen's starting materials' by James Greener, examines how Thomas Newcomen's development of a pump to drain mines in the early eighteenth century had potential links with the work of the Huguenot refugee Denis Papin (1674–c.1714) and other English innovators.

*War in History*, 29(2) (2022), "'The place for such business": The business of war in the city of Genoa, 1701–1714' by M. P. Martocchio, looks how naval contractors and army victuallers conducted the business of war in a fiscal-military hub, Genoa, during the War of the Spanish Succession (1701–14). There were various national and religious groups in the city, including an *ad hoc* Allied network built around its Huguenot community. This included Joseph Bouër, one-time British consul at Nice, who was employed by the British.

*Studies in Religion / Sciences Religieuses* (2023) has 'Désaffiliation chez les évangéliques de deuxième génération au Québec: le rôle de l'inatteignable conversion et de l'insoutenable pureté sexuelle' by B. Gagné, which mentions French Protestant evangelical influence in Quebec.

*European Review of History / Revue européenne d'histoire*, (2022) carries Peter Gatrell's review article 'Exile, Asylum and Refugees in Modern European History', which looks at definitions of refugees, asylum seekers and economic migrants. Although this focuses on present-day concerns, it has implications for historical debates.

*French History*, Vol. 36, No. 1 (March 2022) has 'Judicial diplomacy: dealing with defectors and conspirators after the French Wars of Religion (1598–1610)' by Fabrice Micallef. Following the French Wars of Religion, Henri IV's monarchy and the neighbouring powers co-operated to deal with the conspirators who fled France, producing a European network of information sharing. Friendly powers agreed to extradite opponents to Henri IV. Micallef studies the roles played by diplomats, governors, officers, and local magistrates and resulting ambiguities, misunderstandings and tensions.

*The Court Historian*, Vol. 27, No. 2 (2022) contains 'Religion and confession as the bedrock of monarchy and court in early modern Europe' by Helen Watanabe-O'Kelly. At the moment of his coronation or succession, the early modern ruler, whether Catholic or Protestant, took on the role of bishop in the territory he ruled over. The first half of this article examines the monarch's divine mandate and the reality of piety at court. The second half looks at the impact that post-Reformation confessional divisions had on the lives of royal women by determining their marriage partners and how they were provided with comfort.