

society, will do well to reserve for themselves the table nearest the *History of Parliament* at their favorite library.

Walter C. Utt and Brian Strayer. *The Bellicose Dove: Claude Brousson and Protestant Resistance to Louis XIV, 1647-1698*. Brighton: Sussex Academic Press, 2003. x + 220 pp. \$69.50. Review by THOMAS WORCESTER, COLLEGE OF THE HOLY CROSS.

At his death in 1985, Walter Utt left an unfinished manuscript on the life and death of Huguenot Claude Brousson. As edited and completed by Brian Strayer, this work reveals both a Brousson utterly unyielding and indefatigable in his polemics against what he considered the idolatry and the multiplicity of errors of Catholicism, and a Brousson much more changeable and uncertain in his political strategies for responding to the French state as it strove to eliminate the Reformed Church. While invariably 'bellicose' in his preaching and publications against the Catholic clerics and their teachings, this Huguenot at times advocated armed resistance against the state, and at times promoted a dove's peaceful endurance of oppression and martyrdom at the hands of the king's agents.

A native of Nîmes, and a lawyer by profession, Brousson lived in an era that saw Louis XIV take away step by step even the limited toleration that had been granted Protestants by Henry IV in the Edict of Nantes. In revoking that Edict in 1685, Louis but completed a process already underway for decades. The state exerted much pressure on Protestants to convert to Catholicism; Brousson offers an example of one never tempted to give in to such pressure, no matter what the cost or consequences of resistance. When Brousson (along with all his co-religionists) was banned from exercising the legal profession, he turned to a myriad of ways of defending and aiding his fellows Huguenots. In 1683, Brousson played a central role, in Toulouse, in organizing a clandestine Committee of Resistance, devoted to upholding and exercising a right of resistance to royal edicts when they violated God's laws. When some members of the Committee were captured and executed,

Brousseau fled to Switzerland for what would be the first of several periods of exile.

Lausanne, Amsterdam, The Hague, London, Berlin: Brousseau made the rounds of these and other places where Huguenot exiles could count on being welcome. Utt and Strayer do a good job of showing how and why Brousseau never settled permanently in any of these places. While a great many Protestants in the late seventeenth century tended to move away from the prophetic and virulently anti-Catholic zeal that had characterized the early generations of Reformers, Brousseau remained a kind of Old Testament prophet, never tiring of denouncing the evils of idolatry. Using “the most graphic language imaginable,” Brousseau condemned in particular the “pernicious maxims” of the Jesuits, whose “damnable” doctrines, he warned, promoted blindness, avarice, impurity, deceit, injustice, infidelity, and impiety (46). Though he grew fat in Amsterdam, Brousseau remained ill at ease with the bourgeois complacency of the Reformed Church there. He was also profoundly out of step with Protestants sympathetic to a developing Enlightenment agenda of reason and moderation. Many Huguenot exiles found permanent, comfortable homes in Holland, Switzerland, England, or northern Germany; Brousseau felt again and again a call from God to return to France and to minister to the oppressed faithful.

Brousseau became an itinerant preacher and ordained minister upon his return to France in 1689. Using various names and disguises to elude capture, he succeeded in gathering large crowds to hear him preach lengthy sermons (some at least as long as three hours), and in leading services. For a while, Brousseau also allied himself with François Vivent, a Huguenot advocate of not only armed resistance to the state, but of assassinations of Catholic clergy. Such resistance and assassinations did not remain purely theoretical. Though Brousseau eventually broke with Vivent’s violent tactics, Utt and Strayer tend to be rather sympathetic to Languedoc *intendant* Bâville. The authors treat skeptically any use of the term martyr for Brousseau, even as they recount how Bâville put a bounty on his head and succeeded, in 1698, in capturing and executing him. By the standards of that era, Bâville showed mercy

to Brousson, by having him strangled before being broken on the wheel.

The main lacuna in this book is the paucity of comparative study. Brousson was born in France in the 1640s, the decade of the English Civil War. Some comparison of Brousson's brand of zealous Calvinism with that of his Puritan contemporaries across the Channel would have broadened the narrow focus of this study. Moreover, no reference is made to Brad Gregory's excellent work, *Salvation at Stake: Christian Martyrdom in Early Modern Europe* (Harvard University Press, 1999). Utt (d. 1985) could not have known of this book, but Strayer ought to have engaged with it, especially since Brousson's rightful reputation as a martyr (or not) is one of the central issues in *The Bellicose Dove*. Though Utt and Strayer state several times that Brousson was more extreme in his anti-Catholic polemics than were most Huguenots, concrete examples of the more moderate voices are not examined. A brief contrast with the economically prosperous but not so religiously zealous Dutch Protestants is suggested, but not developed. More on Reformed diversity would be welcome.

Comparison with other oppressed religious minorities within France would have also strengthened this book. Utt and Strayer mention the Jansenists but in passing (49); they merit further attention than they give to them. Another comparative approach that could be taken concerns the Society of Jesus. The authors demonstrate repeatedly how Brousson blamed the Jesuits for the Revocation and for all that he thought was wrong with Catholicism. For Brousson, the Jesuits were the evil force behind the French state's intolerance of the Reformed. Whether or not they were in fact the chief advocates of such policies of exclusion, the Jesuits themselves would be expelled from France in the mid-1700s by the centralizing, intolerant French state.

Utt and Strayer retain the merit of having distanced themselves from a Protestant hagiography that treated Brousson as but a holy martyr above reproach, as one who died heroically for his Reformed beliefs. They convincingly reveal a human Brousson

more complex than a faultless saint. This book is well worth the attention of serious scholars of seventeenth-century France.

Brennan C. Pursell. *The Winter King: Frederick V of the Palatinate and the Coming of the Thirty Years' War*. Aldershot: Ashgate, 2003. xviii + 320 pp. \$89.95. Review by MARK CHARLES FISSEL, THE AUGUSTA ARSENAL.

This is a most auspicious inaugural monograph from a young scholar. Brennan Pursell begins by committing the sin of writing a biography for his first book. The personality under scrutiny is the star-crossed Elector Palatine, Frederick V, whose election to the throne of Bohemia by Protestant rebels in 1618-1619 prompted the Holy Roman Emperor to drive the Elector from his territorial possessions and thus ignited three decades of warfare. The author is then guilty of the heinous crime of suggesting that classifying the Thirty Years' War as primarily a war of religion is a misnomer, despite contemporary descriptions to the contrary.

One might conjecture that in place of religion, the author would ascribe a greater causal role to blind and overpowering forces such as social change and economics. Instead he resuscitates a pair of factors from nineteenth century historiography: constitutionalism and human free will (144). If the paradigms sometimes appear to be Victorian and Edwardian, however, the breadth of research is of twenty-first century caliber. *The Winter King* reflects a maturity characteristic of the work of a distinguished senior scholar.

Pursell demonstrates facility in languages, palaeography, and diplomatic. He discloses what manuscript collections were most useful and where he has used microfilms in place of the original sources. When discussing Czech sources, the author acknowledges that these came with German language summaries, and that he used the latter. In short, he is forthright about the evidential basis of this book, which is impressive in its scope. Resting securely upon these foundations, *The Winter King's* succinct introduction outlines Pursell's argument. The narrative that follows is punctu-