

tive sources of authority—the antimasque figures of Carew and Jones and the Lady of Milton's *Comus*, and the masses, when they appear, do so as a receptive audience with imaginations easily swayed by the rhetoric of power. The closest Butler does come to a truly alternative model of political rhetoric is in his analysis of Hobbes's *Leviathan*, as he acknowledges Hobbes's recognition that it is impossible to force belief upon another, but the potential of that recognition is forestalled as it is quickly subsumed by the textual strategies Hobbes consequently adopts to effectively trick his readers into accepting his imaginative vision. Such analysis is not in itself unuseful, but it does lead the reader to question why so much energy has been expended in foregrounding the imagination when the conclusions reached are still very much about the mechanisms of imagery production and equation of rhetorical persuasion and power.

All of that having been said, Butler does make a compelling argument for the prevalence of imagination as an instrument of political control in the seventeenth century, and he suggests important possibilities for reconfiguring our conceptualization of the dynamics of rhetoric in that period. If the reader ultimately feels that the volume has not lived up to its full potential, that reaction is in part merely a testimony to the revisionist power of the model it so promisingly posits, and Butler should be praised for daring to rewrite our understanding of the relationship between authorship and audience in the seventeenth century.

Matthew Glozier and David Onnekink editors, *War, Religion and Service Huguenot Soldiering, 1685-1713*. Burlington, VT: Ashgate Publishing Company, 2007. xix + 296 pp. + 7 illus. \$124.95. Review by EDWARD M. FURGOL, NAVY HISTORY & HERITAGE COMMAND.

Glozier and Onnekink have edited a volume of stimulating essays covering the Huguenots who served in the militaries of several European powers before and following the Revocation of the Edict of Nantes in 1685. The book adds to our knowledge of professional soldiers of early modern Europe, specifically those motivated (like Scots Protestants and Irish Roman Catholics) to pursue military ca-

reers outside of their native lands.

The book has fourteen chapters, all of which are well-grounded in both the primary and secondary sources for their topics. Trim's introductory chapter on Huguenot service outside France (c. 1560-1685) indicates that the Dutch proved the primary employers of those seeking service outside France before the Revocation. Childs' and Rambaut's chapters on Huguenots in the English army (1660-1702) also examine service before the Revocation. The latter observes that Louis, 2nd earl of Feversham, who commanded James II and VII's army in England, placed loyalty to the king above his personal faith. While potentially paradoxical, that theme of personal loyalty to a leader inspired many other Huguenots, such as the duke of Schomberg, and scores of officers who served William II and III of Great Britain. It appears throughout the book that with some exceptions Huguenots who followed a military career (whether in France or elsewhere) placed loyalty to a leader above adherence to anti-absolutist principles unless the leader attacked their religious faith. Thus Huguenot refugees could be co-opted to serve propaganda needs of Protestant states, but their concept of loyalty undermined any constitutionalist tendencies that commonly were associated with British Protestants serving abroad after 1660.

Chapters four to six extend the examination of service with the English army. Vigne's (4) and Murtagh's (6) essays deal chiefly with the Irish campaign of the War of the League of Augsburg/Nine Year's War (called King William's War in British North America). Perhaps the most surprising finding in those chapters is not the quality of service provided by Huguenot leaders (especially the earl of Galway), but the presence of Roman Catholic soldiers (between 150 and 700) in Huguenot regiments. Onnekink's article (5) analyzes the shifting perception of Huguenot soldiers in England, first as a bulwark of Protestantism, and then as a foreign element capable of assisting William establish an absolutist regime in Britain.

Chapters seven and eight return to studies of the Huguenots in service of the Dutch. Glozier and Onnekink (7) show that initially the exiles benefitted from the patronage of William of Orange and not employment by the Dutch estates. Eventually, the latter had seventeen regiments in Flanders and another five in Savoy-Piedmont. Ressinger

(8) examines how a duel between exile officers reveals the close family ties amongst the exiles.

Chapters nine-twelve look at Huguenot service in Germany, chiefly in Brandenburg-Prussia. (The editors should have asked the authors to resolve the number of officers in service of that country; the estimates range from 500 officers to 600 officers and non-commissioned officers to 600 officers and cadets.) As in Britain, the electors of Brandenburg initially established uniquely Huguenot units (pre-1697), and then (post- 1700) integrated the exiles into standing regiments in the military establishment. Similarly, Schnitter (9) and Harms (10) point out that the newcomers pledged their loyalty more to the electors than to the state. While 15% of Brandenburg's officers and 5% of its soldiers were Huguenots in the 1690s, their significance was greater due to their establishment of academies that trained native officers enhancing professionalism in the electoral forces. Ashe (11) indicates that as in Britain the favoring of Huguenots inspired resentment amongst the native population. Flick's discussion (12) of the duchy of Brunswick-Luneberg shows that a similar attitude arose there despite a tiny (38 officers) presence in the ducal army. He also indicates the exiles path to employment benefited from the presence of pre-Revocation Huguenots, in this case the duchess.

The final two chapters cover Savoy-Piedmont and Russia. In the former, Bianchi deals as much with treatment of civilian Protestants as he does with the duke's Huguenot regiment of 1703. That chapter oddly omits any detailed discussion of the Huguenot units serving there under Dutch pay in the 1690s. Glozier (14) surveys Huguenot service under the czars. That occurred after the Treaty of Ryswick in 1697, which led to demobilization in Western Europe. The Huguenots in Russian service arrived there from the United Provinces, Brandenburg-Prussia, or Poland-Lithuania. They numbered only a few hundred, but their general aristocratic pedigree allowed them to advance into positions of trust, integrate into the officer corps and serve as professional examples and importers of specialized skills for the local nobles and army respectively. Intriguingly, in the coup of Czarina Elizabeth, Glozier refers to Huguenot political resistance theory.

There are two significant gaps in coverage. Very little is said about religious observance in Huguenot units. There is no indication that

regiments created consistories/kirk sessions as was common with Scottish Calvinist units. Second, nearly every chapter refers to the importance of Huguenot engineering officers in their new armies. None indicates whether they instilled Vauban principles within their host countries. Especially in the cases of the English and Dutch, who possessed their own traditions of military engineering, it would be instructive to learn whether the newcomers altered existing practices.

The volume has an array of supporting materials. In addition to an index, footnotes and a comprehensive bibliography there are a few illustrations. The absence of all but one map (of Savoy-Piedmont) is frustrating, since most readers will lack the geographic knowledge of the Irish and Flemish campaigns of the 1690s. Likewise maps showing the geographical origin of the refugees and their spread throughout Europe would have been extremely useful.

The book will hopefully serve not only to introduce readers to the impact of Huguenot soldiers (especially officers) on European armies, but will also inspire further research. As the chapters (especially on Brandenburg-Prussia and Brunswick-Luneberg) indicate additional research would be profitable. With the exception of references to fifty officers serving the kingdom of Denmark-Norway, Scandinavian research would also be useful. Furthermore, investigation into the presence of Huguenots in Dutch or British colonial service might further sustain the impact of these professionals on the international scene.

Thomas Leng. Benjamin Worsley (1618-1677): Trade, Interest and the Spirit in Revolutionary England. Royal Historical Society Studies in History New Series. (Suffolk: The Boydell Press, 2008). xiv + 230 pp. \$95.00. Review by TY M. REESE, UNIVERSITY OF NORTH DAKOTA.

From 1642, when he received an appointment as a surgeon-general in the English army stationed in Dublin, until his death in 1677, Benjamin Worsley proved to be a schemer, a survivor and a man of multiple interests who strived, often unsuccessfully, to be accepted within each area. In his biography of Benjamin Worsley, Thomas Leng explores this schemer and uses his life to provide insight into a period of English history where the populace experienced great 'unease' (xiii)