

Jacobean England and Scotland. John Morrill defends early Stuart archbishops of Canterbury from a charge of ecclesiastical imperialism in claiming jurisdiction over the British Isles, although Laud came near to it in practice, more so in Ireland than Scotland. Conrad Russell explains why the Scots did not think it feasible to dissolve the union of the crowns. Susan Hardman Moore contrasts the non-separatist background of the New England pioneers with their construction of a covenanting church with restricted membership, and suggests ways of resolving the contradiction. William Sheils shows how the clergy of Otley prepared their flock for a war in defence of religion in 1642. Peter Lake shows clergy manipulating two sensationalist murder cases to produce popular edification. William Lamont shows the preference for a national church still alive in Baxter in 1691, and looks forward to Coleridge's scheme of 1829. There is a good deal of meat in these essays, and all have implications wider than the immediate context. It is a pity that some of them are so knowingly allusive as to make them inaccessible to the non-specialist.

*Wadham College, Oxford*

C. S. L. DAVIES

The peculiar case of Brandenburg has for long interested the historian: a Calvinist ruling house in a sea of Lutheran states, a haven for many thousands of French refugees after the revocation of the Edict of Nantes, the origin of the massive economic and military power of nineteenth-century Prussia. Are these all facets of the same phenomenon, or are they unrelated? Boso Nischan's admirable *Prince, People, and Confession. The Second Reformation in Brandenburg* (Philadelphia: U. of Pennsylvania P., 1994; pp. xvi + 366. £46.50) goes back to the beginnings of the Reformation, and resolutely refuses to judge the evolution of Brandenburg with the hindsight of what was to happen a century or two later. He traces the history of the state in the period 1520–1630, concentrating in particular on the rule of the Elector Johann Sigismund (1608–19). The country had accepted the Lutheran Reformation around 1540, though the liturgical practice of the Berlin cathedral retained more 'papist' ceremonies than anywhere else. With the hardening of confessional oppositions towards the end of the sixteenth century, successive Electors were unsure where the major threat was coming from, hard-core Calvinism or Counter-Reformation Catholicism; the 'sacramentarians' probably evoked more visceral hatred among the Lutheran clergy and population than did the Romans. This is the background into which Johann Sigismund brought his conversion to Calvinism; the core of Dr Nischan's work is the analysis of the Elector's attempt to impose his religious views on his people, and the failure of that attempt. He shows very clearly the limits of the doctrine of *cuius regio, eius religio*: a combination of hostile clergy, with the power of the pulpit and the pamphlet, a population wanting to uphold its traditional forms of worship and willing to take to the streets in its defence, and a nobility determined to defend its constitutional privileges, if necessary, by withholding financial support for the Elector, effectively blocked Johann Sigismund from achieving his goal of carrying through a Second Reformation in his lands. The end of this sorry story of closed minds and obsessional convictions is unexpected. The final chapter, 'Concession and Compromise', shows how, after Johann Sigismund's death, Lutherans and Calvinists slowly learned to live together. Instead of the 'complete

Calvinization' originally aimed for, 'Brandenburg became the first principality in the Empire where a limited religious toleration – or, perhaps better, poly-confessionalism – not only was proclaimed but actually practised' (p. 245). In this case, Calvinism is neither the mainspring of the growth of democracy, nor the origin of Prussian absolutism: the growth of a new *modus vivendi* stems from the failure of a government to impose its will on its people. Dr Nischan's work is based on an impressive range of archival and printed sources. He makes available for the first time, in English, the source material on his subject as well as a great deal of secondary literature, almost all originally in German. The language is clear, readable, and enlivened with a host of telling anecdotal details which illustrate well the tensions and tantrums of the society of the time. This is altogether an excellent piece of work, which is certain to remain the standard reference on its subject for a long time to come.

*University of Geneva*

FRANCIS HIGMAN

Hakluyt was a most significant figure in the Elizabethan world, not only as geographer, scholar, collector, translator and editor of the English Voyages, but as the intellectual promoter of our colonization in North America. His famous *Discourse* urging it has already been published by the Hakluyt Society. Now it appears again as Richard Hakluyt's *Discourse of Western Planting, 1584*, ed. David B. and Alison M. Quinn (London: Hakluyt Society, 1993; pp. xxxi + 229. £95): an outsize folio, hardly handleable, which may be regarded as his monument. It may be ungrateful to question the necessity of a grand facsimile of an original manuscript, plus a complete transliteration, together with an Introduction and very full notes. One thing of value is the emphasis on the Continental background of Hakluyt's work. In particular, Catholic propaganda attacked the English Church for making no missionary effort. Hence the prime place Hakluyt allots to the prospect of converting American Indians to Christianity. Much of the *Discourse*, being promotional, was over-optimistic, yet it is just to conclude that 'it was for its time remarkably prescient, since so many of his suggestions appear over the next generation ... It would have taken generations to achieve.' We may qualify the statement that a 'fleet of several hundred privateers' was released from 1585 – several scores would be more accurate. People regularly exaggerate numbers in past centuries: a danger to avoid. Too much bibliographical, rather than historical, detail obscures the story. Even so, there are a few lacunae. The Celys were a St Ives family: information may be found in J. H. Matthews, *A History of St Ives, Lelant, etc.* (1892). The best place for further research is in *local* archives, such as those of Plymouth, or especially of Bristol, which was after all a base of Hakluyt's for gathering information.

*St Austell, Cornwall*

A. L. ROWSE

Thirty years ago David Williams's masterly study of modern Wales, first published in 1950, was still the only authoritative textbook available for sixth-form students, college students and the lay reader with an intelligent interest in the history of Wales. It is a measure of the maturity of the subject that a rich harvest of works, both on early modern and modern Wales, is now available and