

is both intricate and fascinating. Here is the most compelling evidence for Crowston's arguments about the role of women in credit networks, both as producers and consumers. These chapters break down previous arguments for women's credit reputations being built entirely on chastity by revealing the complicated ways in which fashion merchants managed and publicized their businesses, and their ability to embody, both in their persons and their dealings with clients, the ever-changing and fragile world of fashion. The vulnerability of such women, not sexually but economically, is also revealed through analysis of bankruptcy reports, often brought about by the long delays in payment from elite clients.

This analysis climaxes with chapter six 'Madame Déficit and her minister of fashion', an exploration of the relationship between Marie Antoinette and leading Paris fashion merchant Rose Bertin. In this chapter many of the threads of the work are brought together. Crowston argues that the rising vitriol towards the queen during the 1780s was brought about by much wider perceptions of the collapse of traditional boundaries between court and city, personal and financial forms of credit and male and female spheres of influence. The particular outrage at the intimate relationship between Marie Antoinette and Bertin, who met without the presence of ladies in waiting, and who acknowledged one another on the streets of Paris, was part of decades of frustration with the monarchy. Crowston argues that the monarchy was not so much desacralized as discredited, in particular the queen, whose questionable credit activities with Bertin came to stand for the fall of the regime.

The final chapter of the book shifts the focus onto the role of credit in marital relations, in particular demonstrating the far larger spending power that women had within marriage than has been previously acknowledged, yet again reasserting the power of women in the fashion industry. Crowston is compelling in her argument for the flexibility of conceptions of credit, but at occasional moments extends this too far, in particular in distinguishing between fashion and credit more generally, causing some slight slips in coherence. This is, however, a very minor discrepancy in an excellent monograph and substantial contribution to the field.

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Le parti huguenot: Chronique d'une désillusion (1557-1572). By Hugues Daussy. Geneva: Droz. Travaux d'Humanisme et Renaissance 527, 2014. 882 pp. €80.00. ISBN: 9 782600 01723.

Could France have become a Protestant kingdom in the sixteenth century? The obvious answer to historians is no: French Protestants never accounted for more than 10 per cent of the population, and contrary to England and the German lands, French monarchs showed no interest in embracing the Protestant religion, instead persecuting Huguenots as schismatic rebels. Hugues Daussy is of course well aware of these historical realities, but in his book he invites readers to temporarily suspend their benefit of hindsight, arguing that the first generation of French Protestants was convinced that the triumph of their religion was within reach. The aim of his book is to trace the evolution of this belief between 1557 and the St Bartholomew's massacres of 1572, when even the most optimistic Huguenots had to admit that the wholesale conversion of the Catholic population remained illusory.

In the first three chapters, Daussy analyses the emergence of what he labels 'le parti Huguenot', a hybrid group of Protestant ministers and noblemen who believed that God would providentially turn France into a Protestant kingdom, and who pressured successive monarchs to either convert or grant the Huguenots freedom of worship. Initially this was a peaceful campaign, consisting of petitions to stop the persecutions and pleas to convoke the Estates-General, because Huguenot leaders were afraid to be stigmatized as rebels. Yet the failure of these attempts and the ongoing persecutions soon provoked a shift in Huguenot tactics. The second part of Daussy's book explores how from 1562 onwards, Huguenot leaders resorted to violence to speed up God's plan, although they were careful to frame their recourse to arms as an act of self-defence and an effort to protect the young King Charles IX from the perceived tyranny of the Guise family. This evolution of Huguenot political conscience has been studied before, but Daussy offers valuable new evidence on the genesis of the religious, military and political structure that accompanied the shift in Huguenot rhetoric. In particular, he reveals that the confiscation and sale of Catholic church property ordered by Condé enabled the Huguenots to finance the wars, while the creation of political assemblies helped to consolidate the war effort in the provinces, as did the involvement of the Reformed churches in mobilizing funds and soldiers. The book closes with an analysis of the second and third civil war, when a rift opened up in the Huguenot leadership: whereas ministers remained uncompromising in their zeal to turn France into a Protestant kingdom, Huguenot noblemen were willing to accept religious coexistence because they realized that the wholesale conversion of the Catholic population was unlikely to happen. As a result, the emphasis shifted to securing and consolidating their religious privileges through peace edicts.

Throughout the book, Daussy also pays attention to the international efforts of the Huguenots to turn France into a Protestant nation. The French Wars of Religion are all too often treated as an internal French conflict, but Daussy shows that from 1557 onwards the Huguenot leadership regularly sent diplomatic missions to England, the Swiss cantons and the German principalities to enlist the help of foreign rulers on behalf of the Protestant cause. In 1562, Queen Elizabeth I indeed intervened by sending money and troops, but the German rulers proved more difficult to woo: besides the predictably hesitant Lutheran princes, Calvinist rulers feared upsetting the precarious religious balance within the Holy Roman Empire and antagonizing their Catholic neighbours. Daussy argues, however, that what little money and troops Europe's Protestant rulers ultimately provided to support the Huguenot cause was crucial in avoiding Huguenot defeat.

Although there is much to be learnt from this book, readers may struggle to take in the almost 800 pages of narrative. Indeed, the word 'chronicle' in the subtitle suggests that Daussy is often more concerned with minutely describing events as they unfold than in making a compelling argument. Many of the events and texts discussed by Daussy are also well known to historians of the French Wars of Religion, which made me wonder if a more concise book would not have better served his purpose of getting us to rethink this period. *Le parti huguenot* nonetheless sheds light on the important question of how to explain the nature of the French Wars of Religion. Whereas previous scholarship attributed the wars to the political ambitions of rival noble houses, more recent historiography has—in the words of Mack Holt—'put religion back into the Wars of Religion'. Daussy, however, suggests that we should look beyond this clear-cut dichotomy between confessional and political strife. If anything, his book demonstrates that Huguenot ministers and nobles consciously exploited political and military

means to achieve a religious end, however illusory this may have been: to turn France into a Protestant kingdom.

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Fashion Beyond Versailles: Consumption and Design in Seventeenth-Century France. By Donna J. Bohanan. Baton Rouge, LA: Louisiana State University Press. 2012. 154 pp. £25.56. ISBN 978080714521.

Until the past few decades, perusing museum collections filled with dusty cabinets stuffed with snuff boxes, fans, combs and porcelain serving ware was one of the few options for historians eager to learn about the material culture of early modern France. Small labels might identify the origin or date, but provided little social or historical context. Although items might be grouped with their own kind, they were not in dialog with each other in ways that told a story compelling to historians.

Donna J. Bohanan's *Fashion Beyond Versailles: Consumption and Design in Seventeenth-Century France* moves the decorative objects of early modern French elite consumption out of the museum and back into the rich political and social context of the men and women who purchased and used these objects in their domestic interiors. Although Bohanan's study is based on post mortem household inventories between 1680 and 1715, there is nothing notarial in her approach. Instead of listing and counting objects, she provides an elegant interpretation of what these objects meant for the elite families in the late seventeenth and early eighteenth century. As Bohanan explains, 'This is not a study of the objects; it is not a history of the decorative arts. It is a social history, a book about what things can tell us about the lives and lifestyles of their owners'.

Bohanan, a professor of History at Auburn University, is a learned guide to elite consumption in early modern France, having published two monographs on aristocratic culture in France, *Old and New Nobility in Aix-en-Provence, 1600-1695* (1992) and *Crown and Nobility in Early Modern France* (2001). In *Fashion Beyond Versailles*, Bohanan draws on her previous research, especially in chapter one, which explores the ways in the Dauphiné's status as a *pays d'états* shaped nobles' changing sense of themselves, both in relation to the crown and to wealthy members of the Third Estate. Having endured a particularly fierce battle over taxation in the first half of the seventeenth century, after which many newer nobles lost their exemption from paying the *taille*, Bohanan argues that nobles in the Dauphiné found new ways to distinguish themselves through material consumption in the second half of the century.

The remainder of the book comprises four chapters on specific aspects of elite consumption within the home, focusing on furniture, interior decoration and dining. This is not a quantitative study. Instead, each chapter is based on an analysis of particular post-mortem inventories, combined with careful engagement with select relevant secondary scholarship. Through an analysis of key changes in domestic interiors such as new uses for Turkish rugs, more abundant lighting, elaborately outfitted kitchens, and the introduction of comfortable chairs, Bohanan charts the transformation from the austere and unstudied interiors of medieval and Renaissance households to a more modern style of interior decoration. By the late seventeenth century, noble families in the Dauphiné began to decorate their homes according to clearly intentional plans