

McGEE, J. SEARS – *An Industrious Mind: The Worlds of Sir Simonds D'Ewes*. Stanford: Stanford University Press, 2015. Pp. 511.

The parliamentary diaries kept by the MP Simonds D'Ewes are crucial sources for the Long Parliament, while his autobiography affords important insights into Puritan piety and family relationships. While most historians have used just a few of D'Ewes' manuscripts, however, Sears McGee's authoritative account is founded on half a century's research in the complete archive: 70 volumes of diaries, letters, notes, and drafts in both Latin and English. Many scholars have found the sources more interesting than their author, often dismissed as a prig and a pedant. McGee is aware of such views, but provides a fundamentally sympathetic and also a more complex and satisfying picture of D'Ewes, as "a Puritan, a Parliamentarian, a lawyer, genealogist and antiquarian" (p. 435)—and, it should be added, as a son, brother, husband, and father. The record of D'Ewes' life is unparalleled in early modern Europe, and McGee's book does full justice to its range and depth. His structure, combining chronological and thematic approaches, makes for occasional repetition but is an effective means of dealing with the multiplicities of D'Ewes' life. Political historians familiar with D'Ewes will learn much from McGee's study, which also provides many insights into less well known and sometimes surprising aspects of D'Ewes as newshound, antiquarian, and family man.

It was typical of this compulsive writer and staunch Calvinist to write, after his own conversion, a treatise of the "marks and signs" of assurance. Predestinarian theology, a powerful sense of God's providence, and a committed regime of Puritan piety were fundamental to all D'Ewes' endeavours. His greatest delight, however, was in his "precious studies" in genealogy, numismatics, politics, and history. Like his father, Simonds trained as a lawyer, but marriage to the heiress Anne Clopton and his father's death removed any need to practise. From 1631, D'Ewes combined life as a country gentleman at Stowlangtoft, Suffolk, with frequent trips to London to gather news and pursue research. The book includes an important account of D'Ewes' news-gathering networks and methods. An interest in news was in itself a political activity, but McGee notes that until relatively late in life D'Ewes regarded formal political office as a diversion from scholarship. Unlike his father, he was never a JP; only in 1639 was he handed a poisoned chalice as ship-money sheriff for Suffolk, and then in 1640 elected MP for Sudbury in the Long Parliament.

McGee's energy and learning have matched D'Ewes' own, working steadily through the voluminous sources produced by this "industrious mind." D'Ewes loved collecting and taking notes of ancient manuscripts; he liked organizing his notes and even planning and drafting treatises on a host of topics from ancient British history to the contemporary triumphs of Gustavus Adolphus, but few works were ever finished. McGee's account of D'Ewes' intellectual interests is a very significant contribution to scholarship on the learned gentry. His discussion is inevitably based largely on the intimidating D'Ewes archive, so that we see the world largely through D'Ewes' eyes; it is not always clear where he is typical or distinctive. Unlike some of his antiquarian contacts, D'Ewes was not nostalgic

for a pre-reformation England; his historical researches reflected Puritan anxieties about contemporary religious developments. D'Ewes was convinced that the true religion of the early Britons had been attacked by the free-will doctrines of the Welsh monk Pelagius; in D'Ewes own time the "brain sicke Arminius" had revived the "dregs of Pelagian blasphemies," combining with popery to threaten the true Protestant (Calvinist) religion (pp. 127, 159).

In discussing D'Ewes' religious and political life, McGee does locate D'Ewes within recent scholarship, but he is rather reticent on how this account of D'Ewes might modify that scholarship. McGee elaborates a familiar distinction between a man radical in his religious views, while being in the main "deeply conservative" in social and political terms (p. 435), but his extensive research qualifies this contrast. Although D'Ewes never left the south of England and in his Long Parliament speeches stressed historical precedents, perhaps characteristic of English common law and ancient constitution thinking, McGee shows that D'Ewes was not quite English and never simply insular. Simonds was proud of his Flemish ancestry; he was deeply engaged with the fortunes of the Protestant Cause in Europe, and part of a European republic of letters. In the Long Parliament D'Ewes challenged the personal disrespect shown to Charles I by parliamentarian "fiery spirits," but he was no admirer of autocratic monarchy and arbitrary taxation. Although he deplored the "most violent, cruel, unnatural and destructive civil war" and the arbitrary measures parliament took to win it, he seems never to have contemplated abandoning the parliament's cause. McGee's account of D'Ewes as MP is balanced and often moving. D'Ewes' erudite speeches were sometimes irksome to his colleagues, but McGee convincingly debunks the view that the orations in his diaries were not always actually delivered. In the early 1640s D'Ewes was a respected member, serving on important committees; even in December 1648 the army leaders considered him dangerous enough to imprison him for a week after Pride's Purge.

More moderate or "conservative" parliamentarians are often labelled "Presbyterians," but D'Ewes was no supporter of a *jure divino* Presbyterian church, although he welcomed the downfall of episcopacy. McGee's account of D'Ewes' religious views challenges over-simple accounts of the divisions of the 1640s. D'Ewes seriously contemplated emigration to Massachusetts, and a rare completed tract, written in the 1630s under the yoke of the "Prelaticall tyrannie" of Bishop Wren of Norwich, was *The Primitive Practise for Preserving Truth*, a long, historically informed treatise against persecution. Its publication in 1645, under the auspices of the future Leveller Richard Overton, places D'Ewes in very unpredictable company indeed.

There is no space to do justice to all aspects of this masterful study. McGee gives a thorough and vivid account of D'Ewes as a deeply emotional family man, devoted to his young wives (troublingly young for modern readers) and distraught at the frequent deaths of his children. As with D'Ewes the scholar, this material, immensely valuable in itself, will also inform future, broader studies. McGee provides an unparalleled account of the D'Ewes archive, although little discussion of its limitations. There seems to be relatively little financial or estate material,

for example, and little independent material from D'Ewes' wives and daughters. This volume is not, then, quite the last word on Simonds D'Ewes, but it is a study of absolutely fundamental importance. Elegantly written, and founded on mastery of an intractable archive, it is essential reading for all those interested in the religious and political history of early modern England and in the family life and intellectual preoccupations of the landed gentry.

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PANAYI, Panikos (dir.) – *Germans as Minorities during the First World War: A Global Comparative Perspective*. Farnham, U. K., Ashgate, 2014, 328 p.

L'ouvrage se présente comme une série de chapitres rédigés par une douzaine d'auteurs dont seuls les trois premiers, par Panikos Panayi, Stefan Manz et Matthew Stibbe, offrent des considérations générales sur le sujet abordé, tandis que les autres touchent à des thèmes plus spécialisés et parfois délimités de manière très précise sur le plan géographique. Notons par exemple : les femmes allemandes en Grande-Bretagne, la germanophobie en Italie, les Allemands aux États-Unis et les immigrants d'origine germanique en Nouvelle-Zélande, toujours pendant les années de la Première Guerre mondiale. Un article en particulier est consacré à la tragédie du paquebot *Lusitania*, coulé par un sous-marin allemand en 1915 au milieu de l'Atlantique, et plus tard devenu un motif central de l'agitation antiallemande dans les pays alliés. Il s'agit d'un recueil de textes très bien préparés, touchant un ensemble d'éléments différents et dont la problématique générale est d'aborder les conséquences de la grande migration qui s'est produite à la fin du XIX^e et début du XX^e siècle à partir du continent européen. Le parti pris des auteurs ici est de mettre en lumière le cas des populations allemandes, souvent moins étudiées en langue anglaise ou en langue française, ce qui offre un point de départ intéressant pour comprendre un mouvement démographique beaucoup plus étendu. Le cas des immigrants et descendants d'immigrants allemands est particulièrement frappant parce qu'il s'est exercé contre eux, à deux reprises au XX^e siècle, en l'espace d'une trentaine d'années, des formes d'hostilité particulièrement intenses. Dans les pays opposés en 1914-1918 au régime du kaiser Guillaume II et en 1939-1945 à l'Allemagne nazie, les minorités d'origine germanique ont subi des difficultés très grandes qui ont modifié de fond en comble leur trajectoire historique. C'est au cas de la Première Guerre mondiale que s'intéressent en particulier les auteurs de cet ouvrage très convaincant.

Particulièrement bien traité dans ce collectif dirigé par Panikos Panayi, le cas des minorités allemandes en Russie forme une partie centrale de l'argumentation offerte par les historiens germanistes. Jusqu'à la Première Guerre mondiale, en Europe de l'Est, l'influence de l'État moderne s'est fait sentir de manière beaucoup plus superficielle qu'en France, en Grande-Bretagne ou en Allemagne.