

a second on several figures in Provence who vacillated between sides to protect their interests, and a third on how some sons of Leaguers reintegrated into society after Henri IV's victory. Finally, part IV, 'En Quête de coherence le choix assume de la moderation' focuses on three individuals who pursued alternatives beyond those offered by *politiques* and Leaguers. Ennemond Rabot d'Illins, a magistrate from Grenoble, sought to use rhetoric and persuasion to overcome extremism in Dauphiné, while Guy Coquille, a jurist based in Nevers, sought peace through reform of the papacy and the French Church. René Benoist, a parish priest in Paris and future confessor to Henri IV, pursued a strategy of 'non-choice' in his writings and actions that allowed him to survive and even thrive during this difficult period. While the case studies explored do not present a coherent overview of the League or the struggle over Henri IV's accession to the throne, they do provide valuable insight into the complex mix of religious, political, corporate, local and personal factors that shaped Catholic loyalties during the final convulsion of religious and civil war in sixteenth-century France.

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*Jacques Bongars (1554–1612). Gelehrter und Diplomat im Zeitalter des Konfessionalismus.*

Edited by Gerlinde Huber-Rebenich. (Spätmittelalter, Humanismus, Reformation, 87.) Pp. xii + 152. Tübingen: Mohr Siebeck, 2015. €79. 978 3 16 152724 1

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The contributions in this volume were papers delivered at a colloquium on Jacques Bongars organised in March 2013 by the Philosophisch-historischen Fakultät of the Universität Bern. The meeting concluded a series of events the previous autumn to mark the 400-year anniversary of Bongars's death, and given that Bongars's library and personal documents have been in Bern since 1632, the location was perfect. The essays included here reflect the interdisciplinary perspectives brought to examine both Bongars's political career as an ambassador in the service of the French crown as well as his scholarly accomplishments and humanist network. After a brief foreword by the editor, Philip Benedict's contribution situates Bongars in the context of the many other Huguenots in the service of the crown, finding that in many respects Bongars was typical of other Protestants who began their employment under Henri of Navarre and weathered the storm to continue service through the 1590s and beyond. Heinz Schilling's essay offers an overview of the development of the structures, institutions and functions of foreign policy during the age of confessionalisation, noting also that Bongars embodied the scholar-diplomat who combined their own personal inclinations and networks with their public service to the state. A case study by Ruth Kohlendorfer-Fries, whose book of 2009 on Bongars so thoroughly demonstrated his international significance for modern scholarship, investigates Bongars's correspondence and exchange of news with a Dutch merchant, Daniel van der Meulen, concluding with a call for further research on Bongars's other contacts. From a different perspective Andreas Ammann surveys Bongars's early intellectual environment and investigates his philological and editorial production, particularly in the case of his edition of the *Historiarum Philippicarum epitoma* by the Roman historian Marcus

Junianus Justinus (Paris 1581). Walther Ludwig and Joanna Weinberg move the discussion east in their contributions by discussing Bongars's peregrination to Constantinople and, based on a single letter in Hebrew in his register, Bongars's engagement with the Jewish community in Prague in 1585 and, plausibly, beyond. Alexa Renggli and Charles-Eloi Vial round out the volume with their essays on the scattered materials relating to Bongars in the Zentralbibliothek Zürich and the Bibliothèque nationale de France. The immediate and lasting impressions drawn from these essays are that, for future research on Bongars – his context and contacts – the sum truly is greater than the sum of these parts. Indeed, thanks to the enormous volume of materials left to posterity by Bongars (and others like him), these essays represent tips of a very large iceberg for future work on international relations, foreign policy and scholarly networks across physical and ideological boundaries.

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*Memory wars in the Low Countries, 1566–1700.* By Jasper Van der Steen. (Studies in Medieval and Reformation Traditions, 190.) Pp. xi + 357 incl. 14 ills. and 2 maps. Leiden–Boston: Brill, 2015. €115. 978 90 04 30048 4; 1573 4188  
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This volume offers a valuable account of the role of the memory of the sixteenth-century Dutch revolt in the construction of national identities, both in the United Provinces of the Netherlands, and in those southern parts of the Low Countries that continued under Habsburg rule. Spanning the period from the outbreak of the revolt, to the years around 1700, it demonstrates how incidents from the original rebellion against the Spanish king were selected to produce two contrasting narratives. In the north, the revolt was remembered as a heroic resistance to tyranny. In the south the story was of loyalty to both the legitimate dynastic rulers and to the Catholic faith: the people of lands around Brussels re-imagined the rebellion as a brief period of instability stirred by misguided troublemakers. Having shown how these narratives were fashioned, Jasper van der Steen then demonstrates how they developed. They were promoted by particular stakeholders (in particular, the northern version was disseminated by supporters of a House of Orange that posed as the natural leader of a battle for freedom that had first been inspired by William I); but they were also adapted to fit new circumstances (for example, the Dutch account was remodelled as a fight against all tyranny, rather than just the Habsburg version, when Louis XIV emerged as a threat); and they could become points of contention within each half of the old Burgundian realm (as, for instance, during the tensions in the south around 1632; or the battle between Remonstrants and strict Calvinists within the Dutch Church). The evidence used ranges widely in genre – from formal histories and ephemeral political pamphlets, to the visual propaganda of paintings and tombs, and on to ritual – particularly the joyous entries by Habsburg rulers to stress their unbroken service to the cities that they still governed.

For readers of this *JOURNAL*, the most interesting feature will be the roles played by religion in these constructed memories. These include the programme deployed by Habsburg governors to advertise their support for the Catholic faith