

projected administrative and legislative reform, political and military change. Yet the effectiveness of such projects, whether Louis XIV's personal monarchy in the 1660s or the 'Enlightened' agendas of rulers in the 1770/80s, depended upon the co-operation of their local and provincial elites. Without exception these had their own agendas and exacted their own price for collaboration, whether this was the reinforcement and maintenance of serfdom in Eastern Europe, or the pursuit of aggressive commercial expansionism in Britain and the United Provinces. For Upton the essential key to the success or failure of rulers and their governments lay in the extent to which they proved capable of managing their entrenched elites, could exploit their divisions and, not least, were prepared to acquiesce in their power. This is a vision of Europe in which concepts such as 'administrative revolution' and 'bureaucratic centralization' are severely attenuated, and while the scope and intellectual power of enlightenment ideas are given substantial weight, the extent to which such ideas could assume the form of legislative programmes is qualified by ever-present political and social realities. The narrative, guiding the reader through the key developments of domestic politics across a broad spectrum of European states and making sense of ever-more complex international conflict and diplomacy, is an exercise in masterly concision. Upton consistently focuses on crucial moments and events integral to conflicts such as the Thirty Years' War or the Spanish Succession, avoiding the fatal temptation to stuff the narrative with a wearying reiteration of campaign-and-battle detail. As might be expected, the author is especially impressive on the Scandinavian and Eastern European states. Tough limits on the book's length sadly reduce the Mediterranean in general and the Italian states in particular to a minimal role; the Ottoman empire makes numerous appearances as a factor in the policy-making of other powers, but again through *force majeure* is not discussed in its own right. Minor criticisms – which might be rectified in a second edition – are a spray of incorrect dates, and some disconcerting factual slips: if the French government had borrowed just 5 million *livres* between 1782 and 1784 the history of that decade would have been very different; the book is not a cultural history, but readers may be surprised to find Claude Poussin relocated to the eighteenth century and characterized as a painterly proponent of 'unashamed hedonism'.

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*The Journal of William Dowsing: Iconoclasm in East Anglia during the English Civil War*, ed. Trevor Cooper (Woodbridge: Boydell P., in association with the Ecclesiological Soc., 2001; pp. xxiv+551. £50).

This is a volume of enormous dedication and enterprise. To enter the dilapidated church of Mickfield, Dr John Blatchley crawled through a hole smashed in the north door by vandals. Robert Walker revisited the church at Burwell in January, the month when Dowsing had conducted his survey, and realized why a prominent *Orate* inscription had been neglected by the iconoclast: it was invisible in the winter's half-light. The editor's enthusiasm has infected not only his strong team of contributors (Blatchley, Walker, Professor John Morrill, Dr Susan Sadleir) but also the cadre of local antiquaries and

genealogists who have assisted with detailed information and comment. The result is a gem, the best kind of local history: lively, informative, and keenly aware of the broader contexts. At its heart is an edition of Dowsing's Journal recording his visitations in Cambridgeshire and Suffolk to execute the Parliamentary Ordinance 'for the utter demolishing, removing and taking away of all Monuments of Superstition or Idolatry'. The original of this is lost, and the editor has to rely on the transcriptions of parts of the Journal by eighteenth-century antiquarians, who treated the sections for the two counties as separate entities. The reconstruction of the organization of the 'original' text is necessarily speculative, but very convincing. Each of Dowsing's entries for a parish is embedded in a commentary based on descriptions by contemporaries (the use of the remarks on College chapels by a committed Laudian in 1636 and by an appalled Puritan in 1641 is particularly good), parish accounts and registers, church-notes by eighteenth- and nineteenth-century antiquaries, and observation from visits by the contributors. The annotated Journal is introduced by eleven chapters dealing with the history of the text, with iconoclasm in the eastern counties, with the biographies of the men who acted as Dowsing's deputies, and with Dowsing himself; John Morrill's brilliant dissection of the iconoclast's mental world, based on the reconstruction of his library and his marginalia in the works he read, deserves particular mention. It is supplemented with fifteen appendices providing, *inter alia*, transcriptions of legislation and commissions, extracts from parochial documents, and surveys of particular forms of damage – to glass, to bells. The final contribution is a delightful account of forgeries perpetrated by nineteenth-century antiquaries designed to show that *their* parish-church had merited the attentions of the infamous iconoclast. The detail is dense, but never overwhelms the awareness of the contributors of the broader historical issues raised by the text. Historians of the transformation of popular devotion in the century after the break with Rome, and of local responses to Laudian innovation will find much to intrigue them in this volume. Dowsing's report of the comment of a local man at Frostenden, that he had once seen an Irishman 'bow to the cross on the steeple, and put off his hat to it', suggests how far attitudes to sacred space had changed in East Anglia since the Reformation, and, perhaps, the degree to which Dowsing's work of destruction was largely otiose. The 'peril of idolatry' at which the Elizabethan homilist had trembled, was now distinctly alien. For the historian of the Civil War, the work also fleshes out another of the largely shadowy figures from the 'middling sort' given unprecedented opportunity for public performance by the crisis. Dowsing is a man like Captain Margery, Cromwell's 'plain russet coated captain who knows what he fights for and loves what he knows'; a man like Matthew Hopkins, *soi-disant* 'Witchfinder-General'.

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CLIVE HOLMES

*The Cry of a Stone*, by Anna Trapnel, ed. Hilary Hinds (Tempe, Arizona: Arizona State U.P., 2000; pp. li+123. £24).

Anna Trapnel, shipwright's daughter and Fifth Monarchist prophetess, triggered a flurry of political excitement and alarm in January 1654. Lying