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Aller au sommaire du numéro

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**La Popelinière, Lancelot Voisin de.**
***L'Histoire de France*. Tome 3, *1561–1562*. Critical edition by Paul-Alexis Mellet and Odette Turias under the direction of Denise Turrel.**
Travaux d'Humanisme et Renaissance 595. Geneva: Droz, 2019. Pp. 537. ISBN 978-2-600-05903-9 (hardcover) 158 CHF.

Having taken the history of France in the New World in English and French as a child (unaware that I had Huguenot ancestors on both sides of the family), I was familiar with Jacques Cartier, Sieur de Monts, Samuel du Champlain, and Étienne Brûlé, but it took time for me to come to Michel de Montaigne and then to André Thevet, Jean de Léry, Lancelot Voisin de La Popelinière (1541–1608), and others. When in the 1990s I was working on how the French and English used positively and negatively the example of Spain in representing the New World, I often went to the original editions mainly in Paris, Cambridge, London, Harvard and the John Carter Brown Library, and, regarding La Popelinière, there were no helpful new editions when I finished that research in 1997.

This changed with Anne-Marie Beaulieu's edition, *Les Trois Mondes de La Popelinière* (Geneva: Droz, 1997), and now with the book under review here: the third volume of the edition of La Popelinière's *L'Histoire de France*—edited by Paul-Alexis Mellet and Odette Turias, both part of a team of historians, under the direction of Denise Turrel—a critical edition with valuable notes. Mellet, who also provides an Introduction to the volume, edits book 7 while Turias edits book 8. As is the case in life and scholarship, so much is timing, and I will be glad in any future research to have these two editions (both published by Droz) of La Popelinière, who is a significant writer and historian of France and of France in the New World. La Popelinière places France in a wider context in Europe and, in terms of the exploration of the New World, the southern hemisphere and beyond. As I discovered, La Popelinière was a key figure for Richard Hakluyt the Younger, most particularly in *Principal Navigations* (1589), which is an English effort to place England's aspirations and plans for exploration, particularly to the New World, in a wider context—including France and its own efforts in expansion. Like Léry and Martin Basanier, fellow Huguenot historians and writers, La Popelinière explores France and the New World in a typology of home and elsewhere (Europe or overseas).

Mellet's Introduction to volume 3 provides significant analysis of *L'Histoire*. He stresses the significance of this project: "Cet ouvrage n'a jamais

été réédité depuis 1581" (1; This work has never been reissued (or republished) since 1581). (My translation here and below.) Mellet tells us that the first edition in 1571 comprised ten books concerning 1568–70; that in 1572, three more books told of the beginning of the wars, 1563–68; that in 1578–79, five books appeared, treating 1570–77; that in 1581, La Popelinière added ten more books going back to 1540 (1). In that year, Mellet says, La Popelinière "surtout refond entièrement la chronique de la dernière décennie (1570–1577) qui forme le volume 2, aboutissant à un total de 45 livres" (1; above all wholly revises (recasts) the chronicle of the last decade (1570–77) which forms volume 2, resulting in a total of forty-five books). Moreover, Mellet states that in 2011, Droz brought out volume 1 of *L'Histoire de France,* which covered books 1 to 4 on 1517–58, and in 2016, volume 2, which included books 5 and 6 on 1558–60. Mellet observes that each volume can be read on its own because each has a summary and its own index, but that the notes, which often refer to sources, can relate to the earlier volumes, so that volume 3 might have a note that refers to something in the antecedent volumes.

Books 7 and 8, in volume 3, cover the end of 1560 to the end of 1562, which Mellet reminds us are the two years before the Wars of Religion. He says that these years include the Estates General of Orléans and of Saint-Germain, the colloquium of Poissy, the siege of Rouen in October 1562, the edict of January, and the massacre at Wassy in 1562, but that this period also includes discussions and debates, the ways and means of administrative machinery, the reticence of the parliament of Paris in regard to the edicts, and so on (1–2). Volume 3 also discusses the principal figures of the era, the conflicts at court, and strategies of alliance or promotion (2). As Mellet reports, La Popelinière observes: "Le Roy de Navarre quitte le party des Reformez" and does so because of "de vaines esperances d'un royaume imaginaire" (2; The King of Navarre leaves the party of the Reformers [owing to] the vain hopes of an imaginary kingdom). La Popelinière seeks to know if it is religion or worldly passion that is "la source de nos maux et guerres de France, ou les deux passions ensemble" (2 ; the source of our ills and wars in France, or the two passions together).

As Mellet states, La Popelinière thinks foreign interventions are significant, including matters of diplomacy and military, so the Vatican, Navarre, Germany, Spain, England, Flanders, Piedmont, and Savoy are all discussed in letters, missions, negotiations, combat, persecutions, and the like. More specifically, in 1562, the reaction of the German princes to the armed conflicts is important,

and book 8 ends with the French Catholics and Protestants going to Frankfurt to justify their comportment or conduct (2). Both books 7 and 8 involve religion, the thought of Luther, and the rights and confessions of the Reformed such as the Lutherans. The king, for instance, with the edict of January 1562 tried to address the requests of the Huguenots, but this partly resulted in the Catholic party's opposition to him (2–3). In 1561 and 1562, La Popelinière sees that only God is prescient about the future and he meditates on power, reforms, and the power of God (3). As is common in the Renaissance, La Popelinière sometimes inserts documents, the texts of others, or testimonies into his work (3–4). But Mellet maintains that La Popelinière always expresses his own opinions, such as that the exchanges at Poissy were "vaines paroles" (vain words) and that the persecutions of the Lutherans should cease and the Reformed should have temples and be able to assemble. Mellet views La Popelinière as trying to be objective, a man of faith in the service of history, seeing the interests of war as often opposing those of religion. This is a volume that stands alone while also being part of a series. It is well worth it.

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**Long, Pamela O.**
***Engineering the Eternal City: Infrastructure, Topography, and the Culture of Knowledge in Late Sixteenth-Century Rome.***
Chicago: University of Chicago Press, 2018. Pp. 369 + 73 ill. ISBN 978-0-2265-9128-5 (paperback) US$45.

This study of sixteenth-century Rome calls on readers to reconsider many preconceptions held about the early modern city. In much of the older historical writing, Rome is cast as an intellectual backwater uninterested in the new sciences, the popes as tyrranical overlords in urban affairs, and civic authorities as marginalized historical actors unworthy of lengthy study. In contrast, Long paints a picture of a vigorous and rapidly-developing city full of complex interconnections among ecclesiastical power centres, civic authorities, educated elites, and those possessing "practical" artisanal skills during the