

room was set up at the Berghof with a traditional middle-class German table and benches that seated only Hitler and his intimates, which meant that lesser guests would be seated at a distance.

The decoration of Hitler's homes—particularly of the Berghof—included warm colours with much wooden trim: comfortable, solid, and respectably bourgeois. Troost became a set designer for Hitler's performance of a distinctly German but idealized domesticity, which was photographed and publicized by Hitler's photographer Heinrich Hoffman. Hoffman created photograph essays and books (for example, *The Hitler That Nobody Knows*, *Hitler Away From It All*, and *Hitler in His Mountains*) that incorporated both the comfortable and tasteful interiors of the Berghof and the beauty of the Alpine landscape around it, showing Hitler with visiting foreign dignitaries, but also with dogs, children, and celebrities who made pilgrimages to the Berghof. This weaponization of his domestic life was effective in both popular and middlebrow media outlets around the world.

Stratigakos also analyses Hitler's domestic architecture and interior décor, and their celebration in photojournalism, against the larger backdrop of National Socialist propaganda. Her study deftly evaluates how these staged performances served Hitler's needs by finessing the ways in which his private life was far from the domestic respectability that the regime promoted for its subjects.

The final section of the book treats the "afterlife" of these residences, particularly the Berghof. The celebrity of the retreat drew the Allies' attention, and the entire complex was the target of an enormous Allied air raid in April 1945, which shattered and transformed the resort. The area became a prime tourist attraction for American GIs and Allied tourists after the German surrender and a centre of the American command forces for years. In later years, however, the ruins began to attract Nazi sympathizers, and, to avoid it becoming a shrine for Hitler's admirers, the entire complex was razed in 1952. As the *New York Times* noted, "the restless ghost of Hitler will have to look for another place to haunt" (p. 302). Thanks to Stratigakos' careful research and deft analysis, however, the Berghof and Hitler's other residences will not be forgotten.

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TERPSTRA, Nicholas – *Religious Refugees in the Early Modern World: An Alternative History of the Reformation*. Cambridge: Cambridge University Press, 2015. Pp. 348.

Much has been written on religious refugees in the early modern period: on Jews, the Ashkenazim and the Sephardim, on Moriscos, on Anabaptists, Dutch and English Catholics, Moravian brothers (and sisters), Huguenots, Salzburgers, Bohemian Protestants, and many others. Much of this scholarship, however, treats of one religious refugee group and does not look at the phenomenon of

religious persecutions and migrations from a holistic, comparative, and entangled perspective. Therefore, Nicholas Terpstra's book is a welcome contribution to this research field on persecutions, migrations, religious refugees, and re-settlement in the early modern period, a field that is indeed in need of a more comparative and holistic perspective.

Through six chapters, Terpstra uses the lens of "body politics" to look into a complex phenomenon that represents *de facto* one of the flip-sides of the Reformation and confessionalisation between the sixteenth and the eighteenth centuries: persecution of religious groups and mass migration. Chapter 1, "The Body of Christ: Defined and Threatened," is an analysis of how Europeans looked at the Body of Christ, as the physical body and as the social body in particular; it investigates the threats Christians feared for the Body of Christ and the *Corpus christianum*. Consequently, chapter 2, "Purifying the Body," deals with the possible "remedies," with how Christians aimed at "purifying" and "rescuing" the *Corpus christianum*: through separation, containment, prosecution, and purgation. The examples provided for containment, prosecution, and purgation are short, sometimes a little superficial, and vague in their treatment; they do not always represent the current state of research. In chapter 3, "Dividing the Body: People and Places," Terpstra presents in an eclectic way how the "remedies" played out on the individual level. Here the book becomes biographical. We find short passages on Isaac Abravanel, Martin Luther, John Calvin, or female martyrs such as Elizabeth Dirks. It is not entirely clear why Terpstra uses these examples and not others. Again, the current state of research is not well presented. One could have wished for some of Lyndal Roper's findings in her great biography on Martin Luther (*Martin Luther: Renegade and Prophet*, published in 2016)—but alas it came out too late. However, a first article was available in the *American Historical Review* in 2010. Research results of more recent publications on Jean Calvin are missing such as the ones by Hermann Selderhuis or Marianne Carbonnier-Burkard—to name two. Chapter 4, "Mind and Body," deals with the theology behind the need for purity and purgation. Chapter 5, "Reforming the Body: The World the Refugees Made," is about how refugees used printing, woodcuts, and institutions to promote their views of the "pure" and "orthodox." It treats these important aspects of refugee life in terms of "Tools," "Personnel," "Spaces," and "Imagination." Chapter 6 brings the book to its close and tries to connect the early modern period to the twenty-first century.

As much as it is interesting to follow Terpstra in his investigation of the phenomenon of persecution and purgation in the early modern period through "body politics," so does his narrative sometimes fall short of the complex and contradicting realities of persecution, mobility, and tolerance. Purifying state and society was but one option, at home and within the respective expanding European empires. "Tolerating" (which meant "suffering") the "religious other" could come with a whole set of advantages in terms of highly desired population growth, benefits for the economy, including craftsmanship and manufacturing, and military prowess, language, and culture. Terpstra qualifies these phenomena as "exceptions to the rule" (p. 16). However, a comparative analysis of how imperial

states and cities “used” the “religious other” in utilitarian ways could show that this option was more than “an exception to the rule.” This aspect does not take away the violence of persecution and the multi-faceted dimensions of suffering, religious migrations, and needs for accommodation and re-settlement. However, it shows another flip-side and some of the contradictions of early modern forms of religious “pluralism.”

The volume reproduces a number of myths associated with and promoted by descendants of the respective refugee groups, again showing that Terpstra does not draw on the more specific and more recent scholarship. For example, more recent publications on New England’s first settlers have made clear that the Pilgrim Fathers’ narrative is—to some extent—a myth, created by later settlers in British North America. Equally, the majority of Huguenot refugees were by no means watchmakers, glassmakers, silk weavers, financiers, and army officers (p. 129) but *laboueurs*, often peasants with little means.

While we should welcome books that identify and provide overviews of major themes of historical periods, while we need more, complementary narratives on the Reformation, while we need study books and syntheses, while passages should be short (and concise), they need to present the current state of research. Another major problem of this nonetheless interesting book is the lack of footnotes and the “select bibliography.” The latter solely presents English-language titles. Important research results, however, have been published in Dutch, French, German, Polish, Hungarian, and many other languages. For the reader, especially students and younger scholars or newcomers to the research field, this limitation means that it is impossible to become familiar with current research on religious refugees in the early modern period. Whether the lack of footnotes and a more inclusive bibliography was the publisher’s or the author’s choice is not made clear in the volume. In any case, the book comes across as sometimes rather out-dated and superficial, which cuts down its merits and limits, its value as an introduction to a fascinating and important theme of the early modern world.

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TOMCHUK, Travis – *Transnational Radicals: Italian Anarchists in Canada and the U.S., 1915–1940*. Winnipeg, University of Manitoba Press, 2015, 260 p.

Le livre de Travis Tomchuk sur l’immigration italienne et l’anarchisme au Canada et aux États-Unis s’inscrit dans une histoire en construction : celle de l’apport des populations migrantes à l’anarchisme en Amérique, voire celle d’un anarchisme qui est principalement le fait de populations migrantes. Pour l’Amérique du Nord, rappelons la parution de *Beer and Revolution: The German Anarchist Movement in New York City, 1880-1914*, de Tom Goyens (University of Illinois Press, 2007), qui proposait une analyse des pratiques culturelles des anarchistes d’ascendance