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Étienne Tissot, *Adolphe Monod (1802-1856). Un artisan paradoxal du Réveil protestant français*. Lyon: Éditions Olivétan, 2018. 199 pp. Annexes and bibliography. €16 (pb). ISBN 978-2354794309.

Review by Anthony J. Steinhoff, Université du Québec à Montréal.

In this volume, Étienne Tissot offers a portrait of an important figure in the world of French Protestantism during the first half of the nineteenth century: Adolphe Monod. By the late 1820s, Monod was emerging as a major figure of the French *Réveil*, the evangelical revival that swept through the Calvinist communities in both Switzerland and France. In him, the evangelical movement gained a tireless and gifted preacher; indeed, contemporaries regarded Monod as one of the best orators of the day. For eleven years, Monod also served as a professor at the French school of Protestant theology in Montauban. Then, in 1846, Monod helped found the French Evangelical Alliance (Alliance évangélique), an organization that aimed to strengthen the institutional foundations of the *Réveil* and to further contact and cooperation with other evangelical movements in Europe (and above all in Britain).

As Tissot observes in the introduction, Monod has received surprisingly little attention from modern scholars, and this even though Monod left behind a considerable body of textual material, ranging from the unpublished (letters and sermon notes) to the published (sermons, essays, personal reflections, etc.). In 1984, the American scholar James I. Osen produced the first major, modern study of Monod.^[1] In his doctoral dissertation, defended at Montpellier's Faculty of Protestant Theology in 2016, Tissot sought to address weaknesses in Osen's work, thereby also producing the first major French-language inquiry into Monod's life and works. Unfortunately, however, the present text is not a scholarly monograph, but appears in Édition Olivétan's "Figures Protestantes" series aimed at a French-reading general public. Consequently, the book has no notes and only a brief bibliography.

This is not to say that this work is devoid of scholarly interest, to the contrary. Tissot has produced a text that is clear, eminently readable and at times even compelling. He is particularly interested in understanding what the *Réveil* meant to Monod: how it shaped his personal life, his particular understanding of Protestant ministry, and his relations to the "national" church, that is, the official French Reformed Church. Thus, Tissot reflects on Monod's conversion experience. He explains how the pastor's awakened perspectives—his emphasis on scriptural authority, but also the necessity of a personal acceptance of Christ—provoked a major rift between Monod and the elders at Lyon, the city of his first pastoral appointment, and led to his being fired in 1831. Tissot also points out that Monod's theological convictions evolved, as attested to most clearly

by his sermons. In particular, in light of his experiences as a theology professor at Montauban, Monod distances himself from scriptural literalism and places personal faith and the Christian life above doctrinal statements. Tissot stresses too the importance of the sermon to Monod's sense of ministry, even if he also concedes that Monod's oratory skills did not seem to produce many converts to the evangelical fold.

No, what is unfortunate about Tissot's decision not to write a more scholarly text are the multiple missed opportunities to make a major contribution to the scholarship on both French and European Protestantism during the first half of the nineteenth century. For instance, Tissot could have taken greater advantage of his subject to shed new light on our understanding of how the institutional framework of French Protestantism, both under the Organic Articles of 1802 and then as modified by the Decree-Law of 1852, affected the lives of both pastors and the faithful. Similarly, Tissot could have made more of Monod's stint as a theology professor at Montauban to examine ideas on theological training and ministerial preparation in France between 1815 and 1850, a theme that is also underexplored in the historical literature. Monod's biography presents especially rich opportunities to inquire into the transnational dimensions of European Protestantism, especially the evangelical movement. While the links between British Methodism and Continental evangelicalism have received a fair amount of scholarly attention,^[2] Tissot's presentation of Monod suggests that we need to reconsider our understanding of the links between French and German Protestantism during this period. Not only were influential Protestants like Monod well aware of contemporary currents in German theology, but this knowledge was gained independently of the Protestant Faculty of Theology at Strasbourg. Tissot's examination of Monod's preaching would also have benefitted from greater rigor. While the inclusion of multiple citations in the original French from the sermons afford the reader a welcome insight into Monod's use of language, Tissot's account privileges description over analysis. Indeed, it would be better described as a set of annotated lists of sermons.

Those interested in the history of French Protestantism will likely find much of interest in Tissot's biography, especially in terms of basic facts about Monod's professional and personal life. But it is a pity that Tissot set his sights so low. For this volume also makes clear that Monod merits a serious critical biography, whether that be in French or in English.

NOTES

[1] James I. Osen, *Prophet and Peacemaker: The Life of Adolphe Monod* (Lanham, MD: University Press of America, 1984).

[2] See, for example, André Encrevé, *Les protestants en France de 1800 à nos jours: Histoire d'une réintégration* (Paris: Stock, 1985), esp. 59-66, and Sébastien Fath, *Du ghetto au réseau: le protestantisme évangélique en France, 1800-2000* (Geneva: Labor et Fides, 2005), esp. 85-116.

Anthony J. Steinhoff
Université du Québec à Montréal
Steinhoff.anthony@uqam.ca

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