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Kintz, Jean-Pierre. *L'Alsace au XVI^e siècle: Les hommes et leur espace de vie, 1525-1618*. Strasbourg: Presses universitaires de Strasbourg, 2018. 442 pp. Charts, graphs, tables, maps, appendices, and bibliographies. €28.00 (pb). ISBN 978-2-86820-538-4.

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In 1897-1898, Rodolphe Reuss published a massive two-volume historical overview of seventeenth-century Alsatian history entitled *L'Alsace au dix-septième siècle: Au point de vue géographique, historique, administratif, économique, social, intellectuel et religieux*. With his native Strasbourg under Prussian rule, in 1896 Reuss moved near Paris to lecture at the *École des hautes études*. His work covers all of the aspects of Alsatian history promised in the subtitle. Given the Prussian annexation of Alsace-Lorraine after the Franco-Prussian war, it is not coincidental that Reuss focused on the century when France had itself annexed Alsace through conquest and “reunited” its institutions to the kingdom’s. Reuss argues that through that process French rule integrated the free city of Strasbourg, the ten Alsatian Imperial cities, and dozens of lay and ecclesiastical lordships into a coherently administered province for the first time in Alsatian history. For Reuss, French rule created Alsace. Jean-Pierre Kintz’s posthumously published history of sixteenth-century Alsace also covers geography, social and economic relations, political institutions, and religious change in an overview that can be seen as a homage to Reuss’s monumental work. As a prelude to the changes of the following century, Kintz also highlights France’s relations with the primarily Germanic-speaking Imperial estates whose territories covered the ridges and valleys of the Vosges and the fertile Alsatian plain. Ultimately, however, since there was no administrative integration in sixteenth-century Alsace, Kintz’s book lacks focus, a narrative thread, and a coherent argument. Nevertheless, it is rich with historical details, conveys insights into daily life, and will be a valued resource and reference point for those interested in studying early modern Alsatian history.

Kintz’s book reflects a lifetime of scholarly engagement with Alsatian history and Alsatian historians at the universities of Mulhouse and Strasbourg, as well as with numerous local historical societies throughout the region. Kintz references the works of his fellow historians, both professional and amateur, and he sees his study as the product of their collective labors. Nevertheless, the work is guided by Kintz’s own historical sensibilities. Defended in 1980, his *thèse d’État* is an analysis of Strasbourg’s social structure, economy, and demography from 1560 to 1650 and is packed with charts, graphs, and tables. *L’Alsace au XVI^e siècle* has fewer of these, but numbers remain important for Kintz in presenting historical evidence. His book is blessed with detailed and helpful maps. There are also numerous illustrations from contemporary sources and an appendix, which provides tables of the comparative value of various coins in circulation

and the interrelationship of various weights and measurements of commodities for sixteenth-century Strasbourg. Because the text is broken up into various topics, each chapter ends with a bibliography, often subdivided into the themes addressed in the chapter. These lists provide excellent starting points for further research.

Kintz divides his presentation into six sections. The first section, “Traditional Alsace,” covers a third of the book. In it he surveys the sixteenth-century perceptions of Alsatian geography, the ways in which Alsatians worked and profited from the land, life in the villages, and life in the cities. In his first chapter, he includes several sixteenth-century maps and discusses where they and various geographers marked the boundaries of Alsace. Since Alsace was a conceptual space and not a coherent legal or political construct, there was no consensus regarding its borders. Contemporaries referred to three distinct regions: Lower Alsace, Upper Alsace, and the Sundgau, but even their boundaries were perceived differently by different sources. Kintz then discusses the difficulties faced by travelers crossing the narrow passes of the Vosges or the island choked and often flooded Rhine. The chapter finishes by surveying the various territorial holdings of lords and cities from Lower Alsace southward to the Sundgau. In this section, his modern maps are especially informative. In his second chapter, Kintz discusses the various ways in which Alsatians worked on and profited from their homeland. In the Vosges, breeders raised livestock in pastures cut out of forests that remained home to bears and wolves. Their cows and sheep produced pungent cheeses for sale in the valley. Below the high mountains, vineyards laced the finger ridges of the Vosgien foothills. Kintz allocates significant ink to the process of producing wine, its various varieties (*cépages*), its value as an export product, and its byproducts: vinegar and *eau-de-vie*. He follows with a survey of the Alsatian mining industry and then distinguishes the sub-regions of agricultural production and forest exploitation on the Alsatian plain. These first two chapters and the remainder of the book are seasoned with and enriched by extensive block quotes from contemporary sources. Unfortunately, the majority of them come from the late seventeenth and early eighteenth centuries—the era of French rule. This dependence on primary sources produced after the era of his study is particularly problematic in his chapter on village life. The late appearance of parish registers or their destruction during the Thirty Years’ War means that Kintz must speculate on sixteenth-century demographic conditions from late seventeenth-century sources. The challenge becomes even more problematical when attempting to reconstruct sixteenth-century rural social hierarchies from sources produced after the depopulation generated by seventeenth-century wars. In contrast, Kintz does an excellent job of delineating the exploitative regime of lordship in early modern Alsace and its multi-fanged obligations on the peasants. Given those insights, it is striking that Kintz chose not to discuss the Peasants’ War and begins his study in its aftermath without referring to it. His final chapter in this section compares larger and smaller Imperial and seigneurial cities by using Colmar and Obernai as examples of Imperial cities and Thann and Molsheim to represent the seigneurial towns. Finally, he offers some general comments about occupational diversity in Alsatian urban settings. It must be noted that Kintz does not discuss the particular challenges that Alsatian women faced in the villages or towns.

The book’s second section covers political institutions in two chapters: one devoted to the Imperial Bailiwick, the other describing the Free City of Strasbourg. The Imperial Bailiwick was centered at Haguenuau and involved both jurisdiction over more than thirty villages and the administrative interface between the Emperor and the ten Alsatian Imperial cities. Kintz focuses his attention on the second role, describing the relations among the cities, their assemblies, their interaction with the Imperial Bailiff, and their participation in Imperial diets. At the outset of the

sixteenth century, Mulhouse had been among the ten cities; but in 1515, its magistrates signed a treaty to make their city an associate (*zugewandter Ort*) of the Swiss confederation. This alliance frustrated the Habsburg officials, whose lordships in Upper Alsace and the Sundgau surrounded the new Swiss ally. Kintz describes how Mulhouse's Reformation soured and eventually severed the city's relations with the Confederation's Catholic cantons and exposed Mulhouse to possible annexation by the Habsburgs. The French kings stepped in at each crisis point, allowing Mulhouse to retain its independence and its alliance with the Swiss Protestant cantons. Mulhouse would remain a Swiss associate until 1798. The chapter also covers assemblies of the Lower Alsatian estates, the Austrian estates in Upper Alsace, and the sporadic gathering of what Kintz calls "provincial estates" between 1537 and 1616. These provincial gatherings were primarily called to organize collective defensive measures (*Landesrettungen*) against external military threats. Such assemblies might have served as the source for a collective Alsatian identity, but not all of the estates were invited and by the early seventeenth century the split between the Lower and Upper Alsatian estates led to boycotts depending on the location of the proposed meeting. The last part of the chapter discusses the centralization of princely administration in various regencies through the examples of Ensisheim for the Habsburgs, Saverne for the bishop of Strasbourg, and Bouxwiller for the counts of Hanau-Lichtenberg. The chapter on the city of Strasbourg spells out the constitutional structure of its civic regime and the various administrative functions that the civic officials played from banking to poor relief. The spread of French lordship in Alsace after the Peace of Westphalia altered both Alsatian provincial institutions and civic politics, but again Kintz often cites examples from the era of French rule.

In his third section, Kintz turns to the Reformation and chronicles the establishment and confessional consolidation of Protestant churches in Strasbourg, the Alsatian Imperial cities, and several lordships. Strasbourg's Reformation is dealt with in great detail, and Mulhouse's struggles receive some focus; but the reform movements at Munster, Haguenau, and Colmar are covered with barely a page of text each. Unfortunately, by treating each movement separately, the reader loses a sense of how the reformers and Protestant officials interacted with each other in terms of clerical recruitment and confessional decision-making in the broader context of Imperial confessional politics. The reform movements in the various lordships are also dealt with in short order. The chapter on the Catholic "counter-reform," which only gained momentum in the final decades of the sixteenth century is covered in eight pages. In all, Kintz identifies the key players and issues, but offers little on the struggles within and between confessions, except for Strasbourg.

The fourth section is tied to the third as it addresses the responses of Alsatian Protestant and Catholic communities to religious nonconformists. Kintz first examines religious refugees, primarily at Strasbourg, which sheltered English, French, and Netherlandish refugees of conscience at various times. The newcomers, including Calvin himself, were followers of Calvinist Reformed traditions, and their presence produced tensions between the civic regime and its increasingly Orthodox Lutheran ministers. Protestants in the Alsatian Imperial cities of Colmar and Haguenau themselves became refugees during Habsburg counter-reform in the 1620s, with Colmar's "Lutherans" (sic) finding shelter in the Reformed cities of Mulhouse and Basel. In his next chapter, Kintz turns to the survival of a Catholic community at Strasbourg. There have been excellent studies of Strasbourg's convents, whose nuns were able to sustain their communities from 1529 until the French conquest in 1681; but Kintz focuses instead on the male Knights of St. John (Knights Hospitaller).

In general, women are much less visible than men in Kintz's text, until he turns to the witch-hunts. The chapter on the Alsatian witch-hunts, built on the recent work of Jacques Roehrig, is one of the gems of the text. Kintz plots out the transformation of the crime from accusations of *maleficia* (witchery) made by neighbors to the witch's conviction as a member of a cult of devil worshippers, proven by a confession under torture, during which the accused identified co-conspirators initiating chain-reaction hunts. Kintz offers a map showing the geographic distribution of accusations and the concentration of the trials in particular jurisdictions. The bulk of the accused witches were women, which matches patterns elsewhere in the Holy Roman Empire. The execution rate was high, and as elsewhere, the trials peaked between 1560 and 1630. One unusual hunt at Molsheim in 1630 led to thirty-one executions of which twenty-two were children. The section's final chapter surveys the experiences of Alsatian Jews. It is a long chapter (thirty-seven pages) and cites acts of violence, exclusion, and official protection from the fourteenth through the nineteenth century. Unfortunately, the narrative jumps from place to place and back and forth in time. One point to note is that Alsatian Jews generally lived in rural communities and were only allowed into the towns during the day. Of particular value are Kintz's account of the mid-sixteenth-century career of Josel of Rosheim, who was accepted as the spokesperson for all Jews within the Holy Roman Empire, and the juxtaposition of Martin Bucer's advocacy for tolerance of Jews with Martin Luther's anti-Semitic rants.

Kintz's final two sections comprise a chapter each. Both follow a chronological arc and confine themselves to the historical era in the book's title. Section five addresses the effect of the religious wars in France and the Netherlands on Alsace and Strasbourg's engagement in the late sixteenth- and early seventeenth-century Imperial religious crises. As noted above, the religious wars brought refugees to Alsace, but also witnessed the passage of mercenary armies, bouts of pillaging, and even a planned sneak attack on Strasbourg in 1579 by Robert de Hue, sieur de Malroy, a League commander. By 1588, the threat of further violence led Strasbourg to form a defensive alliance with Basel, Zurich, and Berne. Then in 1592, the death of Strasbourg's bishop, Johann von Manderscheid, exposed the longstanding feud between the diocese's Catholic and Lutheran canons and led to separate elections of Catholic and Lutheran successors. After several months of military campaigning in Lower Alsace, during which mercenaries on both sides sacked numerous villages, Henry IV arranged for a truce. The Catholic candidate, Charles of Lorraine, and the Lutheran candidate, Johann-Georg of Brandenburg, each received lordship over roughly equal parts of the episcopal lands. The dispute was finally resolved in 1604, when Johann-Georg resigned with the promise that his debts would be covered. Kintz's final chapter discusses the relations between Alsace and the French kings in the sixteenth century. From the perspective of the French court, Strasbourg was the gateway to Germany. In 1548, the threat of intervention by Francis I forced Charles V to soften pressure on Strasbourg to conform to the Augsburg Interim. Four years later, during a war with Charles, Henry II briefly campaigned in Alsace in what was referred to as his "*chevauchée d'Austrasia*." The French king appeared to be planning an assault on Strasbourg, but he withdrew. Later, again as noted above, the French Wars of Religion produced occasional troop movements through Alsace, and in the 1590s Henry IV intervened to protect Mulhouse's independence and to end Strasbourg's bishop's war. Kintz suggests that Alsace had fully entered the French sphere of influence by the end of the sixteenth century.

In conclusion, Kintz's final book is more a collection of essays on different aspects of Alsatian history than a tightly organized and argued book, which results in an uneven text. Nevertheless, he has provided readers with a useful set of starting points and references from which to begin researching various aspects of early modern Alsatian history in depth.

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