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Jane McKee and Randolph Vigne, eds. *The Huguenots: France, Exile & Diaspora*. Brighton and Portland: Sussex Academic Press, 2013. vii + 255 pp. Illustrations, notes, appendix, list of editors and contributors, consolidated bibliography, and index. \$74.95 (hb). ISBN 978-1-84519-463-5.

Review by Diane C. Margolf, Colorado State University.

The twenty essays published in this collection focus on the experiences of French Calvinists as exiles, refugees, and emigrants who often tried to preserve a sense of religious and historical identity even as they became assimilated into the countries where they settled and built new lives. According to the editors' acknowledgements and introduction, nearly all of the papers were originally presented at the Fifth International Huguenot Congress held at the University of Ulster in Derry/Londonderry in September 2010. Not surprisingly, many of the essays reflect research on the Huguenot emigration to Britain and Ireland. Yet this book offers a truly international perspective on the Huguenots, both in terms of its contents and its contributors, who include scholars from Europe, Asia, Africa, and North America.

The volume is organized into three parts illustrating different stages in the history of Huguenot exile and emigration, both in France and in Europe as a whole. In Part 1, the first seven papers concern the Huguenot experience in seventeenth-century France. These essays emphasize connections between that experience and the mass departures from France which would occur after 1685, when the Edict of Nantes (1598) was formally revoked by Louis XIV. Long before the Revocation, however, the privileges and protections that had been accorded France's Calvinist minority in 1598 were gradually eroded. Huguenots also faced significant pressures to convert to Catholicism, making France's official regime of religious coexistence for Huguenots and Catholics problematic for those who actually lived under its legal mandates. During this period, Huguenots left France to travel, study, and conduct business, and many settled in England, Ireland, Switzerland, the Low Countries, and Germany. There, they created familial, social, and economic networks that crossed regional and national boundaries, and that often sustained or expanded relationships among the Reformed throughout Europe. The Revocation of the Edict of Nantes, however, prompted many more Huguenots to depart France, launching what volume editors Jane McKee and Randolph Vigne describe in their introduction as "the largest migration of early modern Europe" (p. 3). The six papers in Part 2 focus on the Huguenots who chose exile from France, offering valuable perspectives on departures undertaken in defiance of the law. Finally, the seven papers grouped into Part 3 address the impact of the Huguenot diaspora. Here the authors analyze various aspects of the Huguenots' contributions to their host countries, from the late seventeenth to the nineteenth centuries.

Many of the volume's contributors approach the topic of the Huguenot exodus and refuge through the lives, careers, and activities of individuals. In his essay on Duchess Éléonore Desmier d'Olbreuse, for example, Andreas Flick recounts the life of a Huguenot noble woman whose religious devotion led her to provide financial support for Huguenot refugees in Brunswick-Lüneburg and Celle. Through her influence in diplomacy, she also achieved a political legacy as the grandmother of George II of Great Britain and Ireland. According to Christina L. Griffiths, religious toleration as observed in both France and the Ottoman Empire shaped the views of Philippe Canaye, Sieur de Fresnes, a Huguenot diplomat

and jurist who converted to Catholicism and who participated actively in debates about the troubled position of Huguenots in Catholic France. In contrast, Carolyn Lougee Chappell examines the efforts of one individual, the Sieur de Tillieres, to thwart Huguenot émigrés by befriending them and then betraying their plans to French government officials. Her essay explores both the actions and the motives of this elusive spy, reminding us that Huguenot departures from France were often risky and not always successful. Marie Léoultre introduces us to Henri de Massue de Ruvigny, a Deputy-General of the Huguenots in France, who continued to represent and advocate for Huguenot interests after he became Earl of Galway in his adopted homelands of England and Ireland. Pierre Des Maizeaux, as described by Diane Watts, was also a French exile in England whose activities exemplified life in Europe's Republic of Letters. He wrote and edited journals, corresponded with scholars and philosophers, and maintained an active network of intellectual contacts at London's Rainbow Coffee House. In contrast to his more successful co-religionists, the career of J.C. Werndli was one of failure, or at least unfulfilled ambitions. Sugiko Nishikawa describes Werndli as "rather a marginal man, the proverbial nobody" (p. 166). While his participation in a transnational Protestant network of patrons and clients never brought Werndli the recognition and rewards he desired, his struggles illustrate the experience of many who never gained fame, fortune, influence, or security.

As indicated above, individual Huguenots often survived and succeeded in their endeavors as exiles and refugees because they found support from others. Based on a close analysis of the memoirs, papers, and correspondence for two important families, the Lavie (of Béarn, Bordeaux, and Londonderry) and the Drelincourt, whose network of relatives extended from Paris to Leiden, Geneva, and Dublin, Vivien Costello and Jane McKee provide compelling examples of how Huguenots established networks of commerce and communication even before 1685. In separate essays, Michelle Magdelaine and David van der Linden examine patterns in Huguenot migration over the course of several decades after 1685. Using records from Frankfurt, Magdelaine shows that French Calvinist refugees often made multiple trips through the German city on their way to other destinations. The position of women and children was often precarious as families separated and then rejoined in their quest for stability, employment, and the desire to belong to a Reformed religious community and church. Similarly, van der Linden's analysis of records from Rotterdam depicts the movements of Huguenot refugees over time. He argues that while many left France to escape religious persecution, economic and social factors also played an important role in the emigration. Settling in a new place meant relying on local charitable support and finding employment, as well as joining a church and practicing one's faith. The world of Huguenot authors, editors, publishers, book sellers, and readers is further explored in essays by Máire Kennedy and Allison Neill-Rabaux, both of whom focus on sources and examples from eighteenth-century Ireland. All of these authors illuminate the participation of Huguenots in a variety of networks based on family ties, commercial activities, intellectual interests, and economic needs, as well as a shared religious heritage.

Issues of assimilation and integration experienced by Huguenot exiles, as well as by the governments and societies that offered refuge to them, represent another theme in this essay collection. As Lionel Laborie explains, the arrival of three Camisard prophets in London in 1706 not only resulted in condemnation by English judicial authorities, but also provoked opposition from many of the French Protestants who had already settled in the capital city and who were anxious to demonstrate their loyalty to England's government. Didier Boisson analyzes the experiences of three clergymen who left the Catholic Church, converted to the Reformed faith in France, and then emigrated to the British Isles, where they faced suspicion and specific obstacles in resettlement due to their past as Catholic clerics. The ambiguities of national and religious identity faced by Huguenots in Prussia, especially at the time of Napoleon's occupation of Berlin in 1806-08, are outlined in Viviane Rosen-Prest's essay. By the early nineteenth century, the descendants of Huguenots who had settled in Prussia in the mid-eighteenth century had become an established, distinct community. The involvement of Huguenot clerics and civic leaders in Napoleon's administration of the occupied city, however, made that community's position

problematic as the Huguenots became middlemen between the military forces and the civilian population.

Although a number of the contributors draw on legal, financial, and ecclesiastical records, many of these essays are based on intensive study of personal and family archives: memoirs, chronicles, and correspondence written by the Huguenots and their descendants. Several authors offer important interpretations of such stories and narratives as elements of this chapter in Huguenot history. As explained by Jean-Paul Pittion and Yves Krumenacker, Huguenot narratives about resistance, martyrdom, and death, along with actual burial practices, contributed to a sense of community and identity for seventeenth-century Huguenots, enabling them to retain a vivid link to their sixteenth-century past. Pieter Coertzen outlines the complex nature of debates about religious freedom and tolerance for the Huguenots, from their roots in late antiquity to modern South Africa. Randolph Vigne's essay untangles fact and fiction in the stories of Huguenot settlements founded in the southern hemisphere—at the Cape of Good Hope and on the island of "Eden" (modern-day Réunion). Vigne's description of the confusion about these settlements suggests that the exile of the Huguenots became a powerful symbol of the kind of religious intolerance so often condemned by Enlightenment thinkers, which explains perhaps why Voltaire got the story wrong. The final paper by Cormac Chesser reiterates some of the themes noted in the earlier essays by Pittion and Krumenacker about the complexities and contexts of narratives. Based on his analysis of three family histories written in the eighteenth and nineteenth centuries, Chesser argues that the three authors, whose Huguenot ancestors had settled in Britain and Ireland, crafted their family histories in specific ways. In particular, each author commemorated the experiences of his ancestors as refugees while emphasizing his family's subsequent good fortunes in their adoptive countries.

This volume of essays offers a wide variety of insights, perspectives, and interpretations on the Huguenot Refuge, as it was experienced both individually and collectively. Taken as a group, the essays reflect a promising state of scholarship in this area of history, although readers who are not already familiar with the main events and chronology of the Huguenot experience in France and beyond may find the collection a bit challenging. Yet, as we watch images of refugees around the world today attempting to leave behind violence and hardship in search of better lives for themselves and their families, it is possible to learn much from these depictions of the Huguenots in early modern Europe.

LIST OF ESSAYS:

Jane McKee and Randolph Vigne, "Introduction."

Part I: France

Jean-Paul Pittion, "Exemplary Narratives of Resistance and the Shaping of a Huguenot Cultural Memory."

Yves Krumenacker, "Huguenot Death in the Seventeenth Century: Discourse and Reality."

Pieter Coertzen, "The Bible and the Broken Chain: The Huguenots and Freedom of Religion."

Christina Griffiths, "Confessional Conflict and 'Turkish' Tolerance? Philippe Canaye, Sieur de Fresnes, Huguenot and Catholic Convert."

Vivien Costello, "A Londonderry Huguenot Family—Lavie."

Jane McKee, "Departure and Exile in the Drelincourt Correspondence."

Andreas Flick, "Duchess Éléonore Desmier d'Olbreuse (1639 - 1722): The Huguenot Grandmother of King George II of Great Britain and Ireland."

Part II: Exile

Carolyn Lougee Chappell, "Through the Eyes of a Spy: Venom and Value in an Enemy's Report on the Huguenot Emigration."

Michelle Magdelaine, "Women and Children in the Refuge."

David van der Linden, "The Economy of Exile: Huguenot Migration from Dieppe to Rotterdam, 1685 - 1700."

Randolph Vigne, "Huguenots to the Southern Ocean: Archival Fact and Voltairean Myth."

Lionel Laborie, "The Huguenot Offensive against the Camisard Prophets in the English Refuge."

Didier Boisson, "Exile and Integration in the British Isles: The Case of Catholic Clergymen Converted to Protestantism in the Reign of Louis XIV."

Part III: Diaspora

Marie Léoutre, "*Député Général* in France and in Exile: Henri de Massue de Ruvigny, Earl of Galway."

Diane Watts, "Pierre des Maizeaux: A Life in Exile."

Sugiko Nishikawa, "The World of J.C. Werndli: Zurich, Sandtoft and Wraisbury."

Máire Kennedy, "Huguenot Readers in Eighteenth-Century Ireland."

Allison Neill-Raibaux, "*A Literary Journal*: Imitator of the *Bibliothèque raisonnée*?"

Viviane Rosen-Prest, "Berlin's Huguenots: Reactions to the French *Émigrés* and Napoleon's Army of Occupation."

Cormac Chesser, "Between Babylon and Canaan: The Children of the Diaspora and the Story of their Past."

Appendix: List of books printed in Ireland 1700-55, written by Huguenot authors, printed by Huguenot booksellers, or aimed at a Huguenot readership.

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