

although the volume highlights the particularities of early modern Spain, including life at the Spanish Habsburg court, the contributors are not asserting Spanish exceptionalism in regard to childhood. The primary arguments about the distinct nature of childhood and the primary importance of gender emphasize factors influencing concepts of childhood across early modern European society. This volume then is not only a welcome contribution to the growing scholarship on childhood, but also to our broader understanding of early modern European lives and institutions.



**Experiencing Exile: Huguenot Refugees in the Dutch Republic, 1680–1700.**

David van der Linden.

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David van der Linden's *Experiencing Exile* explores the complex process of exile that French Protestant refugees faced in the Dutch Republic following the revocation of the Edict of Nantes with the Edict of Fontainebleau in 1685. *Experiencing Exile* is not unique in its interest in Huguenot refugees, and van der Linden does an excellent job of tracing the historiography of such research and, indeed, even incorporates the nascent works of this field into his section on "Memories in Exile." However, where van der Linden excels and breaks new ground is in his treatment of exiles as men and women of flesh and blood rather than as glorious heroes as they are portrayed in the history—hagiographies of earlier treatments. By focusing on the lived experience of exile van der Linden is able to highlight the complex and difficult process that these refugees underwent and thereby to focus his work on these men and women rather than appropriating their story to further a national or religious agenda. In order to accomplish this, *Experiencing Exile* is broken up into three sections: "Economy of Exile," "Faith in Exile," and "Memories in Exile." Because of the breadth of these topics, *Experiencing Exile* is not an exhaustive look at Huguenot refugees, nor even Huguenot refugees in the Dutch Republic (as the author himself admits), but rather functions as an overview of the importance of the exile experience and an invitation to further research on the subject.

"Economy of Exile" examines the economic disposition of French Huguenots with the aim of better understanding what encouraged or allowed some Huguenots to flee France following the revocation of the Edict of Nantes and not others. The decision to flee rather than convert to Roman Catholicism or lapse into Nicodemism was undoubtedly, in some ways, idiosyncratic; but van der Linden also makes the compelling argument that an inordinate number of those who chose to flee had the economic means to reestablish themselves in a foreign country or adequate social connections to be assured of gainful employment or financial support upon their arrival.

"Economy of Exile" is perhaps the most impressive of van der Linden's sections in the book insofar as research is concerned. His quantitative analysis reveals extensive archival work and makes impressive contributions to debunking the "religious hero" myth of previous works on the subject while also highlighting the difficulties that many exiles faced, even those economically well off, once they had established themselves in the Dutch Republic.

"Faith in Exile" reveals an exceptional degree of skill in its handling of the religious mind-set of the Huguenot exiles and, while not quantitative in nature, is all the more impressive in the convincingness of its argumentation. In order to further his argument

that exile was not a glorious act of heroism, van der Linden examines a range of homiletic literature put forward by Huguenot exile pastors and the responses to these works by both laypeople abroad and even those who chose not to flee and to remain in France. What emerges is a portrait of deep uncertainty. Huguenot pastors often preached on the exiles' tenuous circumstances and attempted to respond to these concerns by expounding upon God's assurance that this too was part of the divine plan and that a time would come when they could return to France victorious. However, audience responses revealed that these sermons often failed to have the desired effect and that many Huguenot refugees continued to wrestle, both spiritually and economically, with the difficult reality of life in exile. The spiritual and economic strain was such that, after Louis XIV's decision that returning Huguenots could reclaim their confiscated property if they returned and reconverted to Catholicism, many chose to do so.

In "Memories in Exile" van der Linden moves beyond the immediate period of exile and explores how Huguenots remembered both the persecutions that led to their flight from France and the initial period of their exile in the Dutch Republic. These memories of exile were formalized primarily in the memoirs of Huguenot refugees and in later-generations' histories. A relatively small number of Huguenots, individuals who van der Linden cleverly labels "memory brokers," collected and shared these memories and created the heroic-refugee legacy that has been the dominant narrative of Huguenot exiles into the modern era. Interestingly, these memory brokers often ignored the frequently remarked-upon high degree of interconfessional conviviality in the quotidian social life that these exiles left beyond, which was a major factor in the early memoirs of Huguenot exiles. The legacy that these memory brokers created was one of heroism and courage that often underplayed the extreme difficulties and uncertainties that these refugees faced and instead focused on simplified dichotomies that painted Huguenot refugees as heroes and all French Catholics as villains. Thus van der Linden has the unique challenge of faithfully representing these works as primary sources even as he argues against them as secondary sources.

Ultimately, van der Linden has put forward an exceptional work that highlights the importance and complexity of the exile experience. *Experiencing Exile* balances breadth and particularity to put forward a narrative that is broad enough to offer insight into the universality of exile experience and narrow enough to further the discussion regarding the particular role of French Huguenots in the development of late seventeenth-century religious culture in France and the Dutch Republic. The book is made all the more valuable thanks to van der Linden's inclusion of significant graphs and charts, many of which are his own creation, and pertinent historical illustrations as well as a very useful quantitative appendix on exile demographics. At its core, van der Linden's work is about the lived experience of Huguenot exiles, but it is also about the issue of identity and how these exiles viewed themselves in comparison to how later historians have understood them. It prompts the question of how exile alters religious and national identities by illustrating the conflict that occurs when religious exiles find refuge in a location that is sympathetic to their confessional identification but alienating in its almost daily reminder of cultural and nationalistic otherness. What occurs is a conflict of identities that plays itself out in ways that are never simple, and there is a need for more works like *Experiencing Exile* that treat this traumatic experience seriously before we can even begin to understand accurately the complexity of the phenomena of mass religious migration in the early modern period.

