

wordt niet ten volle door Schmidt aangegaan, maar zijn werk vormt hiervoor een belangrijke bijdrage, gezien het debat rond exotisme in visuele media nog steeds relevant is.

Als kritiekpunt valt te bemerken dat Schmidt vooral nadruk legt op de productie van exotisme in ateliers, gebaseerd op reisverhalen. Hierin ontbreken noties van de historische interactie waaruit deze verhalen tot stand kwamen, waarbij een cruciaal onderscheid kan worden gemaakt tussen reizigers met rechtstreekse ervaring, zoals Kaempfer of De Bruijn, tegenover thuisblijvende samenstellers als Montanus. Bovendien kan men zich ook afvragen welke invloed het exotisme uitoefende op reizigers die op hun beurt naar buiten-Europese oorden trokken. Men komt

immers weinig te weten over deze wereld achter de weergaves.

Benjamin Schmidt schreef een verwonderlijk en essentieel boek, dat de geschiedenis van het exotisme in de historische ontwikkeling van Europese identiteit plaatst, en daardoor een cruciale bouwsteen vormt voor wie geïnteresseerd is in het begrijpen van exotische beeldvorming, commodificatie en culturele interacties. Tenslotte weerspiegelt dit werk ook vormelijk haar eigen onderzoeksonderwerp via de weergave van talloze illustraties, die de nauwkeurige visuele aandacht van de lezer meer dan waard zijn.

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David van der Linden, *Experiencing exile. Huguenot refugees in the Dutch Republic, 1680-1700* (Ashgate; Aldershot, 2015) 289 p., ill., € 91,50 ISBN 9781472429278

The ambiguities of exile

The late-seventeenth century flight of Huguenots from the French kingdom is among the most famous of early modern European religious diasporas. Not surprisingly, questions surrounding the number of émigrés, why some fled and others did not, their reception by host communities, and the accomplishments of the migrants have dominated the scholarly discourse. David van der Linden is wholly cognizant of the time-honored views that privilege confessional resolve and the value of Huguenot cultural and economic contributions in the lands where they eventually settled. He is equally attentive to more recent discussions focusing on Huguenot participation in the Enlightenment and the inevitable stress resulting from a desire to maintain French identity and the formidable competing pressures for assimilation. At the same time,

he challenges crucial aspects of the existing interpretative models. As such, he offers a fresh, distinctive and illuminating reassessment of the history of the Huguenot exilic experience with particular reference to the estimated 35,000 men, women and children who immigrated to the Netherlands.

Van der Linden, a postdoctoral research fellow at the University of Groningen, frames the study within the two decades between 1680, some five years prior to the Revocation, and 1700, by which time it had become clear that Louis XIV's anti-Protestant policy was far from temporary and that return from exile was extremely unlikely. He never loses sight of the extremely difficult situation and unpleasant choices faced by French Reformed Protestants in the late seventeenth century. Thus, the initial section of the book poses a

series of basic questions. What were the socio-economic circumstances of exile? On the basis of extensive quantitative data, Van der Linden acknowledges the reality that most Protestants became 'new converts' and remained in France. What furthermore were the backgrounds – artisans, professionals, and so forth – of those who left? And the likelihood of economic success upon relocation abroad?

The middle chapters, which explore the tensions between the Huguenots in exile and those who remained in France, are particularly absorbing and original. Drawing on a substantial number of printed and manuscript sermons, van der Linden details the response of refugee pastors to the many agonizing queries that troubled their congregants. The questions upon which the ministers fastened were straightforward. Why was God punishing His people? Why had the majority of fellow Huguenots abjured their faith and remained in France? When would return to the homeland be possible? As for the faithful, how did they respond to these encouragements and admonitions from the pulpit and, equally important, how did the 'new converts' in France view the pastors' message when they read the printed sermons that had been smuggled into the kingdom? Van der Linden also addresses the often neglected subject of those exiles who became disillusioned and made the decision to return to their native land, even though it meant a painful, if insincere conversion to Catholicism.

The final section of the book takes up the multitude of issues surrounding Huguenot remembrance of what had happened. Van der Linden first analyzes individual memoirs. The men and women who composed them had moving and occasionally surprising accounts. Here, refugee references to aid and protection from Catholics sympathetic to their plight serve as a minor corrective to the

tales of brutal mistreatment by royal soldiers. Van der Linden's attention subsequently turns to celebrated published histories authored by Huguenot pastors, above all Pierre Jurieu's *Lettres pastorales* and Élie Benoist's five-volume *Histoire de l'Édit de Nantes*. Jurieu actively solicited stories of persecution, while Benoist adopted a more erudite jurisprudential approach to the troubled history of the Edict of Nantes. Together, these materials amply demonstrate the subtle (and, in some instances, explicit) differences between personal memoirs and collective narratives. How were they shaped? What stories did they seek to promote? And how, in turn, did they mold the enduring memory of the struggle and its meaning?

Several aspects of van der Linden's study warrant special mention. They are matters that are often insufficiently noted in standard accounts of the Refuge. The author deftly explicates the manner whereby exiled pastors used the pulpit to comfort refugees, while simultaneously scolding the Protestants who had remained in France for converting (if only nominally) and cooperating (if unwillingly) with popery. Yet the pastors' strategy of shaming the 'new converts' in France for failure to resist and, if necessary, join them in exile proved counterproductive. Protestants in France soon came to the conclusion that the refugee pastors had abandoned them and, in any event, resented being told that by virtue of their forced conversions they had betrayed the true faith. Finally, astonishingly few scholars have investigated the disappointments and failures associated with the Refuge. Contrary to a long dominant triumphalist narrative, some Huguenots ultimately returned to France. Van der Linden estimates that roughly 1,000 Huguenots (nearly 3 percent of the total) left the Dutch Republic and returned to France when, following the Peace of Rijswijk

(1697), it became apparent that the Protestant European powers were not in a position to force Louis XIV to adjust his religious policies.

In the end, this is a wonderfully nuanced portrait of the Huguenot emigration. A deep appreciation of the complexities of the experience pervades the entire enterprise. David van der Linden rightly understands that the 1685 revocation of the Edict of Nantes profoundly refashioned Huguenot identity for

both those who stayed in France and those who fled. It supplanted the memory of the determined foundation of French Protestantism and the initial struggles of the sixteenth-century. As such, van der Linden's attentive and perceptive reading of the Refuge contributes immeasurably to our knowledge of a crucial historical development.

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