

Golden, R. M. Ed. *The Huguenot Connection: The Edict of Nantes, Its Revocation and Early French Migration to South Carolina* (Dordrecht, Boston, Lancaster: Kluwer Academic Publishers, 1988). vii + 149 pp.

R. M. Golden's edited volume is an interesting synthesis of three papers presented during 1985 to commemorate the 300th anniversary of the revocation of the Edict of Nantes. Golden's introduction unifies the three diverse papers and gives the volume a sense of purpose. N. M. Sutherland's essay, "The Crown, The Huguenots and the Edict of Nantes," provides us with the historical background and the political situation at the time of the edict and destroys many of the myths about this early "toleration" act. In particular, we are shown in no uncertain terms that this edict was little more than an expedient to keep the uneasy peace as Henry IV attempted to consolidate power; even this "tolerant" monarch never intended it as a permanent arrangement. Elisabeth Labrousse's article, "Understanding the Revocation of the Edict of Nantes from the Perspective of the French Court" traces the evolution of the edict from Henry's time through its revocation by the Edict of Fontainebleau," the article shows how many of the Huguenots' misfortunes were brought about by these Protestants themselves. Jon Butler's paper, "The Revocation of the Edict of Nantes and Huguenot Migration to South Carolina," shows in part the dispersal of these Frenchmen within the English colonial system and how they lost much of their distinctive identification.

Edited volumes frequently lack originality and coherence, but the present study in many ways is atypical. The editor's introduction links the three studies so that they provide a coherent goal and successfully show the progression of the Huguenot situation from the 1580s through the early 1700s. Moreover, in his efforts to synthesize these materials by three different authors, Golden has wisely chosen to include an English translation of both the Edict of

Nantes and its revocation, the Edict of Fontainebleau. The unified whole is a worthy study of the concept of toleration and is presented in an interesting and readable format. In particular, Golden and his collaborators situate the doctrine of *tolérance* within its sixteenth- and seventeenth-century contexts and all attempt to show that the later edict's end to this dualreligion status was "in the mainstream of our heritage" (3) rather than an anomaly.

The volume does suffer from a few drawbacks which deserve mention. While modern publishers tend to discourage bibliographies and instead encourage detailed notes, the bibliography's alphabetized list of authors always provides a quick reference to the works consulted. Given the wealth of bibliographical materials, an accessible list at the end would have been useful for further studies. With the exception of the two edicts, most of the sources consulted seem to be secondary materials, drawing on the findings of others. As in most edited volumes, the three articles themselves are scholarly, but their findings are not particularly original; the "discoveries" are available elsewhere.

Golden's choice of archaic translations, particularly for the Edict of Nantes, does not seem warranted. A document translated in a less stilted format would be more useful to those readers unfamiliar with French. The inclusion of the original French instead of an archaic translation would have at least been justifiable as fidelity to the original intent; unfortunately, the editor makes no strong case to justify his choice of format or translation.

The lives and situations of the Huguenots provide interesting reading and we see those people as their lifestyles and location vary. The early migrations to South Carolina seem like a loose end in the volume. The reader wonders why the migrations elsewhere were not included or, assuming that the editor and authors were interested just in one group (those who fled

through England), why more attention was not given to the other settlements in New Rochelle and elsewhere, to which some allusion is made, but not developed. The tracing of the colonists from their arrival to their assimilation with the population of South Carolina makes for good reading, but causes the reader to speculate as to whether the "disappearance" of the Huguenot was an isolated or general phenomenon, and if whether the same factors figured into it everywhere. It would be interesting, for example, to learn whether the fact that South Carolina Huguenots were a younger population was true only in that colony or whether there were other applications.

Still, despite these apparent drawbacks, *The Huguenot Connection* is a worthy volume which tries to synthesize the styles and findings of three different authors into a coherent whole. It seems to have no major typographical errors and does attempt to link the Edict of Nantes and its revocation within the framework of seventeenth-century European and American history.

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