

appear particularly often in Andreae's letters, with only forty mentions. The prominence of Arndt for Andreae's oeuvre cannot be overestimated, though.

The mapping of Andreae's correspondence should be followed up with intensive investigations, like Martin Brecht's evaluation of the ducal correspondence. Since an edition and translation of the overall correspondence will probably not be possible soon, further explorations would be beneficial, such as the correspondence with other orthodox theologians engaged in the movement of piety that lead to Pietism. Quantitative network investigations, such as those exemplarily presented by Hubert Steinke and Martin Stuber for the letter network of Albrecht von Haller ("Haller und die Gelehrtenrepublik," in *Haller: Leben-Werk-Epoche*, ed. Steinke et al. [2008], 381–414), could also inspire new research questions concerning Andreae and his learned circles and show where Andreae served the function of a broker in various intellectual constellations, such as theological, aristocratic, and collectors' networks. With the exact description of Andreae's correspondence, Salvadori has opened up a lot of new possibilities for research and presented an important research tool and finding aid.

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*Huguenot Networks, 1560–1780: The Interactions and Impact of a Protestant Minority in Europe.* Vivienne Larminie, ed.  
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The current global refugee crisis has prompted scholars from a wide range of disciplines to consider the many aspects of human migration. Historians have characteristically turned to the past and the exploration of previous displacements. Among the better known, at least among specialists of Europe, is the early modern Huguenot diaspora, commonly referred to as the Refuge. Thus, Vivienne Larminie and a dozen colleagues offer a series of essays that investigate Huguenot refugee networks with particular attention to the British Isles. While the concept of the network is not new, the volume's comprehensive, integrated approach to the myriad elements of the Huguenot refugee experience is refreshing and illuminating. The array of themes stretches from diplomatic, scholarly, and commercial alliances to religious and familial affiliations.

Mark Greengrass initiates the discussion with a largely historiographic essay examining the notion of a Calvinist International and the ways in which it has colored our understanding of Huguenot networks and their place within broader European-wide Reformed networks. Hugues Daussy extends inquiry into this trans-European argument in his assessment of London as the hub of a Huguenot diplomatic network during the Wars of Religion. The volume's editor, Vivienne Larminie, further elucidates the

political-diplomatic perspective, emphasizing the role of prominent English peers and Parliamentarians who became crucial patrons of the French Protestant migrants during the tumultuous years of the mid-seventeenth century. By the end of the century, as Charles Littleton makes clear, a number of Huguenot journalists and pamphleteers gained entry into a network of Whig members of Parliament and there secured valuable political information and encouraged opposition to Louis XIV. A subsequent chapter by Michael Schaich reveals the broad scope of Huguenot networks in his exploration of educated refugees whose international connections made them highly prized information brokers in the diplomatic efforts of the governments of Great Britain, the Netherlands, and a number of German princely states.

Robin Gwynn complements the various chapters on the political and diplomatic dynamics of the Refuge with his treatment of ecclesiastical issues. The French Reformed church on London's Treadneedle Street was the largest and best organized French church in Britain during the later Stuarts' reigns. The problems it faced and resolved—organizing the pastorate, maintaining unity, and adjusting to a new country—lent it a preeminent place in providing advice and examples to other congregations. Yves Krumenacker's essay turns to the intriguing question of where the Huguenot exiles went and why. He concludes that the destinations were by no means haphazard; they were closely linked to commercial and kinship networks. Along similar lines, Barbara Julien has mined the records of the French church at Thorpe-le-Soken to explore the career of Alexandre Sasserie, a relatively obscure figure who exemplifies the interconnection of familial, religious, and professional ties. Philippa Woodcock also fastens upon a single person, in this case Philip Dupont, to illuminate the manner by which refugee pastors integrated their Continental upbringing and training with the Church of England's requirements.

In her scrutiny of the voluminous correspondence of Élie Bouhéreau, Ruth Whelan underscores the importance of epistolary networks established prior to the Revocation of the Edict of Nantes in 1685 for proper appreciation of the subsequent Huguenot diaspora. Financial dynamics also permeated the Refuge, often in complex ways, as Marie Lóutre demonstrates in her essay detailing the largely unofficial banking system for the payment of military pensions to Huguenots who had served William III in Ireland. Jane McKee expands on the Huguenot presence in Ireland with her instructive analysis of the geographic origins and marriage patterns of the Dublin Huguenot community. The volume concludes with Sugiko Nishikawa's chapter on English poor-relief projects to address the ever-present problem of poverty among refugee communities.

Larminie has gathered an impressive set of contributions, which serve to clarify the character and operation of the diverse Huguenot networks. To be sure, the present telling privileges the experience of migrants to the British Isles. One would like, in this regard, to learn more about the extent to which the findings presented here were replicated elsewhere in the European Refuge. In addition, men of the elite or near elite

dominate the essays. Greater attention to female networks and those among artisans would have been warmly welcomed.

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*Descartes's Fictions: Reading Philosophy with Poetics*. Emma Gilby.  
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My assessment of Emma Gilby's book is colored—perhaps even distorted—by the disjunction between the promise of its title and its actual contents. By “Descartes's fictions,” I was primed for discussion of the ways in which Descartes's writings incorporate fictional narratives as an integral part of his philosophical enterprise. There is indeed a great deal to talk about in this connection. We meet the many thought experiments that crop up in his work. The hypothesis of the evil genius is the most memorable, but much of Descartes's *Le Monde* and the corresponding cosmological sections of the *Principles* can be seen as thought experiments, spinning out the tale of what we would witness were God to create an entirely new universe governed by the same natural laws as the world we empirically inhabit. Descartes expressly calls the setting of this new creation the “imaginary spaces” of natural-philosophical conjecture.

Alongside Descartes's thought experiments stand the pocket narratives embedded in leading metaphors like that of losing one's way in a forest or wandering along uncharted roads in the dark. These narratives include the highly selective autobiography that opens the *Discours de la méthode*, including the mini-picaresque of his travels as a soldier in Germany and the famous conversion experience in the stove-heated room in a tavern near Ulm; the decision to cast the *Meditations* in the “analytic” mode of reimagined problem solving rather than in the “synthetic” mode of deducing proofs from a priori principles; Descartes's use of Ignatian spiritual exercises as a model for the sequence of highly imagistic acts of “attention” or mental vision that carries his evolving metaphysical argument; or the series of dreams memorialized in the *Olympica*. These dreams are arresting not only for the light they shed on the conversion experience of which Descartes saw them as an allegorical commentary, but also for the fact that they embody all of the guiding metaphors of Cartesian thought.

Gilby touches on most of these matters, but glancingly—Descartes's dreams, for example, barely figure at all. I suspect the reason lies in uncertainty as to how to unpack a second suggestive term in the book's title, “poetics.” I had thought to find close poetological analysis of the forms Descartes's fictions take and of the ways in which those forms condition his natural-philosophical, metaphysical, and ethical arguments and doctrines. Instead, the author mainly focuses on literary conversations taking place in Descartes's intellectual milieu. She reviews debates surrounding the problem of