

## Submission Guidelines

Collaborate with your team on your case study presentation. When it is complete, the team leader is responsible for submitting it in the Assignment Lab, or for making sure that another team member submits it. Please note that all learners should visit the assignment lab and provide feedback on at least 2 other team presentations, before the deadline.

As a reminder, your presentation should:

1. Be limited to no more than 750 words
2. Engage the materials in the case studies, lectures, and text.
3. You are free to import material from outside the course, but this is not necessary and may detract you and teammates from the task. Don't go overboard!

## Instructions

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Step 1: Read the case study introduction, background information, and the primary sources below.

Step 2: Work with your team to answer the challenge question for this case study.

Step 3: Go to the Assignment Lab to post your response, and to read and comment on other learners' submissions.

### **Track A, Case study 3: Huguenots: the first global refugee diaspora (with a focus on Huguenots in South Africa and in England)**

#### STEP 1

#### Case Study Introduction

This case study looks at the migration of the Huguenots, French Protestant refugees, whose resettlement in regions around the world reshaped the societies that they encountered there. Between 1560 and 1760, approximately 200,000 Huguenots left France, creating one of the first global religious diasporas. In this case study we will focus on the Huguenots in England and in South Africa.

#### Background Information

In the late 17th century the word 'refugee' first entered the English language. From the French *réfugié*, (meaning 'A person who flees his country for political reasons, to escape war, to avoid danger, to find asylum or sanctuary'), refugee was first used to describe French Huguenots migrating from France. In October 1685, Louis XIV revoked the Edict of Nantes, which had guaranteed limited rights to French Protestants. This, and earlier experiences of religious conflict and intolerance dating back to the early days of the Reformation in the sixteenth century, pushed thousands of Huguenots to flee the Kingdom of France and to find refuge abroad.

France's Protestants, who followed the religious teachings of John Calvin (Jehan Cauvin) and were known as Huguenots, were a significant often elite minority in a predominantly Catholic France. The Edict of Nantes was signed by Henri IV the month after the end of the French Wars of Religion (March 1562-April 1598), a series of battles between Catholics and Huguenots. These included the infamous 1572 Massacre de la Saint-Barthélemy (St. Bartholomew's Day massacre), a coordinated Catholic attack on Huguenots, followed by mob violence. The Edict sought to bring peace to the country and offered Protestants some protections. Just over a century later, when the Edict was revoked, the Huguenots again faced grievous threats to their faith, their property, and their persons.

Even before King Louis XIV revoked the Edict of Nantes, he had escalated attacks on French Protestants. For instance, in 1681 Louis instituted the dragonnades to intimidate Huguenots to convert to

Catholicism. The dragonnades forced Protestant households to host badly behaved units of soldiers (dragoons) in their homes. The soldiers often abused and stole from the Huguenot families with whom they were billeted. As abuses escalated, and when the Edict of Nantes was revoked, thousands of Huguenots chose to flee France. Over two centuries, until approximately 1760, about 200,000 Protestants left the Kingdom and resettled around the world.

Huguenots communities became established in areas as diverse as those of Franschoek (South Africa), the James River area of Virginia (America), Australia, Canada, Ireland, the Netherlands, Germany, Switzerland, and England (note that *current* country names are given here, not those of the seventeenth century. Note also that all of these countries have Huguenot Societies active today).

Spitalfields in London's East End had nine Huguenots Churches by 1700: just fifteen years earlier there were none. Around 50,000 French Protestants had made their way to England since 1685. The settlers reshaped the societies to which they moved in profound and lasting ways. For instance, not only did Spitalfields gain new churches, it also became a hub for the manufacture of textiles and cloth. Many Huguenots were well-educated and equipped with invaluable skills as artisans, which benefited the societies that they joined. By 1692, 201 Huguenots had settled in the Cape of Good Hope and their impact was to be felt for centuries thereafter.

As historian Owen Stanwood has argued, by Autumn 1687 many of the traditional routes by which Huguenots escaped France to nearby countries such as Switzerland and Germany had closed: there was simply no longer capacity to accommodate the increasing migration of people. Hope for refugees came in the form of an offer from the Dutch East India company (VOC), which aimed to populate its waystation on the southern tip of Africa with European settlers. (The Vereenigde Oost-Indische Compagnie (VOC) or Dutch East India Company was a chartered company established in 1602 and supported by the States-General of the Netherlands).

The VOC offered French Huguenots assistance in getting to and establishing themselves in the Dutch community living at the Cape of Good Hope. Leading Huguenot Ministers framed this option, and others that would take Huguenot settlers far from the shores of Europe, as a God-given mission to take Calvinist religious teachings to the world.<sup>1</sup>

## Source

1. Owen Stanwood, *Between Eden and Empire: Huguenot Refugees and the Promise of New Worlds*, *The American Historical Review*, Volume 118, Issue 5, December 2013, Pages 1319–1344.

## The Case Study

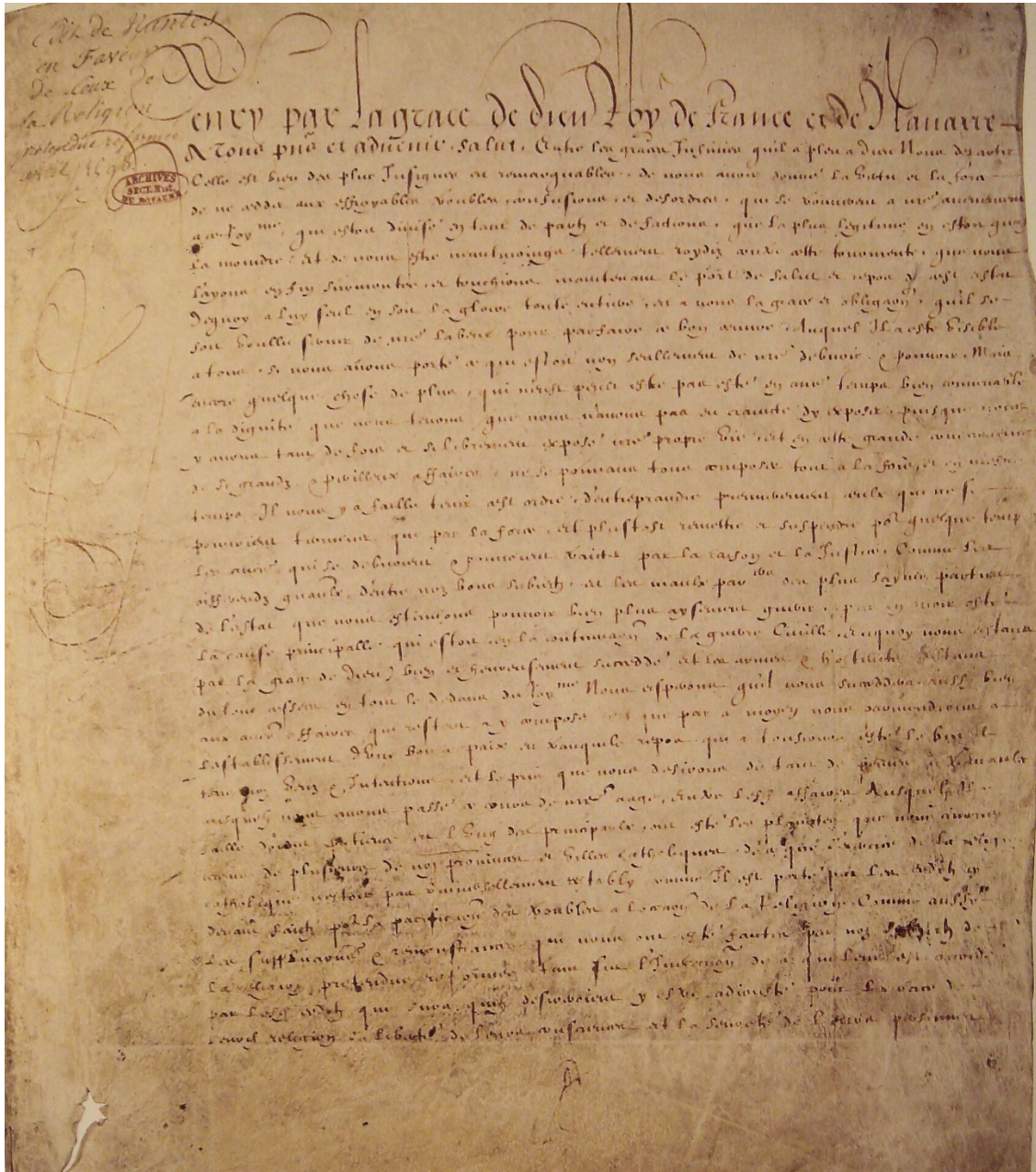
In this case study we get a glimpse of one of the first global religious refugee diasporas (a global Jewish diaspora already existed, but its members had not been regarded as ‘refugees’). We consider the circumstances in France that, in the late seventeenth century, made continued existence there untenable for up to ten percent of the Kingdom of France’s population. French Protestants, known as Huguenots, emerged in the context of the European Reformation, and were, from the beginning, in conflict with the Roman Catholic majority population in France. Here we look at the immediate circumstances of the mass exodus of Huguenots from France, consider some of the routes taken by these refugees in search of a new home, and touch on some of the impacts Huguenots had on the societies that they joined.

## Primary Sources

Please refer to these primary sources, provided below, for this case study:

1. The Edict of Nantes, 1598 (with English translation).
2. Image from the Dragonnades (1685).
3. Jan Luyken, *The exile of the Protestants in France*. Engraving, 1696.
4. The paintings *Emigration of the Huguenots in 1566*, by Jan Neuhuys (c. 1890), *Table Bay* by Aernout Smit (1683), and copperplate print, *View of the Promontory of Good Hope* (c. 1780) by Godfried Friedrich Riedel.
5. Map of the Cape and Stellenbosch districts, South Africa, c. 1688 - c. 1695.
6. British £50 note (1994-2014) showing the Bank of England’s first governor, Sir John Houblon.

Primary Source One: The Edict of Nantes, 1598



Source: Edit de Nantes Avril 1598, Grands Documents de l'Histoire de France, Archives Nationales. This is in the public domain.

## English translation of a selection of text from the Edict of Nantes of 1598

The Edict of Nantes was originally issued at the culmination of the French Wars of Religion (March 1562-April 1598). It was revoked by the Edict of Fontainebleau signed by Louis XIV on October 22, 1685. Louis XIV ordered the destruction of Calvinist Protestant Churches and the closure of Huguenot schools

Henry, by the grace of God king of France and of Navarre, to all to whom these presents come, greeting:

Among the infinite benefits which it has pleased God to heap upon us, the most signal and precious is his granting us the strength and ability to withstand the fearful disorders and troubles which prevailed on our advent in this kingdom. The realm was so torn by innumerable factions and sects that the most legitimate of all the parties was fewest in numbers. God has given us strength to stand out against this storm; we have finally surmounted the waves and made our port of safety, peace for our state. For which his be the glory all in all, and ours a free recognition of his grace in making use of our instrumentality in the good work. . . . We implore and await from the Divine Goodness the same protection and favor which he has ever granted to this kingdom from the beginning.

We have, by this perpetual and irrevocable edict, established and proclaimed and do establish and proclaim :

I. First, that the recollection of everything done be one party or the other, between March, 1585 and our accession to the crown, and during all the preceding period of troubles, remain obliterated and forgotten, as if no such things had ever happened....

II. We forbid on all our subjects, of some state and quality that they are, to renew the memory, to attack, to feel, to scold, nor to provoke each other by reproach of what took place, for some cause and excuse whether it is, to compete for it, to dispute, quarrel nor offend itself or take offence actually or at word, but contain itself and live peacefully together as brothers, friends and fellow countrymen, on punishment to the offenders to be punished as breakers of peace and troublemakers of the public rest.

III. We ordain that the Catholic Apostolic and Roman religion shall be restored and reestablished in all places and localities of this our kingdom and countries subject to our sway, where the exercise of the same has been interrupted, in order that it may be peaceably and freely exercised, without any trouble or hindrance: forbidding very expressly all persons, of whatsoever estate, quality, or condition, from troubling, molesting, or disturbing ecclesiastics in the celebration of divine service, in the enjoyment or collection of tithes, fruits, or revenues of their benefices, and all other rights and dues belonging to them: and that all those who during the troubles have taken possession of churches, houses, goods or revenues, belonging to the said ecclesiastics, shall surrender to them entire possession and peaceable enjoyment of such rights, liberties, and sureties as they had before they were deprived of them.

IV. (Omitted)

V. (Omitted)

VI. And in order to leave no occasion for troubles or differences between our subjects, we have permitted, and herewith permit, those of the said religion pretended Reformed to live and abide in all the cities and places of this our kingdom and countries of our sway, without being annoyed, molested, or compelled to do anything in the matter of religion contrary to their consciences, . . . upon condition that they comport themselves in other respects according to that which is contained in this our present edict.

VII. It is permitted to all lords, gentlemen, and other persons making profession of the said religion pretended Reformed, holding the right of high justice [or a certain feudal tenure], to exercise the said religion in their houses.

VIII. (Omitted)

IX. We also permit those of the said religion to make and continue the exercise of the same in all villages and places of our dominion where it was established by them and publicly enjoyed several and divers times in the year 1597, up to the end of the month of August, notwithstanding all decrees and judgments to the contrary.

X. (Omitted)

XI. (Omitted)

XII. (Omitted)

XIII. We very expressly forbid to all those of the said religion its exercise, either in respect to ministry, regulation, discipline, or the public instruction of children, or otherwise, in this our kingdom and lands of our dominion, otherwise than in the places permitted and granted by the present edict.

XIV. It is forbidden as well to perform any function of the said religion in our court or retinue, or in our lands and territories beyond the mountains, or in our city of Paris. or within five leagues of the said city.

XV. (Omitted)

XVI. (Omitted)

XVII. (Omitted)

XVIII. We also forbid all our subjects, of whatever quality and condition, from carrying off by force or persuasion, against the will of their parents, the children of the said religion, in order to cause them to be baptized or confirmed in the Catholic Apostolic and Roman Church; and the same is forbidden to those of the said religion pretended Reformed, upon penalty of being punished with especial severity.

XIX. (Omitted)

XX. (Omitted)

XXI. Books concerning the said religion pretended Reformed may not be printed and publicly sold, except in cities and places where the public exercise of the said religion is permitted.

XXII. We ordain that there shall be no difference or distinction made in respect to the said religion, in receiving pupils to be instructed in universities, colleges, and schools; nor in receiving the sick and poor into hospitals, retreats and public charities.

XXIII. Those of the said religion pretended Reformed shall be obliged to respect the laws of the Catholic Apostolic and Roman Church, recognized in this our kingdom, for the consummation of marriages contracted, or to be contracted, as regards the degrees of consanguinity and kinship.

XXIV to XCII (Omitted)

Signed: HENRY.

And below: by King, being in his council, FORGET.

And seal of the big seal of green wax, on laces of red and green silk. Read, published and registered, heard and this authorizing, the general prosecutor of King, in parliament in Paris on February 25th, 1599. Signed: VOYSIN.

Read, published and recorded in the Chamber of the Accounts, heard and this authorizing the Attorney General of the King, the last day of March 1599. Signed: FOUNTAIN.

Read, published and recorded, heard and this authorizing the Attorney General of the King, in Paris in the Court of the Aides, April 30, 1599. Signed: BERNARD

## COMPASS POINTS

- Note how the Huguenots' Protestant religion is referred to as "pretended Reformed" in the Edict of Nantes. This name comes from the Protestant Reformation, which started in approximately 1517 when Martin Luther published his academic treatise, the *Ninety-five Theses* or *Disputation on the Power of Indulgences*. The Reformation, a movement within Western Christianity, challenged the power and orthodoxy of the Roman Catholic Church and provided new ideas on the practice of religion. French Protestantism developed from the reformed theology of John Calvin.

## Primary Source Two: The Dragonnades (1685)

This image shows a scene from the Dragonnades, when French soldiers (who were Catholic) were billeted with Protestant families. This initiative of Louis XIV aimed to intimidate and convert the Huguenot families to Catholicism.



Source: The Dragonnades © Société de l'Histoire du Protestantisme Français.

### COMPASS POINTS

- The scene is depicted in the main bedroom of the house. This suggests the violation of the most personal spaces of the Protestants.
- Note the presence of a Catholic Priest restraining the mother. Also note how she and the baby are painted in white clothing, which contrasts with the clothing of the soldiers and the priest. This suggests their innocence and their difference.
- The soldiers are shown to be drinking and cavorting, with little respect for the family.
- The book that is being damaged by the soldier on the floor is a reference to the Protestant sharing of the Bible. The advent of the printing press allowed for the printing, translation, and distribution of the Bible

from the sixteenth century on. Previous to the Reformation only Catholic priests communicated the ‘word of God.’

### Primary Source Three: Jan Luyken, “A Wide Migration Movement.”

This Dutch woodcut illustrates the families of refugee Huguenots as they leave France on both land and sea routes. Because the Huguenot laity had to leave France illegally, they had to evade capture by soldiers of the Kingdom of France. For many of these migrants, this was the beginning of a journey that might take them via ship to London or Rotterdam, and then on to more distant destinations. These included colonial British America, Dutch South Africa, and the British colonial outpost of Australia.



Source: Jan Luyken, “Het weg vlugten der Gereformeerde uyt Vrankryk” (The flight of the Protestants from France). Engraving taken from: Elie Benoît, *Historie der Gereformeerde Kerken van Vrankryk (der Reformatie)*, (Amsterdam, 1696), t.IV. Engraving on copper. Amsterdam: Amsterdam Museum.

### COMPASS POINTS

- Note the dress of the fleeing Huguenots: it suggests that they were often wealthy families. Huguenot wealth, skill, religion, and education would have lasting effects in changing the societies of the countries in which Huguenot refugees settled.



**Primary Source Four: *L'Émigration à Anvers en 1566* Jan Antoon Neuhuys (before 1891), *Table Bay* by Aernout Smit (1683), and *View of the Promontory of Good Hope* (c. 1780) by Godfried Friedrich Riedel.**

The first painting shows the departure of Huguenots from France by ship. The sumptuous dress of the Huguenot families and their stance is contrasted with the clothing and demeanor of the workers loading their belongings onto the ship and waiting to ferry them from shore. Neuhuys' painting captures the sadness of departure and the rupture of families. The second image is an oil painting by Smit that shows the Dutch East India Company (VOC) ships lying at anchor in Table Bay, Cape of Good Hope. In the background of both images is Table Mountain. In the first image, from the perspective of Table Bay, Devil's Peak is on the left and Lion's Head is to the right. The second image is from the Atlantic Ocean approach perspective and shows the back of Lions Head (and ridge of the body) to the left, and Table Mountain extending off to the right. Note the VOC flags on the ships.

Huguenot refugees experienced high mortality rates on the long journey from Europe to the southern tip of Africa. (Even the journey from France to England was regarded as perilous).



Source: Jan Antoon Neuhuys, *L'Émigration à Anvers en 1566*, painted before 1891. Private collection. Public domain.



Source: *Table Bay* by Aernout Smit, Table Bay (1683), the William Fehr Collection, Iziko Museums of South Africa Social History Collections. Courtesy of Iziko Museums, South Africa.



Source: Godfried Friedrich Riedel (1724 - 1784) *Vue du Promontoir de Bonne Esperance*, c. 1780, copperplate print. Iziko Museums of South Africa Social History Collections. Courtesy of Iziko Museums, South Africa.

## COMPASS POINTS

- Note the comportment and sumptuous dress of the departing Huguenots in painting one: this gives an idea of both the wealth they had enjoyed in France and the type of lifestyle and expectations that they took to the new homes in which they settled.
- In the second image you can see the VOC flag on Lion's Head, the most visible hill from the Atlantic Ocean beyond Table Bay.
- Once ships arrived in Table Bay, Huguenot settlers were transported via smaller boat to the mainland (you can see the smaller boats in each of these pictures).

## Primary Source Five: Map of the Cape and Stellenbosch districts, South Africa, c. 1688 - c. 1695

This is a VOC map of the Cape (c. 1688 - c. 1695). You will note that place names are given in Dutch. While some French words were integrated into the local language, most Huguenots adopted the language of the majority Dutch-language speakers in the Cape. Just as Huguenot French names were anglicized in England, so were many transformed in southern Africa (for example Le Clerq became De Klerk, Guillaume became Giliomee, la Buscagne became Labuschagne). Many Huguenot families chose not to settle in the city next to Table Mountain, but moved inland in the Cape to establish wine-farms, many of which still exist today and retain their French names. The Huguenot impact on South Africa continued right through the twentieth century, with Calvinism underpinning the system of apartheid.



Source: Map of the Cape and Stellenbosch districts, c. 1688 – c. 1695 (© Cape Town Archives Repository, Ref: M1/273). Used with permission of the Cape Town Archives Repository.

### COMPASS POINTS

- The last settlement depicted on the right of the map begins with “France”: this is the area, *Franschoek* (French corner), which still celebrates its Huguenot culture and traditions today.
- It is interesting to see how far the Huguenot settlers chose to establish a town from the central European settlement in Table Bay. This both indicates their intention to stay permanently in their new home at the Cape, and their wish to maintain a separate, independent cultural and religious identity.

## Primary Source Six: British fifty-pound note with John Houblon

John Houblon (born March 13, 1632, died 10 January 10, 1712) was the first Governor of the Bank of England. He served from 1694 to 1697. Houblon was from a Huguenot family, and was an elder in a Huguenot Church in London. This bank note was first issued in 1994, 300 years since the establishment of the Bank of England. Houblon's image is on it as he served as the first Governor. He also served as Lord Mayor of London (1695), as a Director of the New East India Company, as Lord Commissioner of the Admiralty, and in various other important capacities. Huguenots contributed about ten percent of the Bank of England's starting capital. British money itself was printed by Huguenots: Henri de Portal and Pierre Guillaume, were smuggled out of France as children. In England in 1712, Henry Portal (note the anglicized name) opened a paper mill and was awarded a contract to produce banknotes. The company he founded did so until 1995. Also notable in England were the Huguenot silk weavers of Spitalfields.



Source: Bank of England, fifty-pound note featuring the Bank of England's first governor, Sir John Houblon (in circulation from 1994-April 2014).

### COMPASS POINTS

- Note the building in the background: The Bank of England later occupied the site of Houblon's house in Threadneedle Street, illustrated on the bank note facsimile provided here.
- Note the inset picture of Houblon during his time as Governor of the Bank of England. Think about how he is portrayed holding a staff.

### Case study challenge question

*Please answer the following question (750-word response):*

How did the skills that Huguenot refugees brought with them influence their integration in countries outside of France?