

family life. Together they dispel the myth that tolerance was inherent in Dutch culture and find its origins instead within the maelstrom of the Reformation's confessional conflict. For a variety of reasons, the Dutch resisted the confessional model of other states requiring adherence to a single denomination. In one of his earliest essays, the 1994 "Remnants of the Papal Yoke" (chapter 1), Kaplan had discovered that by the end of the sixteenth century a majority of the Dutch belonged officially to no church at all, "a phenomenon without precedent or parallel in Europe" (29, and chapter 13). In explaining this unique situation, Kaplan emphasized the Dutch practice of informal toleration that distinguished between the public space of the Reformed Church and the private space where dissenters, including Catholics and for a time Jews, could worship behind the facade of ordinary canal houses. Their neighbors knew what was going on in these hidden churches (*schuilkerken*) but winked at the practice (chapter 7). Such informal tolerance of religious diversity then reshaped attitudes. This Dutch model of confessional diversity survived so well, moreover, because it was not theorized in a way to offend either Reformed or Catholic sensibilities; instead, it was based on widely beneficial connivance, which, apart from the Generality Lands to the east, worked far better to maintain public order than the biconfessionalism of neighboring states like Westphalia or France (chapters 10–11).

Kaplan is a master storyteller who foregrounds human experiences in all of his topics, such as the post-Reformation debate over closing confraternities (chapter 5), the vexed question of whether there were Muslims in the Dutch Republic (chapter 9), the quantification of the practice of religiously mixed marriages (chapters 12–14), and the application of new borderlands theory to religious encounters (chapter 11). Supplemented with maps, illustrations, and a helpful index, *Reformation and the Practice of Toleration* joins Kaplan's monographs as essential reading for early modernists.

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The Banishment of Beverland: Sex, Sin, and Scholarship in the Seventeenth-Century Dutch Republic. Karen E. Hollewand.

Brill's Studies in Intellectual History 298. Leiden: Brill, 2019. xvi + 310 pp. €119.

A few years ago, strolling around the galleries devoted to the glory of the Dutch Golden Age in the Rijksmuseum, I was caught by an assertive gaze. Leaning back comfortably in his chair, a man decadently dressed in an exotic gown enjoyed the pleasures of life to the fullest. Smoking his pipe, glass of wine within reach, he experiences the company of a scantily clad table guest: a prostitute sunk in one of his books on sexual libertinage. It is the startling likeness of the writer of one of the most controversial early modern treatises on mankind's original sin, Hadrianus Beverland (1650–1716). By the time this portrait

was painted, the talented and young classicist could have hardly foreseen how his fate would quickly take a turn for the worse. Only a few years later, in 1679, his writings were banned and he was expelled from Leiden University and banished from the provinces of Holland and Zeeland. In disgrace, the disillusioned and exiled scholar moved to England, where he spent his remaining days, wandering the streets of London, muttering to himself about the enemies hiding in the shadows and conspirators waiting to ambush him.

Although Beverland has sparked the interest of numerous historians over the last century, considerations of his peculiar life and provocative works have, up until now, predominantly featured as sidenotes in larger discussions on the early or radical Enlightenment and the early modern history of sexuality, leaving one pertinent question remaining: why was this young, talented, and well-connected humanist scholar exiled from one of the most tolerant regions of Enlightenment Europe? Addressing this historiographic lacuna, Hollewand's excellent monograph seeks to answer this question in four densely informed and thematically organized chapters, building a solid argument by meticulously analyzing an extensive amount of (archival) source materials previously left practically untouched. In the first two chapters, Hollewand convincingly contends that, contrary to what is often believed, neither Beverland's theological views nor his biblical exegesis should be considered exceedingly radical for their time and, as such, fail to provide a satisfying explanation for his banishment. He was, as chapter 1 illustrates by placing his writing in a long tradition of Christian literature, not the first to discuss original sin as sexual lust, nor was he, as chapter 2 highlights, the only scholar in the Dutch Republic who exposed biblical inconsistencies.

It turned out a complex and unfortunate chain of events led to the downfall of the promising young scholar, as Hollewand argues in chapters 3 and 4. First and foremost, his overall insolent attitude, the satirical and polemical tone of his assault on Reformed doctrine, and his *ad hominem* attacks on its ministers and theologians outraged the Dutch Reformed Church. It provoked them to lash out and to utilize their political power to get him arrested and convicted. The querulant had anticipated a fierce response by church authorities, yet expected the scholarly community to jump into the breach. Their support, however, failed to materialize. On the contrary, Beverland's equally provocative writing undermined the authority of the classical canon, revealing its obscene content and the ambivalent sexual mores and practices which pervaded it; Beverland was seen as a threat to the very foundations of the humanist scholarly tradition. Consequently, his fellow classicists turned their backs on him, especially when he refused to back down and keep his inflammatory pleas for sexual liberty—including the legalization of premarital and extramarital sexual relations, as well as sexual encounters with prostitutes—to himself. Without the support of the scholarly community, his fate was definitively sealed.

By placing Beverland's polemical writings on sex, sin, and scholarship in their historical context, Hollewand not only succeeds in formulating a convincing answer to the

central question, but also presents a fascinating perspective on the turbulent and rapidly changing intellectual climate in the Dutch Republic at the dawn of the Enlightenment, often represented by well-known names like Spinoza and Koerbagh. In doing so, Hollewand's vivid textual portrait of the downfall of one of the most enigmatic scholars of his day is perhaps even more striking than his fascinating likeness nowadays in the Rijksmuseum.

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Finding Individuality. Linda Clark, ed.

The Fifteenth Century 17. Woodbridge: Boydell Press, 2020. xiv + 154 pp. \$99.

The Fifteenth Century is a long-running series that features current research on late medieval and Renaissance history from authors at all career stages, based for the most part on presentations at the yearly Fifteenth Century Conference. This carefully edited volume brings together eight essays loosely linked by their focus on the biography or personality of a central figure or figures in British history. It will be of particular interest to specialists in legal history, the War of the Roses, and the monarchy.

The first three chapters focus on kings. Chris Given-Wilson reveals how royal wills from Edward III (1312–77) to Edward IV (1442–83) reflect their authors' personal and political agendas. Although kings' postmortem wishes were regularly thwarted by financial limitations and ambitious heirs, royal wills are a valuable source for political, legal, and religious history. In the second essay, Samuel Lane convincingly argues that Henry V (1386–1422) was an artful propagandist by analyzing his letters to the City of London alongside chronicles and medieval ideas about legitimate taxation and warfare. In order to fund his campaigns, Henry twisted the truth about events in France, depicting himself as a victorious, pious, peace-loving king. Modern historians, Lane suggests, have too credulously accepted Henry V's self-promotion. Next, Anne F. Sutton provides an authoritative account of Richard III's (1452–85) relationship to Irish lords and towns. Richard's ancestral ties to Ireland inspired a solicitous approach to the lordship, and he may have planned to support Irish incorporation before his reign was cut short.

The next two chapters consider a queen, Margaret of Anjou (1430–82). Anthony Gross imaginatively reinterprets Margaret's early life and later psychology, arguing that her complex self-image originated in an upbringing in the court of Naples rather than in Anjou, as is generally thought. He concludes that Margaret absorbed the misogyny and crusader ideals of Antoine de la Sale (ca. 1385–1460), her brother's tutor. Alice Raw challenges recent interpretations of contemporary reactions to Margaret in arguing that she did not attract criticism because she fell short of a