

In chapter 3, the means by which the identities of the Daughters were created and sustained are discussed. Essential to their survival was the avoidance of enclosure. Yet their daily living reflected Benedictine or Augustinian Rules, following the canonical hours, albeit with practical work rather than study. Many Daughters also yearned for a more contemplative life, opposed by the founders. To maintain distinction from nuns, perpetual vows were rejected (although annual vows were permitted from 1642) as were grilles for the parlors of their houses. Instead, what Peake calls “mental enclosure” was inculcated through careful management of behavior in public space, education, and devotional practices: obedience to hierarchy, modesty, humility, extensive surveillance, limited communication outside of the order, subduing of the senses, and austere but moderate penitential practice. The aim was the creation of an image of the sisters dominated by an active vocation amongst the poor and a virtuous life modelled on women of the early church in conscious contrast to austere, highly educated, elite, enclosed nuns.

Chapter 4 examines the poor to whom the Daughters ministered. Charitable work was done first and foremost to save the souls of the caregiver and the pauper. This was to be achieved through love and self-sacrifice because of the conviction that the poor were the substitutes of Christ. But only the deserving poor merited attention: the sick, children, prisoners, and the honest pauper. Peake argues that these were specifically seen as the responsibility of women. To be deserving meant also being devout and observant; for orphans and children in little schools, religious education was the priority along with learning a trade and proper conduct.

Peake concludes that “moral management” was an important survival strategy for the Daughters of Charity, with their precarious position between a lay organization and a religious order. She acknowledges that most religious communities create their own special ethos but argues that the Daughters were the only unenclosed company to implement such a value system through a systematic method. In all, this is a thoughtful essay on the “culture” of the Daughters of Charity and is a useful companion to the works of Barbara Diefendorf, Elizabeth Rapley, and other authors on seventeenth-century French female spirituality.

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***The Gloss & the Text: William Perkins on Interpreting Scripture with Scripture.*** By Andrew S. Ballitch. Studies in Historical & Systematic Theology. Bellingham, Wash.: Lexham Press, 2020. xix + 272 pp. \$28.99 paper.

The English Reformation was a lengthy process in which the country shifted back and forth between Catholicism and Protestantism as monarchs came and went. In a span of twenty years, the religion of the land changed four times, but the reign of Elizabeth (1558–1603) brought stability and provided the necessary conditions for English Reformers to solidify the church’s position. William Perkins (1558–1602) played a pivotal role in this, and his works became the standard polemic against Rome. In addition

to his polemical engagement, Perkins made a significant contribution to the development of Reformed theology on the continent while also shaping the nature of pastoral ministry on both sides of the Atlantic.

Among modern scholarship, discussion of Perkins is often limited to Ramist charts, predestinarian diagrams, and supralapsarian schemata, as if this were all there is to say about the man. But Perkins produced over fifty treatises, and what is often overlooked is that he was above all else an exegete. This is what makes the present volume such a welcome one. Here, Dr. Andrew Ballitch engages in a first-class analysis of Perkins's exegetical method.

Ballitch's study (originally his PhD dissertation) begins with an overview of the history of biblical interpretation, engaging with medieval theologians such as Thomas Aquinas and Nicholas of Lyra; Reformers such as Huldrych Zwingli, Martin Bucer, and Wolfgang Musculus; and contemporaries of Perkins such as Neils Hemmingson, Andreas Hyperius, and William Whitaker. His overview is a helpful introduction to the main issues, movements, and developments in biblical interpretation. It also serves to demonstrate that Perkins did not develop his exegetical approach in a vacuum but stood in a tradition that entailed certain pre-critical presuppositions, the most significant of which is the coherent and consistent message of scripture.

Ballitch then turns his attention to Perkins's actual approach to biblical interpretation as articulated in *The Art of Prophesying*. The accepted method within medieval theology (the *quadriga*) espoused four "equal" senses of scripture—the literal, allegorical, anagogical, and tropological. Perkins was adamant that the *quadriga* renders scripture meaningless, and he insisted that each part of scripture has but one full and entire sense and that we arrive at it through the use of three principal tools. The first is *context*. While Perkins gave attention to the scope of each biblical text (e.g., authorial intent, historical setting, etc.), he was chiefly concerned with its canonical context. He was convinced that the unity and harmony of scripture implies that no text is intended to stand on its own. Scripture, therefore, is to be interpreted in light of scripture. The second tool is *collation*. This involves comparing similar and dissimilar passages of scripture. It also involves giving careful attention to how scripture uses scripture, especially citations and allusions. Central to Perkins's approach was his federal theology, which ensured a unified approach to scripture because he viewed the Old and New Testaments as one in substance. The third tool is the *analogy of faith*. Perkins believed it was important to determine the central themes of scripture, which then provide a point of reference by which to interpret scripture. These themes are primarily expressed in the Decalogue, the Lord's Prayer, and the Apostle's Creed. Perkins did not turn to these doctrines to determine the meaning of a biblical text but to rule out aberrant interpretations. He believed they established boundaries within which accurate interpretation takes place.

In the remainder of this volume, Ballitch demonstrates and evaluates how Perkins employed these three tools (context, collation, and the analogy of faith) in his (1) sermons and commentaries, (2) practical works, (3) theological works, and (4) polemical works. This classification of Perkins's literary corpus into four "genres" is important as it demonstrates his exegetical consistency. Whether preaching a sermon, offering pastoral counsel, engaging in controversy, or writing a theological treatise, his works were grounded in biblical exposition. Ballitch's observation is a necessary corrective to the common misrepresentation of Reformed orthodoxy as scholastic, rationalistic, cold, dead, and (oddly enough) unbiblical.

In sum, Ballitch's research is clear and concise, providing a valuable contribution to the study of Perkins, the Elizabethan church, and (perhaps most importantly) pre-

modern and pre-critical biblical exegesis. Just as the arts and sciences have fundamental axioms, so, too, does theology. For Perkins, the most fundamental axiom of all is that the canonical scripture is God's Word. Throughout his writings, therefore, he champions what he describes as scripture's "infallible certainty." This premise is determinative in his approach to biblical interpretation, and it informs his conviction that meaning is located in the text, not behind it.

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***The Invention of Papal History: Onofrio Panvinio between Renaissance and Catholic Reform.* By Stefan Bauer. Oxford: Oxford University Press, 2020. xi + 262 pp. \$90.00 cloth.**

The sixteenth-century historian Onofrio Panvinio (1530–1568) is a difficult figure to pin down. A member of the same religious order as Martin Luther, that of the Hermits of St. Augustine, Panvinio benefited from the patronage of several popes and cardinals and was a committed defender of the papacy against Protestant attacks. Nevertheless, he did not hesitate to criticize the greed and ill-fated ambition of several medieval popes and provided corroboration for historical documents and practices that were unfavorable to the papacy. Panvinio was a skilled researcher, able to collect and analyze a wealth of texts and epigraphs. Yet not only did he make glaring (and influential) mistakes in his evaluation of sources but he also forged documents to please some of his patrons. His historical work rejected many of the methodological and intellectual legacies of the humanist tradition, but it was not informed by the stringent confessional agenda that would characterize the work of the most influential post-Reformation Catholic historians. Because of his liminal quality, scholars of post-Reformation Catholic historiography have mostly ignored Panvinio, considering him merely as a transitional figure from the Catholic humanist historiography of Platina to the fully-formed confessional historiography of Baronio.

Stefan Bauer's dense, tightly organized, and meticulously researched book fills this gap, shedding light on the value of Panvinio's work in the cultural, religious, and social context of his times.

The book is divided into four chapters. The first two chapters are mostly bibliographical, reconstructing, in painstaking detail, Panvinio's life and works as well as his social and intellectual networks. The third chapter provides a close and convincing analysis of Panvinio's *De varia creatione*, a history of papal elections, which Bauer uses as a case study to explore Panvinio's historical method. As Bauer explains in detail, most of Panvinio's texts were not printed during their author's lifetime for a number of reasons. After Panvinio's unexpected and rather sudden death, family members and associates tried to have some of his works published. These efforts, however, ran against the censorship apparatus of the Catholic Church, which managed to prevent the publication of most of Panvinio's corpus. Bauer's final chapter analyzes the censures produced in response to some of Panvinio's works, showing the difficulties that