

If the goal of Protestant *imitatio* is, as Perry argues, ever closer approximation to the Word, there may be some slight tension with the goals of secular *imitatio* in which some distance between contemporary imitation and classical precedent often (if not always) drives literary creativity. The book occasionally posits the English Church as negotiating a *via media* between Rome and Geneva. Yet recent scholarship has challenged the notion of a *via media* in the Elizabethan and early Jacobean Churches, and historians like Ethan Shagan have argued that the rhetoric of moderation was itself a sharp polemical weapon. Still, these quibbles are minor. This is a mature book, and a richly suggestive one. It is about nothing less than post-Reformation signification practices, and as such has much to offer early modern studies.

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*Calvinism and the making of the European mind.* Edited by Gijbert Van den Brink and Harrio M Höpfl. (Studies in Reformed Theology, 27.) Pp. viii + 266. Leiden–Boston: Brill, 2014. €55 (paper). 978 90 04 27983 4; 1571 4799  
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The five-hundredth anniversary of the birth of John Calvin was marked by a series of conferences and associated publications, of which the present volume is the latest example. This very helpful study of the relationship between Reformed theological tradition and ‘the European mind’ gathers together material from Dutch, German, Swiss and North American contributors, many of them prominent scholars in their fields. The essays are grouped into two sections. The first four chapters consider Calvinism’s transformative spirituality, and address such themes as Calvin’s spirituality, the ecclesiological and social goals of Dutch Calvinists, German Reformed ecclesiology in the sixteenth century, and the Dutch Reformed and religious toleration. Chapters v–ix consider Calvinism and the rise of modern culture, addressing such themes as Calvinists and the study of nature, the development of the doctrines of predestination and free will, links between predestination and political liberty, Calvinist views of the current financial crisis, and Calvinist contributions to modern European economics. The quality of scholarship is very high throughout this wide-ranging collection of essays. While the volume does a good job of illustrating the variety of perspectives within the Reformed tradition, it could have done much more to define ‘the European mind’. The term requires considerable qualification for the sixteenth century and even greater qualification today. Nevertheless this is a fine collection of essays on the implications of Reformed thought, and will be welcomed by historians working in a range of fields.

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