

weaknesses is its persistent refusal to discuss religious belief or other cultural norms and their relationship to political and social institutions.

Elster thinks that contingencies played a key role in eighteenth-century political developments; hence his focus on choice, rooted in methodological individualism. His “general model of choice” (15) gives an important role to desires, beliefs, and emotions—this renders his decision not to discuss religious belief or assumptions about political legitimacy all the more baffling. Rather than historicizing these problems, Elster takes for granted a number of transhistorical claims about human nature, psychology, and cognition. On this basis he discusses collective action as expressed through social movements and decision-making bodies. His discussion of the psychology of social groups (such as “intendants”) relies on the assumption that group members’ interests were uniform. He takes up the issue of *préséance* as a key problem in political culture but does not recognize the juridical and/or jurisdictional dimension of this theme (which has been ably analyzed by Giora Sternberg, uncited here). To discuss the psychology of the nobility as a social group while eschewing cultural context creates problems for the author, as does the failure to acknowledge the considerable overlap between “sword” and “robe” nobles and their eventual merger into a state nobility, as Collins has shown. On another level, how could one hope to make claims about the psychology of the peasantry across the entirety of France? His discussion of urban commoners stresses their emotional reactions, even arguing that “there was no potential for organized *political* action” among such groups. This fails to account for recent work on popular politics highlighting the specifically juridical motivations and goals of popular political action.

Chapters 4 and 5 are useful as summaries of some of the key themes in recent work on governmental institutions in early modern France, from the royal administration to judicial bodies to representative assemblies. By this point in the book, though, the author’s argument has gotten lost. Elster seems caught between wanting to describe a society and wanting to say something about why members of that society made the choices that they did. This reviewer’s impression is that significant components of that society are either not discussed or flattened out in ways that impede our understanding, making it more difficult to pinpoint why early modern actors did what they did.

Matthew Vester, *West Virginia University*
doi:10.1017/rqx.2021.250

Katholiek in de Republiek: De belevingswereld van een religieuze minderheid 1570–1750. Carolina Lenarduzzi.
Nijmegen: Uitgeverij Vantilt, 2019. 476 pp. €28.50.

In her book, Carolina Lenarduzzi, a trained jurist who received her PhD in 2018 from Leiden University, analyzes the experience of individual Catholics as a religious

minority in the Dutch Republic. She does so by distinguishing the various identities that a person in the given period could assume, in order to construct what she calls a “non-institutional perspective” (336). As the Dutch Revolt was entering its second phase, when followers of the Reformed religion consolidated their power, the Catholic faith had to surrender its place in the public sphere to the newly dominant Calvinism.

The book is divided into three large parts. In part 1, “From Mainstream to Marginal Culture,” the focus is on the real and the invisible borders that Catholics faced, particularly concerning their changing legal status. The book provides a good overview of these legislative developments over time. Another section in this part is dedicated to Catholics’ memory culture, which included, among other things, commissioning written histories of sites of former Catholic glory and paintings that reconstructed destroyed church interiors. Part 2, “The Catholic Behavioral Code,” deals with material culture. Particular emphasis is given to clothing: from the religious women (*kloppen*) in black dresses with white scarves to cover their heads, to priests and other religious dignitaries. The second chapter is dedicated to the topic of soundscape, very fashionable among scholars nowadays. Sounds were particularly important for Catholics, as the church bells dominated the areas where they lived and religious processions included singing. These had to be silenced once the Reformed Church became dominant. In this chapter Lenarduzzi reconstructs how the believers coped with these changes.

In part 3 “Dynamics,” the first chapter is dedicated to analyzing the differences in perceptions of the Catholics of the Northern Provinces, who became marginalized as early as the late sixteenth century, and their co-believers in the Southern Netherlands, in particular the province of Brabant, which became part of the Dutch Republic following the Peace of Westphalia in 1648 and was ruled directly by the States General (the so-called Generality Lands). It is particularly illuminating to see that although they shared the same religion, there seemed to be no particular similarity in perceptions between them. The second chapter focuses on conversion attempts by Catholics and the schism in the Catholic Church in the republic as a result of Jansenism and papal intervention. The book concludes with an epilogue in which the author draws the loose ends together. The conclusions are not entirely surprising in this sort of analysis of a large community. The various identities that the believers assumed for themselves (particular Catholic sympathy and local urban community, as part of the Dutch Republic) were often interchangeable, and one person could have more than one identity. As the author writes: “it was not either-or, but that-and-that” (338). Many of the Catholics felt part of the Dutch Republic and participated in its defense against foreign invasions, even when the invader was Catholic. The author also stresses that cooperation existed between Catholics and the Reformed. To do so, she uses an example of scholars working together, which of course was a common practice in the republic of letters.

The book is an important contribution to the understanding of the early modern Catholic experience in the Netherlands, a topic that has been explored in relatively

recent years by Ch. Kooi, J. Pollmann, and others. The strength of this study, written with clear sympathy toward the Catholic minority, is in the extensive use of ego documents and other archival sources, which makes it rich and grounded. The detailed analysis of these firsthand sources lies at the core of this study, and the reader can appreciate the experience of the early modern Catholic in the Dutch Republic, though at times this analysis could benefit from a more critical view of these sources. The author creates a vivid picture of the period, illustrated by numerous pictures embedded in the text. Although written in Dutch, the language is accessible, and the line of argumentation well structured, making it a pleasure to read.

Michaël Green, *University of Lodz*
doi:10.1017/rqx.2021.251

Spinoza and Biblical Philology in the Dutch Republic, 1660–1710. Jetze Touber. Oxford: Oxford University Press, 2018. xviii + 314 pp. \$98.

Jetze Touber's richly textured study places biblical philology at the center of an analysis of Spinoza's *Tractatus Theologico-Politicus* (1670) and the religious culture of the Dutch Republic that struggled to absorb it in the years surrounding its publication. While the radical conclusions that Spinoza drew left him isolated, Touber argues that his philological practice was hardly unique, demonstrating both the broad application and the unsettling influence of these practices in Dutch culture.

This excellent book accompanies two related, and mutually illuminating, works in this field: a book by Dirk Van Miert on biblical philology in Dutch culture from 1590 to 1670, and a collection of essays on related topics edited by Touber, Van Miert, Henk Nellen, and Piet Steenbakkens. In his introduction, Touber offers the coinage "scripturarian" to indicate the more particular orientation of his book's subjects: the scholars, clergymen, and philosophers who continued to apply philological tools to the Bible after the appearance of the States' Translation standardized the text for the Public Church in 1637, and who believed that this practice comprised the essence of Reformed Christianity. In the book's five chapters, he traces the distribution of this interpretive disposition as it cut across the more familiar binaries of Dutch religious politics in the period (i.e., dogmatists and Cartesian rationalists, Coccejans and Voetians). For scripturarians of various confessional orientations, Spinoza's philology served as a provocation and a warning, and established philology as the "arena" in which their subsequent conflicts were staged (12).

The opening chapter focuses closely on Spinoza's philology and its function in the argument of the *Tractatus*. While Touber joins recent scholars in situating Spinoza's philology within a confluence of rabbinical interpretive traditions and Reformed biblical scholarship, the chapter also makes a convincing argument that Spinoza's criticism of