

Guidalotto da Mondavia, a member of a Venetian diplomatic mission in Constantinople sent back to Italy in disgrace and discussed here by Nirit Ben-Aryeh Debby, as an exile on this basis seems more forced.

Having been for so long at the centre of studies of early modern migrations the Calvinist exile communities receive relatively little attention. Tim Fehler revisits his work on the provision of poor relief among the Dutch at Emden, and there is an unusual piece from Charles Parker, discussing the exilic character of missionary service. Dutch missionaries frequently found themselves at odds with the colonial authorities, not least when moved to criticise the corruption of the local administration, and were frequently disappointed when they turned for support to the church authorities at home. This piece can usefully be paired with the study by Berta Cano-Echevarría and Ana Sáez-Hidalgo on the little known English seminaries established in Spain to train priests for the English mission.

Three essays, finally, discuss Eastern and Central Europe. Vladimír Urbánek introduces the relatively understudied (in English at least) Protestant emigration from Bohemia after 1620. Here the author draws a clear distinction between the Utraquists, who received a relatively chilly reception in the Lutheran universities of Saxony, and members of the Unity of Brethren, able to call on the solidarity of the Calvinist International. They owed their success in this regard almost entirely to the international fame of Jan Amos Comenius, discussed here by David Parry. As was so often the case, forced departure from Bohemia won Comenius opportunities on the international stage that he would otherwise not have had to promote his vision of universal wisdom and educational reform. The *Janua*, the book that sealed his fame, was printed on the press brought by the Brethren with them to Poland. Emese Balint offers a survey of Anabaptist migration to Moravia and Bohemia in the long century after 1526. The peaceable acceptance of Habsburg rule in Moravia was to some extent dependent on the pragmatic acceptance of local traditions of religious liberty. Once established the Hutterites pursued an active policy of recruitment throughout central Europe, integrating the newly proselytised into existing colonies.

Both collections pay generous tribute to the Nicholas Terpstra, the guiding spirit behind the Toronto conference, and a scholar who in recent years has reflected perceptively on the theological underpinnings of exile.

UNIVERSITY OF ST ANDREWS

ANDREW PETTEGREE

Religious transformations in the early modern Americas. Edited by Stephanie Kirk and Sarah Rivett. (The Early Modern Americas.) Pp. vi + 352 incl. 18 figs. Philadelphia: University of Pennsylvania Press, 2014. £32.50 (\$49.95). 978 0 8122 4654 4

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This is a handsome book: no flippant comment, since the University of Pennsylvania Press is fast emerging as the wise choice for those seeking to engage in trans-American and trans-Atlantic dialogues. In this case, the collection of ten essays plus editorial introduction has been in debate for seven years and the most recent meeting of the participants to discuss their work took place under the auspices of Penn's McNeil Center for Early American Studies. Its title is broad, and

its participants are drawn from a number of disciplines – history, art history, divinity, literature – and offer the prospect of coherence. In his chapter Sir John Elliott posits four questions for the volume to answer. In the first, he manages to sneak two questions into one: what were the aspirations of the religious when they travelled to the Americas, and how were they modified by experience? Second, the book should explore the impact of European religion on indigenous communities. How did religion shape the distinctiveness of colonial societies? And finally, though not explored here, or at all, how did the Americas shape religious practice in the mother countries? So, it is left wide open as to who or what is being transformed, but the slice of the Americas which is explored is the Luso-Hispanic and the English (New England and the Chesapeake). The essays are predominantly from the former colonies/empires: in itself a welcome advance as there is not enough discussion in English of Spain's and Portugal's American experience, and thus the debates often run in parallel but never talk across the tracks. The most coherent and forward-looking section was that on 'Missions' (part III). Matt Cohen searches for 'indigenous piety' in New England through the use of objects; a bundle of grave goods buried with a Pequot girl and a group of poppets found in the walls of a Long Island house. A comparison with Spanish (and Portuguese?) attitudes towards objects such as *tunjos* would be interesting to follow up. Júnia Ferreira Furtado explores the mission by two *mulatto* priests to convert Agonglo, king of Dahomey. This is surprisingly the only reference to Africa and to the religious experience of those of African heritage in the Americas. In the final essay in this section Carmen Fernández-Salvador explores the Jesuit mission at the Quito frontier. The other essays are varied and variable, but the volume's competitive price, the chapters' subtitling and the overall impression of territory surveyed suggest this volume might be aimed at students. I will certainly use it with my own.

UNIVERSITY OF LANCASTER

SARAH BARBER

Illustrated religious texts in the north of Europe, 1500–1800. Edited by Feike Dietz, Adam Morton, Lien Roggen, Els Stronks and Mark Van Vaeck. Pp. xviii + 282 incl. 71 figs. Farnham–Burlington, VT: Ashgate, 2014. £70. 978 1 4094 6751 9

Books in the Catholic world during the early modern period. Edited by Natalia Maillard Álvarez. (Library of the Written Word, 33. The Handpress World, 25.) Pp. xiii + 240. Leiden–Boston: Brill, 2014. €109. 978 90 04 26289 8; 1874 4834 JEH (67) 2016; doi:10.1017/S0022046915001943

It has become clear in recent years that rather than stifling the development of visual culture the Reformation, in many parts of Europe, acted as a catalyst to its production and use in both Catholic and Protestant milieux. It encouraged adaptation and restructuring and even sharing of materials to meet the demands of the reformed religious and social landscapes in which it now functioned. These two books present persuasive evidence of this.

The essays collected in *Illustrated religious texts in the north of Europe* examine the religious culture of Northern Europe in the early modern period through the lens of illustrated religious texts produced there. They argue that if the book is