

written in French and German. The introductory chapter on the late medieval Swiss Confederation by Regula Schmid is extremely useful in this regard. Schmid's history makes clear how singular and complex the Confederation was in terms of political organization and how the political, military, economic, and religious developments of the fourteenth, fifteenth, and early sixteenth centuries affected the Reformation. From Schmid, and from Sundar Henny, who wrote a chapter on the "Failed Reformations" in places like Zug and Lucerne, we learn that mercenary service played a much bigger role in the economies of the inner, Alpine cantons, which is a major reason why they rejected Protestantism. (They could not support Zwingli because of his pacifism and opposition to mercenary service, and they had to remain on more friendly terms with Italy and France.) Second, the volume also offers elegant syntheses of certain topics by senior scholars in the field who make some new and challenging arguments. For example, Emidio Campi argues that the three elements that distinguished Swiss Reformed theology from the Roman Catholic and Lutheran traditions were "the synodal form of government, a new understanding of the sacraments, and the unity of the covenant of grace that stretches from the Old and New Testaments" (487). In a chapter on "Polity and Worship in the Swiss Reformed Churches," Bruce Gordon asserts that in terms of church governance and liturgy, there was significant continuity with the Catholic past in Swiss Reformed churches and that local variation in practice was widespread. Similarly, in a survey of educational institutions across Switzerland, Karin Maag explains that while both Catholics and Protestants dedicated significant funds to schools, the Jesuit colleges "were not on a par with the academies in Zurich, Bern, Lausanne, and Geneva, as they did not offer university-level theological training." Finally, it is worth pointing out that in addition to the sophistication and scholarly value of the essays, this collection contains numerous maps and images, many in color, which is a rare treat for academic readers.

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*Die Reformatoren übersetzen: Theologisch-politische Dimensionen bei Leo Juds (1482–1542) Übersetzungen von Zwinglis und Bullingers Schriften ins Lateinische.* Christian Hild.

Zurich: Theologischer Verlag, 2016. 544 pp. €70.

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Christian Hild's book examines Leo Jud's translations from German into Latin of two theological tracts by his fellow Zurich Reformers Ulrich Zwingli and Heinrich Bullinger. One of the leading figures of the Zurich Reformation, Jud has often been overshadowed by his more famous colleagues. Hild's analysis reveals Jud as an innovative thinker in his own right while showing how personal and political relations shaped the parameters of scholarly translations during the sixteenth century.

While several scholars have studied Jud's many German translations, few have examined the four major Latin translations that he undertook. Hild's monograph addresses this deficit through detailed analysis of two Jud translations published in 1535: Zwingli's *Opus Articularum sive Conclusionum* and Bullinger's *Adversus Omnia Catabaptistarum*. Zwingli's tract, originally published in German in 1523, offered a defense of the sixty-seven articles that served as the basis for Zurich's religious disputation in January 1523. While the original German version sought to make Zwingli's ideas accessible to a wide lay audience, Jud's Latin translation sought to persuade an academic audience of Zwingli's correctness. Hild argues that the timing of the translation had everything to do with Zurich's political situation. In the wake of Zwingli's 1531 death and amid attempts to forge some kind of concord with German Evangelicals over the nature of the Eucharist, it became critical for Zurich's religious leaders to show how Zwingli's views on the Eucharist supported attempts at theological compromise. This goal motivated Jud's translation of the Zwingli text, Hild claims. Most of the changes that Jud introduced involved clarifying the contours of Zwingli's thought or adding new examples that made Zwingli's ideas more applicable to the concord discussions of the mid-1530s. Ultimately, Jud's translation emphasized aspects of Zwingli's theology that could be reconciled with Martin Luther's thought, especially concerning the Lord's Supper. The ultimate goal was to forge a coalition of Swiss communities willing to sign onto a concord with Wittenberg. Jud was not entirely successful in this goal, but Hild's analysis of how this intention shaped the translation of Zwingli's tract is insightful and persuasive.

Similar tendencies drove Jud's translation of Heinrich Bullinger's 1531 tract against the Anabaptists. Hild argues that internal politics within Zurich dominated much of Jud's approach to this text, especially that a sizable Anabaptist community existed in the city. The translation appeared at a time of debate among Swiss Reformed leaders over how harshly they should treat the Anabaptists. Bullinger took a hardline position based on the persecution and execution of recalcitrant heretics. Jud's 1535 translation furthered this agenda by making the dangers of Anabaptist practice clear to a wider educated audience. The translation placed greater emphasis than the original on marshaling biblical support for harsh persecution as a way to bolster Bullinger's position. These efforts proved more successful than the attempts at concord pursued through his translation of Zwingli.

Hild offers an exhaustive, line-by-line analysis of each tract that highlights every place where the translation differed from or expanded upon the original. He organizes these sections thematically, examining the logic of Jud's translation efforts on numerous theological issues for each tract. This structure enables Hild to identify patterns within the translations that speak to Jud's larger political goals. The volume also contains several appendixes that chart the differences between the German originals and Jud's Latin translations by displaying the texts side by side. Hild's linguistic analysis is impressive and offers the type of close reading necessary to understand the logic of any translation. His claim that Zurich's political context motivated these two translations

is very persuasive. More broadly, it offers a way for scholars to think about what translation meant during the Reformation. Hild shows how Jud's literal acts of translation entailed figurative translations of each tract into a new context in order to achieve a specific purpose. The translation of any theological text in the sixteenth century was an inherently political act. Only by placing the work back in the political context that spawned it can we understand its underlying logic and importance.

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*The Literature of the Arminian Controversy: Religion, Politics and the Stage in the Dutch Republic.* Freya Sierhuis.

Oxford: Oxford University Press, 2015. xii + 294 pp. \$99.

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This study by Freya Sierhuis describes various aspects of Dutch culture through the lens of the Arminian controversy leading up to and following the Synod of Dordt (1618–19). This debate was at its height roughly from the Remonstrance of 1610 until the opening of the first public Remonstrant church in Amsterdam in 1630. The book aims to show the connections between, on the one hand, the political and religious controversies related to Arminianism and, on the other hand, popular literary culture. Where political and social histories tend to ignore religious dimensions, and vice versa, Sierhuis seeks to bridge the gaps. And literary culture is not narrowly defined, but includes a variety of genres and media. It would be an oversimplification, but perhaps not inaccurate, to suggest that much of the book may be summarized by this question in the introduction: “What happens when predestination, one of the *arcana Dei* . . . becomes a matter of public debate?” (7). Thus the book focuses on pamphlets, poems, and plays—with their satire, libel, and invective—that both shaped and were shaped by the religious and political aspects of the Arminian controversies.

After an introduction, chapter 1 sets the stage with a survey of the rise of the Dutch Reformed Church in the context of the Dutch Revolt, along with the gradual loss of freedom of religious conscience and an overview of Arminius and the Remonstrant debates leading up to the Synod of Dordt. Chapters 3, 4, and 6 flow chronologically from the founding of Samuel Coster's private *Nederduytsche Academie* in 1617 and his anti-Calvinist play *Iphigenia*, to the events and literature surrounding the execution of Johan van Oldenbarnevelt, to the shift to unofficial toleration of the Remonstrants under Frederik Hendrik in the late 1620s. Chapters 2 and 5 focus more on the literary media and genres, with chapter 2 given mostly to Remonstrant literature before Dordt and chapter 5 providing an in-depth look at Joost van den Vondel's *Palamedes* (1625). Throughout the book, both sides of the controversies are represented in the analysis, but the bulk of the study attends to authors who were sympathetic to the Remonstrant cause.