

subject is tackled in the pieces by Mariano Delgado and Robert Maryks, with Maryks describing the controversies over the Jewish background of Lainez and other Spanish Jesuits and examining how the ‘converso card became an efficient ... weapon of political struggle’ (p. 419) within the Society.

Lainez emerges from these pages as a truly significant figure both before and during his generalate. As one of Ignatius’s earliest companions he played a major role in shaping the ethos of the Society of Jesus and, as a leading figure at the Council of Trent (attending all three phases), he helped to define the vision of the post-Reformation Catholic Church. Niccolo Steiner’s lengthy chapter on Lainez and Trent is first rate: it shows Lainez (official papal theologian for a spell) influencing votes, preaching and guiding the direction of the Council’s decrees. Paul Oberholzer’s piece makes excellent use of the letters sent to and from Loyola during the Council. Lainez’s legacy was equally fascinating and an aspect of this is captured in the intriguing piece by Sibylle Appuhn-Radtke on artistic portrayals of Lainez: in some portraits he is the amiable, smiling father while in others he is the stern and dominant Superior-General. One imagines that both these sides of his character came in useful during his stint as Jesuit leader. Robert Danieluk’s excellent historiographical survey (which includes a detailed bibliography) reveals that Lainez has certainly not been entirely forgotten by historians but a great deal of work remains to be done. This wide-ranging volume sets us on the right track.

DURHAM UNIVERSITY

JONATHAN WRIGHT

*Sisters. Myth and reality of Anabaptist, Mennonite, and Doopsgezind women, ca 1525–1900.* Edited by Mirjam Van Veen, Piet Visser and Gary K. Waite. (Church History, 65.) Pp. xiii + 336 incl. 31 ills + frontispiece. Leiden–Boston: Brill, 2014. €135. 978 90 04 27501 0; 1572 4107

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The contributions in this book are the fruits of sixteen European and North American scholars who gathered at the Free University in Amsterdam in 2007 to investigate various depictions and portrayals of Anabaptist, Doopsgezind and Mennonite women within the religious, cultural and social settings of Switzerland, the Tirol, Germany, Belgium, the Netherlands, Prussia and Tsarist Russia. Appropriating a case studies approach, and concentrating on the everyday experience of ordinary women, the authors employ the theory of imagology, a relatively new methodology centred on the study of stereotypes and characterisations. Several questions govern the investigations of the authors. For example, how and for what reasons did certain images and portrayals of Anabaptist women come into being? How did characterisations of Anabaptist women by mainstream observers differ from descriptions that emerged from within the movement? How did Anabaptist women see themselves, and how was that image different from how men typically characterised them? In what ways did women in urbanised regions differ from their ‘sisters’ living in rural environs? As the volume demonstrates, the answers to such queries are complex and varied; they are as diverse as the innumerable circumstances that the Anabaptist women themselves experienced in diverse and dynamic social, religious and geographical landscapes across centuries of time. The volume’s attention to the ‘longer history’ of Anabaptist women’s

experience is significant. Previous studies have tended to focus on revolutionary beginnings or the experience of women martyrs. This book signals a fresh start by including the movement's institutional phase as it evolved over the centuries. In the various time periods examined, women are not only seen as victims of negative stereotyping, but also creative designers of their own portrayals. Attention to the *longue durée* has resulted in an impressive volume that challenges some of the typical characterisations of women of dissenting tradition and radical reform. The essays have travelled a considerable distance in breaking new ground and in distinguishing myth from reality. They reflect a wealth of scholarship and should encourage further exploration in the study of Anabaptist, Mennonite and Doopsgezind women.

CANADIAN MENNONITE UNIVERSITY

KARL KOOP

*The Oxford handbook of the Bible in early modern England, c. 1530–1700.* Edited by Kevin Killeen, Helen Smith and Rachel Judith Willie. Pp. xxi +783 incl. 25 ills. Oxford: Oxford University Press. 2015. £110. 978 01996 86971  
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Reading a book such as this in its entirety is a rare pleasure. Its forty articles are written by leading scholars in their fields, or give voices to budding and innovative researchers. Together, they explore the universe that was the Bible in early modern England. This short review can hardly do justice to the breadth of scholarship embedded in its eight hundred pages. This is especially the case as each article is quite independent in scope and methodology, with the editors' hands felt in short and useful introductions to each section, as well as in cross references between articles on common themes.

The book is divided to six sections, which engage with different facets of the early modern Bible: 'Translation' introduces the landmarks of the early modern English Bible, from Tyndale, through the Geneva Bible to the King James Version. It examines creation, reception and early criticism of style and language; 'Scholarship' explores attempts to wrestle with problems stemming from the complexities and 'idiosyncrasies' inherent in the Bible itself. It shows how early modern scholars engaged with difficult texts either by deeming books as apocryphal, or by employing a variety of exegetical techniques (many drawn from the medieval Schools); they also had to accommodate discrepancies between biblical narratives and current geographical knowledge, or to harmonise conflicting chronologies; 'Spreading the Word' focuses on preaching and the use of Bibles in public worship. It goes beyond England to look at the dissemination and translation of Bibles in Scotland, Ireland and the New World. The editors should be commended for this inclusion, which, although not strictly within the remit of the book, sheds important light on Bibles on the fringes, or under the influence, of England; 'The political Bible' shows how the Bible was employed by monarchs, political thinkers or radical movements. It presents the ascent of James VI/I, the Civil War and the Glorious Revolution through a biblical prism, and adds to our understanding of the debates surrounding civil obedience and regicide; 'The Bible and literature' investigates both the King James Bible as literature, and literary uses of the Bible. The articles by Hamlin and Wilcox, commendably, corroborate one