

Restitution of that year. Florie argues that Laymann's work, co-written with other professors at the University of Dillingen, was a legal text rather than a polemical work, and thus had more staying power than most tracts written in this period. Laymann, for example, advocated clear treaties and careful legal structures within the Holy Roman Empire, which had influence on the Peace of Westphalia in 1648. Laymann may have written as a jurist, but the Swedish King Gustavus Adolphus listed him as one of three Jesuits whom he wanted to hang, along with Wilhelm Lamormaini, confessor to Emperor Ferdinand, and Laurentius Forer, a theologian and polemicist. This Protestant hero considered Laymann a dangerous warmonger (p. 5).

Florie's study brings together the different strands of Laymann's life and work. His well thought out conclusion points to the fluidity of his thinking and his evolution as a writer. Laymann was also fully integrated into the Jesuit network, aware of developments within the Society and often contributed to those discussions. These important insights are part of a careful and thorough study, deeply imbedded in German historiography. Florie does use the important work of the American scholar Robert Bireley and a number of other English language works. Unfortunately, he has neglected several important (non-German) scholars of the Jesuits, particularly Louis Châtellier and John O'Malley. Despite this weakness, Florie has produced a useful and often illuminating study of an important figure.

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Synopsis purioris theologiae. Synopsis of a purer theology. Latin text and English translation, II: Disputations 24–42. By Henk van den Belt (translated by Reimer A. Faber). (Studies in Medieval and Reformation Traditions, 204. Texts & Sources, 8.) Pp. xiv + 738. Leiden–Boston: Brill, 2016. €126. 978 90 04 32421 3; 1573 4188

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According to Karl Barth in his preface to *Church dogmatics*, III/1, one can only envy the early seventeenth-century theological faculty at Leiden because they were 'able to publish a commonly agreed and executed dogmatics, the *Synopsis Purioris Theologiae*'. Barth then wryly asks, 'Will this ever be possible again?' (*Church dogmatics*, III/1, p. ix). Whatever the intention of Barth's remark – most likely tongue-in-cheek – the original disputation was in fact meant to showcase the unity of Reformed Orthodox theology after the Remonstrant controversy. In this way, the *Synopsis of a purer theology* – a series of disputations held by four Leiden faculty members and first published at the end of December of 1624 – provides an excellent window into the nature and state of Reformed theology after the Synod of Dort (1618–19). Despite this fact, the *Synopsis* has not been actively in print since Herman Bavinck produced a sixth edition during the neo-Calvinist movement of the late nineteenth century in the Netherlands. But thanks to a recent group of Dutch theologians and historians there is once again access to this early handbook of Reformed theology, which now appears as a bilingual edition with updated Latin orthography, English translation and helpful footnotes that clarify obscure and technical references. This second of three volumes

contains disputations related to such topics as predestination, the person and work of Christ, Christian freedom and ecclesiology. It is important to note, though, that the overall tone of the *Synopsis* is not acerbic but positive. In fact, only disputation xxxix on ‘Purgatory and indulgences’ receives that exclusively aggressive qualifier ‘elenctic’. The four presiding professors – Johannes Polyander (1568–1646), Andreas Rivetus (1573–1651), Antonius Walaëus (1572–1639) and Antonius Thysius (1565–1640) – desired, according to their own preface to the entire *Synopsis*, a ‘total single-mindedness’ (*Synopsis purioris theologiae*, ed. Dolf te Velde, i, Leiden 2015, 27) in belief and thought so as to foster peace and unity in the truth, especially after the ecclesial strife surrounding Dort. Such ‘total single-mindedness’ led to the profound use of the *Synopsis* as a ‘textbook on later theological instruction at Leiden’ (p. 17), as well as to its future influence on Herman Bavinck, Karl Barth and the late John Webster (see the first chapter in his collection of essays, *God without measure: working papers in Christian theology*, i, London 2015). Overall then, as an early survey of academic theology in the Reformed Church, the *Synopsis* is pertinent both to the historian and dogmatician, and its availability in English should lead to the continued historical re-evaluation and theological *ressourcement* of Reformed theology in that oft-neglected period after the Synod of Dort.

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Preaching a dual identity. Huguenot sermons and the shaping of confessional identity, 1629–1685. By Nicholas Must. (St Andrews Studies in Reformation History.) Pp. viii + 247. Leiden–Boston: Brill, 2017. €110. 978 90 04 33171 6; 2468 4317
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Due to their status as religious refugees and theological misfits, the Huguenots have long fascinated historians. Their paper trail is truly astounding; the Huguenots wrote not only escape narratives and theological tracts, but also printed volumes of sermons and theological tracts. It is this mountain of written sources that has attracted countless scholars to study the surprisingly easily-accessible Huguenots. Indeed, the Huguenots themselves were the first to write Huguenot historiography, leaving historians with a significant body of partisan and parochial sources through which to sort. Aside from their theological claims, however, sermons have largely been marginalised as a useful set of data. In fact, Philip Must’s book demonstrates well that these sermons are under-examined in their capacity to reveal both Huguenot community self-fashioning as well as political theory. Though certainly not novel in its articulation of Huguenot politics and theology, Must’s key contribution is in his methodology.

Specifically, Must argues here that sermons – both preached and, crucially, printed – were instrumental in shaping a Huguenot identity following the Edict of Nantes. This identity was essentially a ‘hybrid of religious particularism and political loyalism’ (p. 215). In attempting to distinguish themselves from their Catholic opponents, the Huguenots justified a position of absolutism that included a space for loyal, yet Reformed French subjects. Importantly, Must limits his scope to the period after the fall of La Rochelle at the hands of Richelieu and Louis XIII.