

will be of much interest for students of early modern history, anthropology, and religion.

Anthony Milton, ed. *The British Delegation and the Synod of Dort (1618-1619)*. Church of England Record Society, Volume 13. Woodbridge: The Boydell Press, 2005. lix + 411 pp. \$105.00. Review by JONATHAN WRIGHT, HARTLEPOOL, UNITED KINGDOM.

The Synod of Dort laid bare one of the great fault-lines in early-modern Protestantism. The Dutch theologian, Jacobus Arminius (who died nine years before the Synod began) had launched a frontal assault on orthodox Calvinist predestinarianism, by emphasising the role of free will in the salvific economy. New passions and enmities entered perennial debates about the nature of divine grace, the routes towards avoiding eternal perdition, and the extent of Christ's sacrifice on the cross (did he die for all, or just for the Elect?). Into the bargain, this theological confrontation merged with stark political divisions in the Low Countries, with the supporters of Arminius (the so-called Remonstrants) strongest in Holland and their counter-Remonstrant opponents centred on Zeeland and the other provinces. The Synod of Dort—"one of the most remarkable gatherings of Protestant divines ever assembled" (i)—did not witness a sophisticated debate between these two camps. The battle had already been won by the orthodox Calvinists, and Dort was primarily conceived as an opportunity to condemn and silence the Arminians. This was a hugely important moment in Dutch political and religious history, but it also captivated the rest of Protestant Europe and delegations arrived from across the continent. It is also an event that has suffered from reductive accounts in which the divisions and shifting strategies of the various parties have been treated with a distinct lack of nuance.

Anthony Milton's book, a collection of almost 120 key documents, analyses the role of the British delegation during those momentous six months during the winter and spring of 1618 and 1619. He adopts a refreshingly straightforward approach to organising his material. Successive sections focus on the religious and political background of the synod, the early stages during which rules and procedures were fleshed out, the central issue of condemning the Arminian position, the process of drawing up the synod's final canons, and

the events in the immediate aftermath of the synod. A final section briefly looks at the place of the synod in the British Protestant memory.

Milton plans a second volume containing the major Latin documents. Here, most of his sources are in English and encompass official and private correspondence, speeches given at the synod, and the official British judgments on the various theological and ecclesiological issues under discussion. The keystones of his volume, however, are the letters of Dudley Carleton (the English ambassador in the Netherlands), the letters of George Carleton, Bishop of Llandaff (the senior British delegate), and extracts from the papers of Samuel Wård. Many of the Wård documents are essentially notes scribbled down during the cut and thrust of debates, and they convey something of the urgency and dynamism of the synod's proceedings. Another highlight is the inclusion of "The Collegiate Suffrage of the British Divines," the British resolution on the articles under discussion as distinct from the canons agreed upon by the entire synod.

As a compendium of primary materials, Milton's book will be an essential acquisition for all academic libraries, but he offers scholars of seventeenth-century European history far more than a handy assemblage of texts. In a lengthy introduction (and prefatory remarks for each of the sections of documents), Milton demonstrates that older assumptions about the nature of Britain's contribution to Dort ought to be revised. The idea that the British delegation constantly played a conciliatory, peace-making role during proceedings is undermined by the fact that the British, when it suited their interests, took up hard-line positions—they were the first to suggest, for instance, that it would be justifiable to exclude the accused Remonstrants from the synod altogether. Milton's basic point, supported by the documents he presents, is that it is vital to "avoid a simple dualistic model in our view of the role played by the British compared with the rest of the delegates of the synod, and the usually unspoken assumption that the entire British delegation was temperamentally distinct from the rest of the synod" (xlii).

Milton also reminds us just how significant Dort was to the British Protestant identity for decades to come. Historians continue to quarrel about the existence of a Calvinist-consensus within the late Elizabethan and Jacobean church, about the reasons for the Laudian challenge to that consensus, and about the role of all these issues in the genesis of the English Civil War. All of these debates can be enhanced and moved forwards by revisiting the events

and consequences of Dort. The presence of a British delegation at the synod—whether perceived as officially representing the English Church or simply as ambassadors of James I—provoked an extraordinarily lively response from contemporaries. After all, the synod signalled a conspicuous triumph for orthodox Calvinism and, at precisely that moment, battling factions within the Jacobean world were trying to establish whether that variety of Calvinism had a place in the English Church. More broadly, England's relationship with the rest of continental Protestantism was at stake. With the arrival of the Laudian ascendancy during the 1630s, it comes as little surprise that the English presence at Dort was bitterly denounced and its judgements categorised as having no relevance or authority in the English religious settlement.

One's response to Dort, in effect, became something of a shibboleth, and partial, prejudiced analyses of the synod would endure for decades to come. The spectre of Dort loomed large in the seventeenth-century English Protestant consciousness, and any historian hoping to produce a nuanced, sophisticated account of exactly what happened there will be greatly assisted by this exemplary collection of primary sources. This book is a fine example of painstaking, dedicated scholarship and Dr. Milton is to be applauded.

Martin Mulsow and Jan Rohls, eds. *Socinianism and Arminianism. Antitrinitarians, Calvinists and Cultural Exchange in Seventeenth-Century Europe*. Leiden, Boston: Brill, 2005. ix + 306 pp. \$134.00. Review by MARIAN HILLAR, CENTER FOR PHILOSOPHY AND SOCINIAN STUDIES, TEXAS SOUTHERN UNIVERSITY.

This book is a collection of eleven essays which were presented at the symposium Socinianism and Cultural Exchange which was organized by the editors on 12-13 July 2003 at the Ludwig Maximilian University. The symposium was sponsored by the Center for Collaborative Research "Pluralization and Authority in the Early Modern Era." Socinianism is the most important and most consequential movement in the sixteenth century that grew out of the critique of Catholic dogmatism, especially of the trinitarian speculations and eventually developed into the Enlightenment and gave foundations for the modern times. The subject of the present volume is a study of the