the state. Converts did not sever their links to preexisting social networks, and these were crucial in determining their itineraries after baptism.

In part 3, "Translation," Rothman focuses on Public Dragomans, official interpreters serving in the Venetian state bureaucracy in Venice. Their foreign experience and specialized knowledge acquired in the course of their life trajectories as trans-imperial subjects boosted their position, which combined with access to the highest echelons of the Venetian political elite in the Board of Trade and the Senate. As a result, they were able to play an active role in defining the boundary between foreign and local in individual cases.

This process is explored in part 4, "Articulation," which dwells upon the tax policy established in 1534 to finance the operation of dragomans and analyzes the development and shifting meanings of the terms Levantini and Levantine. The term Levantini was first applied in the first half of the sixteenth century to Sephardic Ottoman Jewish merchants, who collectively enjoyed the status of a "nation" with special privileges. The term was extended to other Ottoman and later to Safavid merchants. Levantine acquired a pejorative meaning and served as geopolitical marker of identity outside the Venetian geographic, juridical, and affective sphere. Religious rhetoric, reasons of state, and the urge to avoid Christian-Muslim cohabitation led to the opening of the Fondaco dei Turchi in Venice in 1621. The compulsory residential segregation was first imposed upon Ottoman merchants and extended in 1662 to Safavid traders. The broker who most contributed to shape Venetian notions of Ottoman otherness as well as his descendants directly benefited from the change in Venetian policy.

In the short afterward, the author dwells upon the contribution of mediation, classification, and demarcation by trans-imperial subjects to the age of Enlightenment, anthropology, and the discipline of Orientalism. She calls for the applicability of the term she coined to other political and social circumstances and for the full integration of the Ottoman Empire within the narrative of the early modern Mediterranean and, more generally, of European history. The full text of twelve documents illustrates various topics treated in the course of the book.

Rothman's investigation is based on an impressive volume of untapped Venetian primary sources and is backed by copious notes and a vast bibliography. Her incisive analytical approach and persuasive argumentation are combined with a vivid and colorful narrative, richly illustrated by biographical accounts of trans-imperial subjects. This is undoubtedly an important study, with broad implications for a reevaluation of early modern European history.


REVIEWED BY: Stefan Jurasinski
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Mixed emotions surround Calvin in a way that has never been the case for Luther, whose status in the popular imagination as one of the great heroes of religious and intellectual freedom has long permitted admirers to wink at the less attractive aspects of his personality. Though Calvin's career as a reformer exposed him to no fewer dangers, it lacked the dramatic confrontation with authority that began Luther’s, and his theological writings are
reducible to no clear set of principles, as Luther's may seem to incautious readers. Moreover, attempts to distill Calvin's thought into a handful of precepts after his death yielded a set of ideas whose severity has lent them little appeal to some contemporary daughter churches of the Swiss Reformation, especially those in the United States.

The circumstances inherited by Calvin upon his establishment in Geneva did little to help his long-term fortunes. The more pronounced break with Roman Catholic practice characteristic of reformed churches in Switzerland caused them to make enemies of Lutherans and Catholics alike. During his lifetime, and ever more vociferously in the centuries afterwards, Calvin became the object of a campaign of vilification so effective that even major scholars of the modern era have succumbed to it. It is commonplace to see Calvin demonized in popular and scholarly works alike for holding views of predestination little removed from those of Augustine, Aquinas, or (arguably) Paul. Even in the more important surveys of Reformation thought to appear in the past several years, "double predestination," the Servetus affair, and anecdotal evidence of the reformer's intolerance are often the only things readers can expect to hear about the most ambitious theologian and exegete of the sixteenth century. This state of affairs should seem deplorable to anyone with a scholarly interest in Reformation history, including those who have no personal stake in the reception of Calvin's ideas. Thus the five-hundredth anniversary of Calvin's birth bears welcome fruit in this collection, whose attempt to situate Calvin within the scene of sixteenth-century humanism proves an effective antidote to any confessional partisanship. Its essays deserve a wide audience. Many eschew theological considerations entirely, instead exploring Calvin's role as rhetorician (Leedgang-Keeqstra, De La Gorce, Fragonard) or as a pioneer of French prose style (Huchon). Contributions more focused on Calvin's role in Reformation thought by and large display a depth not usually evident in essay collections; few if any of these papers read as lightly revised conference presentations. Cornel Zwierlein considers the "chemins bient differents" (rather different routes) (44) by which Martin Bucer and Calvin arrived at similar conclusions, noting that of the two Bucer may be more appropriately labeled a "humanist" given his less critical use of scholastic philosophy as well as the writings of Erasmus: "Calvin n'est pas plus rigide mais plus restreint et plus puriste. Oui, il est aussi humaniste, mais si on considere tous les auteurs qui Bucer cite sans probleme et ouvertement dans ses commentaires bibliques, Calvin—c'est peut etre—semble beaucoup moins humaniste que celui-ci" (Calvin is not more rigid but more restrained and more of a purist. Yes, he is also a humanist, but should one consider all the authors Bucer cites openly and without a problem in his biblical commentaries, it is surprising that Calvin seems much less of a humanist than he does) (46). Similarly skeptical appraisals of Calvin's "humanism" occur with some frequency. For Max Engnannamare, the conclusion is unavoidable that, in spite of the remarkable rigor of his scriptural commentaries, occasionally Calvin "a mis son savoir philologique non au service du texte, mais du dogme... De fait, Calvin adapte l'humanisme, il en fait un humanisme biblique contraignant" (put his philological knowledge not in the service of the text, but of dogma... in practice, Calvin adapts humanism, making of it an unbending biblical humanism) (71). Anthony Lane's, "Calvin as a Commentator on Paul," would work well in the undergraduate or graduate classroom as an introduction to Calvin's exegetical principles, offering necessary correctives on what slogans such as sola fide and sola scriptura are likely to have meant to Calvin and his contemporaries. The Calvin who emerges from these pages is no forerunner of contemporary fundamentalisms, but a scholar willing to make use of patristic teaching and mindful of the hazards of attributing authority to passages of scripture where doing so is unwarranted. This
is, of course, the very Calvin who emerges from even a cursory reading of his *Institutes* and other writings, and it is unfortunate that so much contemporary scholarship on Calvin must serve no other function than clearing away layers of misinformation.

Lanée's essay is concerned for the most part with extolling Calvin's virtues as an exegete, but others approach head-on the side of Calvin's career often minimized by his most fervent admirers. His confrontations with his opponents—among them, Anabaptists and other sects who occupied the fringes of the Reformation—are considered in depth by Luce Albert ("Calvin contre Les Phantasiques") and Daniel Ménager ("Calvin et le Langage de 'Liber- tins Spirituels'"). Albert's and Ménager's essays explore, respectively, the inner and outward aspects of heresy as understood by Calvin. Albert offers readers a survey of Calvin's remarks on the psychology of heresy, for Calvin, it is the symptom of an excessive absorption in one's own subjective states, evidence of fantasy unrestrained by the correctives of reason or scripture. Ménager considers instead, and in a manner perhaps more sympathetic to groups he labels "victimes de Calvin," the vice Calvin imputes to the radical wing of the Reformation: a traffic in esoteric jargon that ultimately constitutes a perversion of the divine gift of language, meant for plain and guileless communication. Ménager concludes that the portraits of these groups that one finds in Calvin's writings should perhaps not be taken too seriously. Calvin's debt to Augustine is emphasized in Olivier Millet's study, "Les vertus des païens dans l'Institution de la Religion Chrétienne," and his most notorious inheritance from the Bishop of Hippo finally arrives in Cécile Huchard's "Providentialisme Calvinien et écriture historique." Like many contributions to this collection, it consists of almost equal parts of lengthy quotations from Calvin's writings and scholarly commentary; what remains of the paper considers the effects of Calvin's thinking on the nature of providence upon historians of the sixteenth century who were influenced by him. Huchard's essay begins a series of final contributions that consider the reception of Calvin's thought in the sixteenth and seventeenth centuries, most of which will be of interest to specialist readers. Jan-Dirk Müller considers the tragedies of Andreas Gryphius as responses to Calvinist political thought in the aftermath of the execution of Charles I. Marie-Christine Gomez-Géraud deals briefly with the reception of Calvin's *Traité des Reliques*, whose influence, as she observes, was far-reaching. The volume concludes with a valuable bibliography of writings by and about Calvin. It is hard to overstate the excellence of this collection as a whole, and the sole regret of this reviewer is that so few of his students will have good enough French to make use of it.


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In this provocative volume, Erik de Boer skillfully analyzes the self-perception, purpose, and function of the so-called *congrégations*, the weekly Friday meetings in which all ministers of Geneva and its neighboring villages along with any interested laypeople gathered to study the Bible. This book handles creatively and responsibly the primary sources in the forthcoming *Congrégations et disputations* (volume 21 of the Opera Exegetica series). Chapter 1 assesses the self-perception of the *congrégations*, arguing persuasively that the ministers regarded themselves as fulfilling the office of the New Testament prophet. Unlike the Old Testament "thus saith the Lord" style of prophecy, which mediated new divine