

The volume addresses a topic that has been receiving attention from other scholars too, as the recent publication “Basel als Zentrum des geistigen Austauschs in der frühen Reformationszeit” (ed. Christine Christ-von Wedel, Sven Grosse and Berndt Hamm, Tübingen 2014) illustrates. The geographical variety of the book gives a good overview of the Swiss Reformation’s impact in the Central and Eastern European lands and in different milieus. The tome offers complementarity to the often one-sided textbooks that limit themselves to the Reformation in the western and northern parts of the Old Continent. It can be therefore a useful resource not only for specialist of the region but to a broader audience of scholars and students interested in the exchange of ideas in the early modern period and trans-boundary religious and cultural contacts established through the blooming book printing trade.

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*Acta of the Synod of Dordt, eds. Donald Sinnema, Christian Moser and Herman J. Selderhuis, Göttingen: Vandenhoeck & Ruprecht, 2015 (Acta et Documenta Synodi Nationalis Dordrechtanae [1618–1619] 1), CVII & 539 p. – ISBN 978–3–525–55078–6.*

To celebrate the 400th anniversary of the Synod of Dordt (1618–1619) a critical edition of all the documents relating to it will be published. This nine-volume project of the Johannes a Lasco Bibliothek Emden will contain the acts, reports, and other relevant contemporary documents such as diaries and letters relating to the synod. Surprisingly enough, no previous attempt has been made to edit the acts of this first and only international Reformed synod which was meant to reach confessional unity among the Reformed in Europe by putting an end to decades of intra-Reformed discussions on the relation between God’s sovereignty and human responsibility.

This daring edition fits seamlessly with the current interest in documents relating to church order, the practices and procedures of the church’s government, discipline, legal practice, and worship of the churches of the reformation. The past decade saw the publication of *The Minutes and Papers of the Westminster Assembly*

1643–1652, the *Zürcher Kirchenordnungen 1520–1675* and *Basler Kirchenordnungen 1528–1675*, several volumes in the new series *Archives des Églises Réformées de France*, and a significantly increasing pace of the publication of the volumes in Sehling's *Evangelische Kirchenordnungen des XVI. Jahrhunderts*.

Several of the documents of the Synod of Dordt have already been published before, though not in critical editions. The Canons of the synod, condemning the teachings of the Remonstrants, were printed numerous times in Latin as well as in different translations. Its church order, besides being printed separately, was included in an often printed manual for ministers. Since the so-called Post-Acta – the acts of the sessions conducted after the foreign delegates left and in which the more practical matters of the Dutch Reformed Church were discussed – were rediscovered and published in Latin in 1668, a Dutch translation has been printed often in several anthologies.

The present first volume of the *Acta et Documenta Synodi Nationalis Dordrechtanae* contains critical editions of three considerably different versions of the acts of the synod. The *Acta authentica* form a kind of a “diary” of the synod. In this form the acts were approved by the synod and the States General. These acts were reworked for publication into a more abbreviated historical narrative, the *Acta contracta*, which put the decisions in a more logical instead of chronological order. Though it is not exactly clear why, these *Acta contracta* were not deemed fit for publication and it was decided to edit the *Acta authentica* instead. Harsh expressions were omitted, the style improved, the Maccovius-case completely left out, and many supporting documents added, mainly for political reasons. In this version the acts of the synod are known best as they were published in this form in 1620. Though these different versions of the acts in manuscript were well-known to researchers, only now they can be explored in a more convenient way.

Added to the acts are two lesser known documents regarding the delegates of the States General to the synod. The first one contains their instructions, while the second consists of the acts of the meetings of these delegates, which shed their own light on the synod's

proceedings. These acts have never been published before and have been largely neglected in research.

An extensive introduction relates the story of the synod and informs about the synodical procedures. Each of the edited texts is introduced separately. Basic biographical data for each of the participants in the synod is given. The footnotes in this volume helpfully identify persons, books, and documents to which the acts refer and provide references to other source editions or the volumes in which documents will be edited in the present series. If the documents still exist, the archival whereabouts are mentioned as well. This information is lacking, however, for the “authoritative copy of the Belgic Confession used in the Walloon churches” mentioned in note 268 on page 156, where a reference to sign. BWA A 63 in the archives of the Walloon churches deposited in the library of Leiden University should be added.

Apart from some typos and a bit of unevenness in the way the possessive form of names ending on an -s are written, this volume is a promising start of the series. The editors as well as the other contributors to this volume are to be congratulated with the results of their work. For the objective study of the overall history of the Synod of Dordt that has yet to be written and of the theological discussions behind the Canons, this primary source edition will provide the excellent starting point.

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*Jan Loop, Johann Heinrich Hottinger: Arabic and Islamic Studies in the Seventeenth Century, Oxford/New York: Oxford University Press, 2013 (Oxford-Warburg Studies), xii & 271 S. – ISBN 978-0-19-968214-0.*

Johann Heinrich Hottinger (1620–1667) war zweifelsohne der bekannteste Lehrer der *Schola Tigurina* im 17. Jahrhundert. Er hatte eine lange und internationale Ausbildung genossen, einige Jahre auch in Heidelberg als Professor gewirkt und bekam während seiner Karriere immer wieder Angebote von illustren europäischen Bildungstätten, die ihn für sich gewinnen wollten. 1667 hatte Hottinger ein solches Angebot auch angenommen und war dabei, die