

in a volume of Perkins's sermons.² While excitement at having potentially found a little-circulated Perkinsian text is understandable, Payne and Yuille really ought to have taken more care here, especially given that they address at several points works erroneously attributed to Perkins in the seventeenth century. Over-keenness here may well have unwittingly introduced a cuckoo to the Perkinsian nest. Additionally, Henry Smith, preacher at St Clement Danes, might have something to say about Payne and Yuille's uncritical assertion that Perkins was 'late-Elizabethan England's most famous preacher' – in fact, Smith was the only author whose works outsold Perkins's domestically in the last decade of the sixteenth century (p. 19).

If one might be permitted to append some closing quibbles: the complete bibliography of Perkins's known output, in which every work is listed alphabetically and the various editions of each are enumerated below, would perhaps have been better structured chronologically, so that the reader might more easily get a sense not only of the order in which Perkins's publications emerged, but also of which works remained popular for longest in the rapidly changing ecclesiastical climate of the seventeenth century. It is a pity that the original spellings from the manuscripts have been modernised, as something of the original is always lost in so doing. In fairness, however, Payne and Yuille's hands seem to have been tied in this matter by the conventions of the RHB edition of Perkins's works which this book was designed to accompany. The volume's title is also something of a mouthful, and perhaps inevitably, some typographical errors have also crept in: most notably, Paul Seaver's name is rendered 'Sever' in a note on p. 10. But quibbles these are. This book is a valuable contribution both to the long-starved field of Perkins studies and to the wider scholarship of early modern homiletics. It is also proof that contemporary academia disregards serious works from confessional presses like RHB to its own hurt.

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British Protestant missions and the conversion of Europe, 1600–1900. Edited by Simone Maghenzani and Stefano Villani. (Studies in Early Modern Religious Dissents and Radicalism.) Pp. xii + 289 incl. 15 figs. Abingdon–New York: Routledge, 2021. £36.99 (paper). 978 0 367 54611 3

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Early modern Protestant mission currently enjoys increased interest, witness for instance a special issue of the *Journal of Early Modern History* and a volume edited by Jenna Gibbs on *Global Protestant missions*. Many of these publications connect seamlessly with the increased interest in the histories of globalisation, of developmental aid and of the slave trade. The editors of *British Protestant missions and the conversion of Europe* seek to shift the focus away from global history and concentrate on mission

² W. Perkins, *Lectures upon the three first chapters of the Revelation: preached in Cambridge anno dom. 1595 by Master William Perkins, and now published for the benefite of this Church*, London 1604, 341.

in continental Europe. As various authors justifiably argue, Europe as a mission field is deeply under-researched. This volume succeeds in its aim to correct this.

The editors, Simone Maghenzani (Cambridge) and Stefano Villani (Maryland), are both specialists in early modern religious history, interested in the connections between Britain and Italy, and are obviously well placed to edit this volume. There is a good line-up of authors, of whom however, remarkably (given the theme of the volume), only two are affiliated with a continental European university.

The volume consists of five parts. In part I on missionary models, Simon Ditchfield contributes an excellent panoramic article in which he questions the paradigm of early modern global Catholicism. Whereas early modern Protestants regarded their own confession as beleaguered and cornered by Catholicism, Ditchfield believes that early modern Catholicism as a world religion was a 'myth'. John Coffey focuses on the ambivalent attitude of Protestants towards Catholic mission: on the one hand, Jesuits were vilified for the wrong sort of mission (superficial and superstitious); on the other, their energy and drive were hailed as examples for godly lives.

Part II deals with the early modern roots of global mission. Joan Redmond studies how early modern Ireland became a 'laboratory' for British Protestants for conversion and provided a blueprint for global mission. Sünne Juterzenka studies early modern Quaker mission in continental Europe. Her emphasis on the spatiality of mission travels – the marking of boundaries and the counting of miles – is particularly illuminating. Simone Maghenzani focuses on Italian bible translations and British support for Waldensians.

Part III focuses on mission and Church in the Enlightenment age. Sugiko Nishikawa picks up Maghenzani's theme by investigating the support networks of the SPCK with Protestant minorities in Europe in the eighteenth century. Adelisa Malena likewise studies the roots of the SPCK by analysing the theology of the Universal Church of the German Pietist H. W. Ludolf. Catherine Arnold researches a remarkable *rapprochement* between the Anglican and Gallican Churches in the aftermath of the 1713 Peace of Utrecht, a plan at odds with the usual support for Protestant minorities on continental Europe described by Nishikawa and Maghenzani. Nishikawa sees a declining interest in European missions halfway through the eighteenth century and a shift in focus towards the British Empire.

The fourth part takes the reader into the nineteenth century and the emergence of modern missionary societies. David Bebbington explains the renewed urge and energy for mission from the Evangelical revivals from the mid-eighteenth century that were characterised by a drive for conversion and activism. He also sees a relation with Enlightenment values, such as optimism and pragmatism. These combined equipped a massive missionary enterprise in the early nineteenth century in Europe. Brent Sirota and Gareth Atkins explore less familiar territory: the relationships with Jews and with the Greek Orthodox Church.

The final section focuses on propaganda. Michael Ledger-Lomas studies the writings of Robert McAll on mission in France. G. A. Bremmer's contribution is worth mentioning for its art historical angle, which explores Protestant mission in Rome and Constantinople through the lens of the architecture of church buildings.

Altogether these articles present a well-researched argument to validate the claim that British Protestants were deeply involved in European mission in a wide variety of ways and with different foci: on Catholics, lapsed Catholics, Greek Orthodox, Jews and Protestant minorities. This important conclusion lessens the relevance of the thematic sections, that frequently overlap and seem to be constructed mainly on the grounds of chronological progress. The fact that the introduction speaks of five parts but the actual contents lists only four sections underscores their somewhat arbitrary nature.

Three questions remain. Firstly, the chronological scope of the book, 1600–1900, which at no place in the volume is justified. The starting date needs little defence, but to stop in 1900 begs for explanation, especially since some articles, like the one by Coffey, offer a glimpse of the late twentieth-century status of Protestant mission. The ‘(re)-conversion’ of Europe became a major theme in US foreign policy and mission immediately after World War II, and the Alpha Course, developed in a London church in 1977, is one of the most spectacular successes of British Protestant mission in continental Europe.

The second question concerns geography. The focus is on the impact of British mission in Europe, but one may wonder whether Britain was uniquely situated in Europe. After all, it was from Germany and France in the early and mid-sixteenth century that the Protestant conversion of Europe commenced. How does this relate to the theme of this volume?

Thirdly, several articles adhere to a ‘framework of failure’, since British mission in continental Europe was often unsuccessful, especially in the early modern period. The question is how we define success and failure and in what sense short-term successes were important, or whether interventions helped European communities to survive. If we view the long history of British Protestant mission in continental Europe, what patterns of success and failure emerge?

These questions are raised not to criticise, but to suggest that this important volume succeeds in opening new avenues of research for mission history.

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England's second Reformation. The battle for the Church of England, 1625–1662. By

Anthony Milton. (Studies in Early Modern British History.) Pp. xiv + 528.

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This is a magnificent work of scholarship. Milton's thesis is established in the book's title and subtitle. He presents the mid-seventeenth century as a period of immensely varied approaches to reforming the Church of England. These are positioned both within a wider context of contemporary political upheavals and – crucially – the history of the established Church. Time and again he emphasises the extent to which arguments and schemes during this period grew out of earlier debates. On this reading, the upheavals of the revolutionary 1640s and 1650s need not be separated out as a uniquely traumatic deviation from the Church's ‘normal’ periods of existence: ‘This was the climax of the Church of England's early history, rather than a strange lacuna in it’ (p. 4). That past