

It is questionable, however, to attribute the exceptional nature of this intercultural encounter to the Propaganda Fide that “advocated accommodation in its missions in contrast to the policies of forced acculturation implemented in colonial areas” (153). It was neither the Vatican nor the Order of Friars Minor Capuchin, but earlier Portuguese missions that had allowed the unique character of Kongoese Christianity to develop. The syncretic variant of Catholicism the Capuchins encountered in Central Africa was the result of Kongo’s complex partnership with Portugal. Not seventeenth-century Italian religious culture but, rather, late-medieval Portuguese traditions and rituals are crucial to our understanding of Kongo’s variant of Catholicism.

As Fromont rightly stated, the syncretic form of Catholicism that developed in Central Africa “was to shape African diasporic religious tradition” (191). Although the endnote to this statement only refers to Fromont’s own publications, truth obliges us to admit that several decades before such ideas appeared in North American scholarship, Latin American scholars such as Arthur Ramos had already noted that certain Catholic customs of Brazil’s black population “came directly from Kongo” (*A aculturação negra no Brasil*, São Paulo: Editora Nacional, 1942:273). This insight makes Fromont’s book not only important for readers interested in African history but also for those who wish to better understand the faith and culture of the enslaved Africans who laid the foundations of black Christianity in the Americas.

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***Heinrich Bullinger: An Introduction to His Life and Theology.* By Donald K. McKim and Jim West. Eugene, OR: Cascade Books, 2022. xxvii + 162 pp. \$41.00 cloth; \$26.00 paper.**

As the title indicates, this book introduces the Swiss reformer Heinrich Bullinger in eleven short chapters. As an introductory guide, it includes discussion questions at the end of each chapter. The purpose of this book is to recognize Bullinger’s importance not only in the Swiss context but also his impact on the larger European Reformation. The evidence for this impact is demonstrated in the publication of Bullinger’s sermons, while his letters reveal his correspondence with various religious leaders all across Europe. Chapter 1 outlines Bullinger’s life from his childhood and early years as a student including his time at the Abbey of Kappel-am-Albis, where he met Ulrich Zwingli and Leo Jud, to his time as a pastor and noted theologian in Zurich after Zwingli’s death. Chapters 2–9 cover theological themes such as scripture, trinity, predestination, covenant, sin, and sacraments. In his work of biblical interpretation, Bullinger combined the theological with the ethical, namely “what to believe and how to live” (18), because he expected scripture and its interpretation to give direction to people’s lives. In the sacraments, Bullinger saw the Holy Spirit’s role as a facilitator that instills the faith for the Word and sacrament to be effective (70–71).

Chapter 10 combines his view of politics and his eschatology. Since Bullinger saw the state as “the interim measure between the time of Christ and the return of Christ” (138), he viewed the state as necessary for the spread of the gospel, and therefore it was necessary for Christians to be involved in government. Because the church was deeply integrated with the functioning of the state in the sixteenth century, Bullinger confronted the magistrates on issues of Christian duty and practice, although he avoided any military advice. Regarding death, Bullinger believed that the souls of the saved would live consciously with Christ until the final day, at which point their bodies would be resurrected (148). Bullinger valued the book of *Revelation* as a source of comfort and consolation for those living in the present (150). Since his understanding of the political context and his view of last things are important themes for Bullinger, the book might have benefited from a dedicated chapter to each topic. In the final chapter, the authors reiterate their arguments for Bullinger’s continued significance today. They highlight his lessons on biblical interpretation, Christology, fellowship of saints, and guidelines for Christian living. For Bullinger, the communication of the gospel through the study of scripture was essential to faith, something that could transform human lives, because “belief expresses itself in actions, [namely] acts of love and service to others” (153, 158). The strength of this book is that it summarizes decades of scholarship on Bullinger in a concise format and portrays him not only as the chief minister of Zurich, but also as a leader who shaped Christian thought and practice during the European Reformation by commenting on nearly every major Christian doctrine.

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***Reformed Government: Puritanism, Historical Contingency, and Ecclesiastical Politics in Late-Elizabethan England.*** A Critical Edition, with Introduction and Notes. Edited by **Polly Ha**, with **Jonathan D. Moore** and **Edda Frankot**. Oxford University Press, 2022. lxx + 191 pp. £95.00 hardcover.

From the publication of *An Admonition to the Parliament* in 1572, and throughout the ensuing controversy waged between Archbishop John Whitgift and Thomas Cartwright, Presbyterianism posed a distinct threat to the stability of the established Church of England. In the 1590s, the polemics reached a fevered pitch with the arrest of dissenters and the publication of such conformist broadsides as Richard Bancroft’s *Dangerous Positions and Proceedings* (1593) and *A Survey of the Pretended Holy Discipline* (also 1593), the latter work reprinted during the hostilities of the Civil War and after the Restoration, other works by John Bridges and Matthew Sutcliffe, and perhaps most significantly, Richard Hooker’s *Of the Lawes of Ecclesiasticall Politie* (1593, 1597). In the midst of this, the eminent Puritan divine, Walter Travers, Hooker’s sometime sparring partner in the pulpit of the Temple