transfer processes between other languages, for example from English into German, have provided. At first glance there seems to be many similarities. The fact that most translators made use of a Latin translation may appear distinct, but can be explained by the large-scale unfamiliarity with the German language in England during the 16th and 17th century. Conversely, English was also obscure in German speaking areas at this time and many of the German translators of English devotional literature used translations, particularly into Dutch.

In regard to the definition of “Erbauung”, it would have been more fruitful if Flügge would have sorted out what the original authors describe as their scope in prefaces and dedications.

In the concluding remarks, Flügge points to a potential next research step that would deepen our understanding of the intercultural transfer of piety: an investigation of English translations of continental European Reformed devotional books (p. 308). This would indeed enrich our understanding of intercultural transfer of theology and piety in Early Modern European Christianity. In such a research project – in which the competences of several researchers should be combined – the investigation of translation processes should be related to larger questions within the field of church history: to what extent was Lutheranism as international as Calvinism? Can the translation processes be related to irenic policies, for example by Elisabeth I or James I, or to efforts to unite the Lutheran and Reformed church by, among others, John Dury and the Society for the Promoting of Christian Knowledge? And, finally, to which extent was Lutheranism more compatible with the Church of England, as being a “semi-reformed Church” (p. 33) than orthodox Calvinism?

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The research project “The Dynamics of Religious Reform in Northern Europe, 1780–1920” has previously published different volumes, on the one hand dealing with the relationship between Church and state, and on the other the impact the democratization of society has had on Churches in different countries in Northern Europe.\(^1\) In this third volume the focus has shifted. If the ecclesiastical institutions were in the center for previous publications, *Piety and Modernity* tends to focus on the popular aspects, i.e. the *Frömmigkeits* of the period and in what ways spirituality changed as a consequence of the evolving modernity. It should be mentioned that “piety” is given a wide definition, and includes all different kinds of expressions of spirituality.

In addition to the editor’s introduction the volume consists of four parts, which covers different parts of Northern Europe (the British Isles, the Low Countries, Germany and the Nordic countries). In each part two or three different experts contribute with an article on the particular geographical area. Each part ends with a bibliography and at the end of the entire book the reader can find an index and a map of Northern Europe as it was in the 1870s. Since there is no space to discuss all articles in detail, I will restrict myself to present some selected articles.

The first part of the volume discusses the development and transformation of Christian spirituality on the British Isles. In the opening chapter, Mary Heimann discusses the preoccupation with religion and religious issues that was a characteristic of the British society during the period, chiefly represented by the Evangelical revival. The challenges that modernity brought about, like industrialization and urbanization, was recorded by the Anglican Church and other denominations, who responded with different forms of pious activism, most notable Sunday schools, mission projects, and various efforts to build additional churches. This enthusiasm for different kinds of activism, discussed by Hugh McLeod in his chapter on sports and religious change, was a new feature of the English spirituality.

Also, Ireland was affected by the emerging evangelical spirituality of the time, and Janice Holmes shows how this solidified a protestant identity in a way that accentuated the differences in relation to the Catholic spirituality. Thus one can say that the spiritual development of

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\(^1\) A Swedish version of this review has previously been published in *Kyrkohistorisk årsskrift*, 113 (2013), 189–91, the annual journal of the Swedish Ecclesiastical History Society.
the period to some extent contributed to the confessional tensions that have been a distinguish feature of the Irish society until present days.

The Low Countries are discussed in the book’s second part, and it is obvious that the nineteenth century also for countries such as Belgium and the Netherlands was a period of an intensive growth of the amount of religious associations. The increasing number of Catholic associations in Belgium and the southern Netherlands was an expression of an active piety, especially among the laity. This new spirituality was manifested publicly through an increasing number of religious processions, open air services, and religious festivals. According to Tine Van Osselaer, this was a direct consequence of the religious reform and renewal that characterized the Belgian society from the 1830s and onwards. Even if the restoration of the Church in some sense was marked by stricter rules and clericalization, the representatives of the Church managed to gain a broad popular support.

Both on Ireland and in Belgium the ultramontane movement was a major cause for a renewed Catholic spirituality. Of course, the ultramontane movement was also of importance in the Netherlands, though, as Peter Jan Margry points out in his article, there were significant differences. Perhaps the most important of these differences was the fact that the Netherlands was a confessionally mixed society marked by an intense polarization (verzuiling). This polarization was ideologically, culturally, and confessionally manifested and steered the expressions of both the Protestant and Catholic spirituality of the time. How this polarization affected the spirituality in the Protestant parts of the Netherlands is problematized by Fred van Lieburg. Especially interesting in his article is how spirituality and popular culture interacts.

The reform of spirituality in Germany during the nineteenth century stands at the center of the third part of the volume. In a very clear and concise manner, Bernhard Schneider describes how the German Catholic spirituality was transformed during the period. Briefly put, it was a development from a Catholic plurality to an ultramontane piety. As in many other countries the ultramontane movement evolved into a Catholic mass religiosity. The reason behind this development could be found in a rather unique ability to bond with popular religious customs and traditions, as the veneration of Mary and other saints, as well as pilgrimages. In the Protestant parts of Germany the situation was more complex, and the spirituality took many different shapes depending on
geographical area, period, and social context. Even so, Anders Jarlert is successful in describing this rather diverse and inaccessible situation.

Space is limited: hence I will just mention that the religious reform and the development of spirituality in the Nordic countries is the focus of the fourth and last part of the volume. Here, the chapters on Denmark and Norway are written by Johannes Enggaard Stidsen and Ingunn Folkestad Breistein respectively. Anders Jarlert has written the chapter on the Swedish situation. Common features for the Nordic Countries were how the changing relation between Church and state gave way for a more pluralized religious situation. The liberalization of the legislation during the latter half of the nineteenth century opened up for different denominations to exist in the shadow of the established Lutheran Churches. This was also the period of associations and intense activism, which suited the dissenters well and resulted in an amplified individualization of faith.

The different chapters in the volume can be read sequentially or separately. An advantage with a sequential reading of the volume is that the similarities with and parallels between the different countries of Northern Europe become so obvious. It is also these common features and trends that stand in the center of the introduction. In the introduction, the editor, Anders Jarlert, gives an interesting overview of the spirituality in Northern Europe during the period. Important common traits of the spirituality of modernity are individualism, associational activism, public manifestations, confessional polemic, nationalism, and focus on the Bible.

Piety and Modernity is also an important book from a historiographical point of view, since it helps to broaden the perspectives. To a large extent, Church history has been a discipline marked by national perspectives, but in this volume the international angle is the most important. Together, the different articles give a unique picture of the all parallels and similar trends that have characterized the ecclesiastical life of Northern Europe during the period. The impression is that the similarities outnumber the differences, even if you compare different confessions.

It has been said that the editor and the authors received notice of the publisher’s choice of book title – Piety and Modernity – only when the book was in the printing press. Perhaps this is the reason why the term modernity is rather absent in the different chapters. This could be seen as
rather odd, but the damage is minor in nature since the comparative perspective and the similar trends and themes give an interesting picture of the consequences of modernity either way. It thus seems impossible to avoid the perspective of modernity, even if it is not explicitly pronounced. It will come as no surprise that the emerging modernity very much affected the development of Christian spirituality. Which effects modernity has had on the role of Christian religion in the societies of Northern Europe in the long run is, however, a different story.

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In recent years there has been a significant increase in academic studies of English Puritanism, particularly of John Owen’s theology.¹ This can be attributed to the fact that Owen was one of the premier English theologians, but also that he was one of the most prominent Puritans. In Owen, we have the ultimate expression of Puritan theology and spirituality. Therefore, the publication of this study is important in terms of advancing further research of the Puritan movement.

Whereas several Puritan distinctives are evident in Owen’s spirituality, a few articles illustrate that his theology forms an integral part of the international movement of Reformed orthodoxy. W.J. van Asselt analyses Owen’s doctrine of the covenant within the context of his comprehensive theology, and signals similarities with “his” Dutch theologian Johannes Cocceius. As Gert van den Brink asserts in his article on the relationship between impetration and application in Owen’s theology, this prominent Puritan defended the Reformed orthodox view of the atonement and justification against Arminians and Richard Baxter on the one hand, and Antinomians on the other. In regard to the Arminians, he emphasized the integral relationship between the

¹ A Dutch version of this review has been published in Documentatieblad Nadere Reformatie, 36 (2012), 190-2.