Protectorate (287). The other side—that is, the appeal of groups that rejected not just conformity but orthodoxy and hierarchy of all kinds, netting converts including John Winthrop's son Samuel—is not always as clear, and does not factor as much in Haefeli's explanation for the rise of pluralism.

Haefeli's book contains instructive paradoxes. Pluralism emerges because of efforts to achieve uniformity and conformity. Given the chance, every colony in the English world pursued its own form of religious conformity. Another paradox arises as English expansion—often in the name of conformist religion—leads to greater religious diversity. Enslaved Africans and Native Americans, in the beginning at least, are important factors if not entirely players in Haefeli's story. Both represented examples of *de facto* tolerance, he argues. The case of sovereign Native nations, as an example, is complicated and extends beyond Haefeli's examples of grudging New England Puritans (32) or the logic of colonial exploitation (302). Religious liberty was something that Indigenous peoples valued and defended. Notably in Virginia, Natives in tributary relationships maintained their religions in this era, resisting conversion. Well into the eighteenth century, many Native peoples held missionaries at bay, even shifting alliances to do so, especially in the Southeast.

Haefeli's finish in 1662 when episcopacy, uniformity, and persecution returned seems hardly the endpoint to this story. Even after 1688–89, the fight continued in England with its resurgent Church and in the colonies—notably the Carolinas. But the terms of the struggle did change and, for Haefeli, the damage to a pristine religious unity was irreparable long before then, whether the actors at the time realized it or not.

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doi:10.1017/rqx.2023.591

Calvin and the Christian Tradition: Scripture, Memory, and the Western Mind.
R. Ward Holder.
Cambridge: Cambridge University Press, 2022. xvi + 296 pp. $99.99.

Holder's splendid study of John Calvin's engagement with Christian tradition is a sensitive and instructive look at the ways that Calvin appropriated and expanded elements from the Christian past as he forged biblical interpretations and theological formulations in his attempts at Church reform.

Holder wants to give "a deep consideration of Calvin's engagement with and construction of a useful past, and its constitutive function in his theology" (5). He sees "a paradoxical tension in Calvin's thought" as Calvin "sought to ground his reforms and truth claims in the simple and uncluttered words of scripture, accepting it as a divine source" (6). But Calvin was "a theological conservative who tried to maintain the true essence of medieval European Christianity as it had been passed down to him in liturgy, doctrine, and piety" (7). This means it is too simple to say Calvin wanted to ground his biblical interpretations in solely following the word of God. Historically and contextually, Calvin drew on the patristic past and its theologians in Christian tradition in his "positive constructive theological efforts and his negative polemics. "In a great part," writes Holder, "Calvin's theology depended upon and arose from engagement with the tradition" (7). In short, "the actual Calvin can be proven to depend upon tradition in greater and more profound manners than even he recognized" (7).

Amidst the host of choices and divisions that marked early modern life in Calvin's times—"Protestant and Catholic, evangelical and Anabaptist, lay and clergy, scholastic and humanistic," among others—Calvin dealt with the "turmoil" by attempting "both adherence to tradition and to a humanistic model of biblical interpretation" (19). Calvin made choices. Holder shows "why he did so, and what the ramifications were," so that "the modern thinker will be better able to work through the issues of our own day, many of which stand as monuments to Calvin's influence" (19).

Holder's foundational goals are followed through with his detailed chapters on how Calvin "defined tradition both negatively and positively," as well as his "use of tradition and his theology of tradition" (39). Holder deals with "Calvin, Tradition, and . . ." in several chapters. The first is a chapter on exegesis, where he considers Calvin's Scripture commentaries with a focus on two New Testament (Romans and II Corinthians) and two Old Testament commentaries (Genesis and Daniel). Holder carefully illustrates that these commentaries, "far from presenting the 'pure scripture alone,' present a lively conversation with the exegetical and doctrinal traditions of the early and sometimes even the medieval Church. Calvin used the tradition to help him determine the correct questions to answer in his interpretations. He sought to engage the voices of the patristic authorities, to make room for his own thought, to craft his own interpretive answers, and to provide authority and the imprimatur of orthodoxy to his interpretations" (65–66).

The following chapters consider Calvin's works in polemics (versus Anabaptists, Catholics, Lutherans, and others); vernacular works; and doctrine, where Holder shows Calvin using tradition to frame his arguments, adding authority to and developing his thought—particularly his doctrines of infant baptism, predestination, and the Trinity. In this development, Calvin "began to articulate a theory of the tradition that was authoritative, both for his thought and for the wider ramifications that thought exerted in the Genevan Church, the French evangelical movement, and the network of communities that made up international Calvinism" (199–200).

Holder's close reading of Calvin and recognition of Calvin's own tradition in interpretive matters sets the stage for Holder's chapter on "Tradition as a Historiographical and Cultural Problem" and his section on "Reformed Tradition and Scripture: A New Proposal" (228–31). The book closes with an epilogue of strong contemporary relevance. Holder considers "Biblical Interpretation: The Literal Reading and Reading in a Tradition," showing that "the idea of a biblically literal community is in itself a tradition" (238). This is a mark of American evangelicalism's literalism on issues of women's ordination, homosexuality, and "evangelical ideals of Christianity and the nation," as illustrated by "constitutional interpretation: originalism and living constitutionalism" (247–55).

In all, this important book opens us to learning and "coming to a better understanding of the traditions that we receive and are handing on to later generations" (256).

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doi:10.1017/rqx.2023.582

Calvinist Conformity in Post-Reformation England: The Theology and Career of Daniel Featley. Greg A. Salazar.
Oxford Studies in Historical Theology. Oxford: Oxford University Press, 2022. xvi + 288 pp. $99.

Theologian, pastor, controversialist, censor, and spy: Daniel Featley challenges any oversimplification of English Protestantism in the seventeenth century. Greg Salazar's intellectual biography of Featley serves as a first salvo in unpacking this complex English cleric.

Featley is known as a popular devotional writer of the period, who cared deeply about the spiritual well-being of his readers. His *Ancilla pietatis*, which began "for his own spiritual comfort," went through six editions in thirteen years. He never avoided theological conflict, crossing swords with Catholics like Richard Smith, anti-Calvinists like Richard Montagu, and Baptists like Henry Denne. Despite his sharp tongue, Featley often took a moderate position and was an advocate for Reformed unity, situating his own career and thought between what he saw as religiopolitical extremes. With all of this in mind, Salazar casts Featley as an ideal "representative" (15) of Calvinist conformity before the English Civil War. Aiming at a biography that is inspired by Quentin Skinner's style of intellectual history, Salazar carefully frames Featley's theology within the details of his life and career. The chapters move chronologically rather than thematically, and Salazar keeps a careful balance between the social and political reasoning behind Featley's thought, decisions, and Calvinist theology.

After studying with John Rainolds at Corpus Christi College (Oxford) and assisting on the translation of the Authorized Version, Featley took up various ecclesiastical posts. He was chaplain for the English ambassador in Paris for a few years. Then, after a brief stint pastoring in Cornwall, which was "one of the most lonely and difficult times of his career" (26), Featley secured a more prestigious post as chaplain to Archbishop George Abbot and rector at Lambeth Palace. It was here that Featley was made an ecclesiastical censor for London's printing trade, a job he took to with gusto. In the same period, Featley began to distinguish himself as a chief polemicist, taking to task anyone who challenged either Reformed theology or episcopal polity.