


Crucially, Kater sets out the history of Anglican racism in diverse missionary contexts including, among others, the USA, New Zealand, and South Africa. Slavery (and its abolition) is given due prominence through much of the narrative. The destruction of Native cultures and the imposition of English “civilization” are discussed. This includes the removal of children from Native homes to be placed in residential homes in Canada (211). Kater draws a picture of global Anglicanism that was typically undergirded by colonial and imperial power (see, for example, 282).

I think it fair to say that this is often more a work of synthesis than original historical research. Many of the sources quoted in the endnotes will likely be well-known to those familiar with the study of Anglicanism. But if the task of the book is to introduce Anglicans training for ministry around the world to the global history of the tradition then it clearly fulfils this purpose. Kater’s real strength is as a guide to the tradition, often intelligently selecting what to include (and exclude) within the limits he has set himself. This reviewer is nevertheless left with some questions. In particular, the decision to write a history of Anglicanism which closes with the year 1900 seems rather arbitrary. If the idea is to describe Anglicanism’s adaptation to diverse contexts around the globe, why not choose the Edinburgh World Missionary Conference of 1910, the Lambeth Conference of 1920, or some other important Anglican event? It means that such vital themes as the decline of the British Empire, for example, or the rise of secularism in many Western societies since the 1960s, or the continued numerical expansion and progress of African Anglicanism, are left out of the picture.

Not all references are accurate. Where Kater quotes F. D. Maurice on p. 125 the source is listed as the first volume of *The Life of Frederick Denison Maurice*; in actual fact the quotation is from the second volume, p. 137. I also noticed one or two striking typographical errors (Hooker’s great work is *The Laws of Ecclesiastical Polity*, not *Policy*, as on p. 32). But, overall, this book can be highly recommended for its compelling overview of the global history of self-supporting, self-governing, and self-extending Anglican national ministries.

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Articuli a facultate sacrae theologiae Parisiensi. Cum Antidoto. By John Calvin. Edited by Adriaan Bas. Cahiers d’Humanisme et Renaissance 191. Geneva: Droz, 2023. 207 pp. \$51.60. paper.

In 1543, in order to combat what they called the heterodox teachings that were already circulating in France and other places, the faculty of the theological school of the University of Paris drew up twenty-nine articles they expected to strengthen their theological beliefs and to prevent schism from happening. By the order of King Francis I the Parliament made an official record of the articles and they were published in Paris on August 1 of the same year. The articles underwent a process of revision and in the second version and its French translation, they went down to twenty-five, with the four extra articles included as an epilogue.

The articles reached Geneva quite likely at the end of 1543 or early in 1544. Soon a rebuttal of the twenty-five articles were published in Geneva. While Calvin's name was nowhere to be found in the refutation, scholars agree that he was the one penning the work. The reason why Calvin did not put his name on that publication, many argue, was because he did not consider the work a serious one, but merely a game (xix).

This critical edition puts the Latin and French versions of the articles, together with Calvin's refutations, side by side. Adriaan Bas, the editor of this edition, writes a helpful historical context of the origin of the articles as well as Geneva's reaction to them. He also provides bibliographical information of the Latin and French editions of the articles in the sixteenth century, as well as their modern translations to help modern readers trace the history of the publication of these short but historically significant articles.

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***The Cambridge Companion to the Council of Trent.* By Nelson H. Minnich. Cambridge Companions to Religion. Cambridge: Cambridge University Press, 2023. xv + 351 pp. \$120.**

As a teacher of university students and seminarians, I know I was not alone in bemoaning the fact that only two of the great German historian Hubert Jedin's four-volume *History of the Council of Trent* have been translated into English. But after reading the new *Cambridge Companion to the Council of Trent*, I am much less bothered. Veteran church historian Nelson Minnich and a team of fourteen historians and theologians have gifted us with a fantastic entrée into the exciting world of the Council of Trent (1545–1563). This ecumenical council was convened to answer the gauntlet thrown down by Protestantism, both through the long-delayed disciplinary and moral reform of the Catholic Church and through the restatement (reformulation?) of doctrine in the face of new challenges.

Minnich opens the volume with two essays. The first, an overview, is required reading for anyone interested in Trent and its historical and scholarly reception. Minnich opens, appropriately, not with a discussion of Martin Luther or Protestantism, but with the late medieval chaos of the Great Western Schism. The Council of Constance staunched the bleeding for a time, but in the intervening century between Constance's *Haec Sancta* and Luther, it was obvious the ecclesial body was still wounded (see pages 1–3). The papacy, a string of councils, and various pieces of legislation (concordats, the Pragmatic Sanction of Bourges, the Acceptance of Mainz, etc.) failed to restore unity and good order in the church. This unedifying story forms a necessary background to Trent, and also explains the reasons for the immense delays in convoking it.

In one of many important discussions in this opening survey, Minnich details the history of the publication of the *acta* (record of minutes and proceedings) of the