

close connections to the Dutch Republic. However, from this book alone, it remains to be seen how particular or, perhaps better yet, how general such a strategy of receiving (merchant) communities was. Based on recent historiography, it would have been possible to make a more systematic comparison in this respect with other, formerly thriving, merchant communities elsewhere.

To mention just a few examples of studies Van Gelder is well aware of, but has chosen not to put in a systematically comparative perspective: Oscar Gelderblom's work on the impact of Southern Netherlands merchants in early seventeenth-century Amsterdam, and Jan Willem Veluwenkamp's study on Dutch traders in Russia.

All in all, this is an interesting case study, and a book that reads easily, but because of its descriptive nature it does not actively contribute to the larger international scholarly debates in economic history, as opposed to what this newly started Brill-series envisages.

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HISTORY

Bakker, Henk, *De weg van het wassende water.*

*Op zoek naar de wortels van het baptisme*

(Zoetermeer: Boekencentrum, 2008, 317 blz., ISBN 978 90 239 2289 6).

In this intriguing study of the roots of the Baptist movement in the early seventeenth century, Henk Bakker writes as both historian and theologian. Arguing that the English Baptists were indebted to Dutch Mennonites for their adoption of believers' baptism, he suggests that Baptists should also follow Mennonites in their commitment to the ethics of the Sermon on the Mount, including non-violence. From an historian's perspective, the first proposition is sound. The second is a theological imperative lying outside this reviewer's

competence, although it deserves a wide hearing.

Avoiding a straightforward chronological framework, the book begins with an overview of the early seventeenth-century context for the English dissenter community in Amsterdam. The second chapter moves back in time to the apocalyptic Anabaptist community of Münster, 1533-1535. Most Baptists deny that Münster is any part of their tradition, but Bakker sees eschatological Anabaptism's emphasis on a 'this worldly' kingdom of God as an enduring feature of the Baptist/Anabaptist tradition. From this discussion Bakker then moves further back to the origins of Swiss Anabaptism in 1524/1525, and then regresses further to the radical reform ideas of Andreas Karlstadt and Thomas Müntzer, followed by an excursus on the theological implications of believers' baptism. On this front Bakker emphasizes Balthasar Hubmaier's role in the origins of Swiss/South German Anabaptism, as his 1524 *Eighteen Articles* influenced Conrad Grebel to conduct the first believers' baptisms in Zurich in January 1525 (due to his more open stance toward involvement in government, Hubmaier is something of a darling for Baptist historians). Bakker's description of early Anabaptism's stance on the sword and the oath, as formalized in the famous Schleitheim Confession of 1527, is intended to persuade modern Baptists to consider the non-violence ethic of the mainstream Anabaptist movement. This section is followed by another excursus on the Sermon on the Mount's importance for the free church tradition, and the chapter concludes with Bakker arguing from a survey of Anabaptist attitudes toward Jews and Muslims that advocacy of freedom of religion should also be a hallmark of the Baptist tradition.

The third chapter as a whole is an excursus on the early church in which Bakker argues that it was propelled by the Sermon on the Mount to be pacifistic, and focused on the 'concrete-material expectation of God's kingdom on earth' (171). The gradual compromise with the sword that began in the fourth and fifth centuries cannot, he argues,

be aligned with the nonviolence of Jesus. In this respect Bakker follows the Anabaptist perspective of a 'Constantinian fall of the church', albeit in a much more nuanced fashion than his sixteenth-century protagonists.

Bakker's fourth chapter focuses on the theology of church and state held by Martin Luther and John Calvin, highlighting the latter's support in 1553 for the execution of the heretic Michael Servetus, an action which sparked a major dispute regarding state interference in religious beliefs. Bakker eventually brings this discussion back to the topic at hand by noting that since Calvin's supporter Theodore Beza's treatise defending this action was translated into Dutch in 1601, it formed part of the intellectual context for the early English Baptists. Bakker's discussion of Calvin and the Anabaptists would have benefited from reference to more recent studies than W. Balke's 1973 work, but his explication of the differences between the Calvinists' church type and the Anabaptists' eschatologically-based rejection of an invisible church and promotion of the church as the fellowship of baptized believers is worth noting.

In the following chapter Bakker finally returns his central historical actors, the English dissenters John Smyth and Thomas Helwys. In Amsterdam they met with the liberal-minded Dutch Mennonites known as the Waterlanders or *Doopsgezinden* (baptism-minded). While Helwys and Smyth eventually formed distinct Baptist communities, Smyth's group 'clicked' fruitfully with the Mennonites thanks to the latter's spiritualizing motif inherited from the Anabaptist Melchior Hoffman. Although avoiding the extreme individualism developed by Menno's contemporary David Joris, Waterlanders such as Hans de Ries emphasized the 'inner word' over a strict literal reading of the scriptures. Comparing the doctrinal confessions composed by Smyth in 1609, Helwys (1611), and De Ries (1580, but reworked by Smyth in 1610), Bakker emphasizes the import of the inner word for both De Ries and Smyth and their rejection of Reformed dogmatism,

especially predestination, while Helwys sought something of a compromise between Anabaptism and liberal Arminian Reformed theology. All of this reinforces Bakker's twin goals of encouraging Baptists to acknowledge continental Anabaptism as part of their heritage, and reviving the religious fervour that had characterized both Smyth's early associates and sixteenth-century Anabaptists, many of whom had died for their adherence to the gospel principles of freedom of conscience, non-violence and equal rights.

At times Bakker's constant circling back or diversion by excursus is puzzling, even frustrating. While his historical analysis is generally solid, some recent studies have been neglected, such as those on Dutch spiritualism by Benjamin Kaplan and Mirjam van Veen. It would be interesting to pursue Bakker's analysis beyond 1609 to compare developments among English Baptists and the later *Doopsgezinden* whose spiritualism led them to collaborate with anti-Trinitarian Socinians. An English language version of this book would also be useful.

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Onnekink, David (ed.), *War and Religion after Westphalia, 1648-1713* (Politics and Culture in North-Western Europe 1650-1720; Aldershot: Ashgate, 2009, xvi + 274 blz., ISBN 978 0 7546 6129 0).

Samen vormen de Vredes van Westfalen (1648) en Utrecht (1713) de twee pijlers waarop de staatkundige indeling van Europa tot de Franse Revolutie rustte. Hierover bestaat bij historici geen verschil van mening. Anders ligt dit bij de betekenis die aan de Vrede van Westfalen moet worden toegekend als cesuur in de Europese internationale betrekkingen. Traditioneel wordt de periode vóór 1648 gekarakteriseerd als het tijdvak gedomineerd door grensoverschrijdende religieuze tegenstellingen,