

Die Sammlung schließt mit einer überzeugenden und sehr gut dokumentierten Studie Heiko Obermans ("The Pursuit of Happiness: Calvin between Humanism and Reformation"), in der der Autor die ideengeschichtliche Stellung Calvins gegen den Hintergrund seiner katholischen und protestantischen Kritiker erarbeitet.

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In 1984, Guillaume H.M. Posthumus Meyjes rediscovered the manuscript of Hugo Grotius' earliest theological treatise, the Meletius of 1611. It is therefore appropriate that the theme chosen for a colloquium held in his honour in 1992, and now published in this festschrift, should be Grotius the theologian. This is a subject to which Posthumus Meyjes has repeatedly turned in his own writings of the last fifteen years, adding a wide range of studies to his edition of Meletius. In the volume under review, Posthumus Meyjes' own contribution is joined by those of the members of the Grotius department of the Constantijn Huygens Institute of the Royal Netherlands Academy of Arts and Sciences, and by those of his friends and admirers across Europe.

The essays in the collection are grouped into three sections. The first contains studies of individual theological works by Grotius. Here, Posthumus Meyjes himself examines the usefulness, for the editor of Grotius' finished works, of his excerpta theologica, which include notes on Grotius' reading and plans for his writing. Harm-Jan van Dam discusses the De Imperio Summarum Potestatum circa Sacra, the last work which Grotius completed before his arrest, in the light of the politics of the years 1615 to 1618. He highlights Grotius' increasing concern to establish links with German Protestants and his diminishing faith in the English. Jan Paul Heering's study of Grotius' De Veritate Religionis Christianae again sets the work in its local context, before discussing its sources and reception. Heering argues convincingly that Grotius knew Socinus' De auctoritate Sacrae Scripturae (1588) and that he used it in composing his own text. Heering places Grotius' style of writing firmly

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within a humanist context, stressing his use of the technique of *imitatio*. The 
humanist nature of Grotius' thought and writing is also a theme of François 
Laplanche and Henk Jan de Jonge in their essays, on Grotius' annotations to 
the Old and New Testaments.

Laplanche's essay, which dwells on the effects of Grotius' irenicism on 
his writing and which discusses his attitude to the ancient Israelites, intro-
duces a number of themes which receive further discussion in the second 
section of the collection. This concerns Grotius' theology and contemporary 
thought. Johannes Trapman discusses Grotius' views of Erasmus, with parti-
cular reference to the evolution of Grotius' thought concerning predestination 
and the development of his irenicism. Edwin Rabbie considers Grotius' 
attitudes to the Jews, concluding that his reputation as a philo-semite is mis-
placed. At least until the 1630's, when Latin translations of a number of 
Jewish writings were published, Grotius' work displays little familiarity with 
Jewish sources or understanding of Jewish religion. He viewed the Old 
Testament as having been written by Jews for Jews, and, as Laplanche shows, 
was concerned to bring out the difference between the Christian religion 
(even as practised by Catholics) and pagan, or even Jewish, worship. The 
changing contexts for Grotius' irenicism are discussed in the essays by Henk 
Nellen, on Grotius as a publicist in France, and by Hans Bots, on Grotius' 
differences with André Rivet. The stance which Grotius took after his exile 
also related him from French-speaking Protestants, without winning him 
significant influence or support either from French Catholics or from 
Richelieu's government. In particular, Protestant scholars ridiculed Grotius' 
New Testament scholarship (notably the *De antichristo*), which also failed to 
receive the approval of his French Catholic hosts.

The controversy surrounding Grotius' denial that the biblical figure of 
Antichrist could be interpreted as the contemporary Papacy is discussed in 
three essays in the third section, on the influence of Grotius' theological 
thought. James Cameron describes the reaction to Grotius' ideas in Scotland 
with reference to the writings of John Napier, whose work antedated that of 
Grotius, and of James Durham, whose commentary on the Apocalypse was 
published in 1658. Johannes van den Berg discusses the ups and downs of the 
response to Grotius' interpretation of Antichrist in England, drawing out the 
differences between the tradition which continued to identify the Papacy 
with Antichrist, maintained by scholars like John Worthington and Henry 
More, and those authors who were more favourable to Grotius, such as Henry 
Hammond or Richard Baxter. Ernestine van der Wall considers the fate of 
Grotius' ideas among followers of Johannes Cocceius in Holland, notably in 
the thought of Campegius Vitringa. She finds that even in circles which 
might have been expected to be sympathetic to Grotian ideas, the apologetic 
value of traditional expositions of prophecy outweighed the appeal of Grotius' 
 writings. The enthusiasm of certain Catholic authors, notably Bossuet, for 
Grotius' ideas ultimately did little to aid their reception even among rela-
tively irenic Protestants. Paradoxically, however, Olivier Fatio, in his essay 
on the reception of Grotius in early eighteenth-century Geneva, is able to 
locate growing enthusiasm for Grotius' moderation and for his approach both 
to apologetic and to the person of Christ.

The second and third sections of this collection nevertheless make it clear 
that Grotius' theological ideas never proved easy to accept. The book as a 
whole brings out Grotius' originality, but also his idiosyncrasy, as a theo-
logian. It explains the effect of changes in his circumstances on his theology, 
in particular in the years of the Arminian controversy, Grotius' arrest and