

volume. In any case, the printing history of the 1537 volume suggests that it would be expedient to edit the two 1534 treatises in conjunction with the current edition. (A similar desideratum concerns Bullinger's commentary on Acts, which was first published in 1533 and reissued in 1535. Although it was not included in the 1537 commentary volume, it does show substantial thematic overlap with the other commentaries from this period).

The editor has presented a profound and useful edition of Bullinger's commentaries. In the preface to the first of the two volumes (HBW III/6, LIX–LXXXIII), he offers a concise discussion of the addressees of the dedicatory epistles, the relation to Bullinger's previous exegetical activity in Kappel, the origins of his Latin translation of the Biblical text, the hermeneutical principles guiding the commentaries, their structure, sources, and the editorial principles guiding the modern edition. In the body of the edition Baschera not only identifies direct quotations, but also a wealth of indirect references to other exegetical and theological sources. Moreover, the volumes are enriched with four separate indices (biblical passages, sources, persons, places).

It is to be hoped that this edition project will soon be completed. Scholarship will benefit in particular from Bullinger's early work on Hebrew and 1 John (both of 1532), which still await a modern edition.

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Bullinger, Heinrich: Briefe von Januar bis Mai 1546, eds. Reinhard Bodenmann, Alexandra Kess and Judith Steiniger, Zurich: Theologischer Verlag Zürich, 2014 (Heinrich Bullinger Briefwechsel 16), 443 p. – ISBN 978-3-290-17660-7.

Scholars familiar with the critical edition of Heinrich Bullinger's correspondence will notice a major change with volume 16. Unlike previous volumes, which have contained a year's worth of letters, the most recent volume covers the period from January through May of 1546. This change reflects the growing size of the correspondence. Only twice in the 1530s does the number of surviving letters for a given year exceed two hundred, but from 1544 the

number of extant letters rises dramatically, reaching a new high of 420 letters in 1546. Vol. 16 contains 134 of them, all but 22 published for the first time. They give a striking view of Bullinger's awareness of political and ecclesiastical events throughout Europe and his concern for the reputation of the Zurich church and the spread of its theology. Because about 80% of the letters come from outside Zurich, they give readers a fascinating sense of how contemporaries regarded the ecclesio-political situation in Europe on the eve of the Schmalkaldic War.

The lengthy introduction opens with a description of Bullinger's correspondents through the first half of 1546. The Zurich Antistes continued to correspond regularly with Oswald Myconius and Johannes Gast in Basel, with Ambrosius Blarer in Constance, and with Joachim Vadian in St. Gallen. Particularly striking is Bullinger's new connection with Augsburg. Bullinger had sent the young Johannes Haller to fill a vacant preaching post in Augsburg in the fall of 1545. Haller was enthusiastically received, and at the beginning of 1546 he returned briefly to Zurich to regulate his affairs and move his family to Augsburg. Both Haller and Bullinger were aware of the importance of this position for increasing support for Zurich theology, especially its understanding of the Lord's Supper. Haller wrote to his mentor for advice about preaching, and he passed on news that came to the imperial city. The letters of Augsburg's Stadtschreiber Georg Frölich show him to be an ardent partisan of Zurich theology as well. He provided Bullinger with information about the two Augsburg Ratsherren Hans Welser and Jakob Herbolt, for instance, so that the Zurich Antistes could decide to which one he should dedicate his commentary on Luke. Other letters demonstrate Bullinger's influence on both church and school, as when the new Stadtschreiber of Zurich asked him and his colleagues on the Examiners' commission to nominate a candidate for a vacant pastoral position in Marthalen or when the commission overseeing Schaffhausen's school asked him to provide a stipend for a student they sent to study in Zurich.

The introduction also provides a detailed and very helpful overview of the background to and content of the letters contained in the volume. Many of the letters discuss the tense political situation. Bullinger was aware not only of developments that directly affect-

ed Switzerland, such as the movements of troops and of mercenary captains from Italy to the north, but also of more distant conflicts, like that between England and Scotland, which could not be resolved despite the mediation of the Schmalkaldic League. Bullinger learned of the persecution of Protestants in the Netherlands, the pressure on Hermann von Wied, archbishop of Cologne, to expel Protestant preachers from his territory, and the introduction of reforms into the electoral Palatinate – although these were deemed to be too Lutheran and therefore insufficient by some of Bullinger's informants. There is relatively little discussion of theological topics, but the Eucharistic controversy lurks in the background of several letters. Bullinger's antipathy towards Martin Bucer was shared by his correspondents in Augsburg. In February Bullinger sent Wolfgang Musculus a lengthy letter blaming the renewed outbreak of conflict on Luther. Although Bucer was not mentioned, in its criticism of the terminology of the Wittenberg Concord the letter was aimed as much at Bucer as it was at Luther. Luther's death in February was noted by several correspondents, often combined with the hope that it would improve the prospect of concord among Protestants. Bullinger expressed his condolences in a letter to Philipp Melancthon, but his defense of the Zurich response to Luther's "Kurtz Bekentnis" was unlikely to be looked on with favor, and indeed, Melancthon did not take up Bullinger's offer to resume correspondence. Luther's death did cause Bullinger to lay aside his plans to publish a treatise on the sacraments that he had circulated in manuscript to some of his friends at the beginning of the year. The treatise would eventually be published in reworked form in 1551. More sensational was the murder of the evangelical Spaniard Juan Diaz by his brother at the end of March. Bullinger received news of the fratricide from Augsburg only a few days after it happened, and he passed on the report to Basel and Bern.

The letters are not concerned only with major political and ecclesiastical events, however; there is much that gives insight into sixteenth-century *mentalité*. Vadian passed on accounts of the suicide of the dean of the abbey of St. Gallen and of the deaths of those responsible for the massacre of Waldensians the year before, which he interpreted as God's just judgment. Bullinger ridiculed an

account of the alleged re-appearance of Emperor Friedrich I Barbarossa in Thuringia forwarded to him by Blarer, but he mentioned with apparent approval Zurich's execution of Agathe Studler for witchcraft.

These are only a few examples of the wealth of information contained in vol. 16. The detailed summaries at the head of each letter, the numerous annotations throughout, and the detailed index at the end make the volume extremely easy to use. It certainly whets our appetite for the next few volumes, with the perspective they will provide on the outbreak and course of the Schmalkaldic War.

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Pierre Viret et la diffusion de la Réforme: Pensée, Action, Contextes religieux, édité par Karine Crousaz et Daniela Solfaroli Camillocci, Lausanne: Éditions Antipodes, 2014 (Histoire moderne), 421 p. – ISBN 978-2-88901-054-7.

Les dix-huit essais qui forment ce volume, proviennent des interventions faites au Colloque International, tenu à l'Université de Lausanne en septembre 2011 à l'occasion du 500^e anniversaire de la naissance de Pierre Viret. Dans leur « Introduction », K. Crousaz et de D. Solfaroli Camillocci, respectivement des Universités de Lausanne et de Genève, justifient la nécessité et l'utilité de leur entreprise, expliquent l'organisation de l'ouvrage et sa division en deux parties, et présentent brièvement l'objet et le contenu de chaque contribution. Enfin deux index, l'un des noms et l'autre des lieux, en fin du volume en facilitent l'utilisation. Le but était de faire mieux connaître et apprécier l'œuvre du réformateur vaudois. Ces différents spécialistes en histoire, théologie et littérature ont bien atteint leur but, à mon sens, et les éditrices, elles-mêmes contribuant chacune un essai, ont admirablement accompli leur tâche. L'ouvrage, donc, est divisé en deux parties parfaitement égales, chacune comportant neuf articles. Or cinq d'entre eux sont en anglais, le reste en français. Ajoutons qu'un copieux résumé dans l'autre langue à la fin de chaque essai rend la consultation de ce livre particulièrement facile.