

kriegen in Frankreich. Die Kapitel «Bèze et Dudith 1568–1571» und «Contre la Formule de Concorde 1574–1581» bringen interessante Ausführungen über Probleme der lutherischen und reformierten Konfessionsbildung im frühneuzeitlichen Europa. Sorgfältig abwägend wird das historische Werk dargestellt (vgl. S. 186–188 über die Verfasserfrage der *Histoire ecclésiastique*) und einfühlsam das dichterische Schaffen gewürdigt (*Abraham sacrificiant, Poemata, Psaumes, Icones*).

Mit diesem Buch ist dem Autor ein le-

bendiges Zeitgemälde gelungen, dessen Interesse weit über die Person Bezas hinausreicht. Sprachlich brillant geschrieben, gelingt Dufour dabei die schwierige Balance zwischen breitenwirksamer Leserfreundlichkeit und wissenschaftlicher Fundierung. Mit dem ausführlichen Personen- und Ortsregister am Schluss ist dieses Buch ein unerlässliches Werk für die weitere Bezaforschung. Eine Übersetzung in deutscher Sprache wäre sehr zu wünschen.

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John Jewel and the English National Church: **The Dilemmas of an Erastian Reformer**. By Gary W. Jenkins. Pp. viii + 293. Aldershot: Ashgate, 2006 (St. Andrews Studies in Reformation History). ISBN 0-7546-3585-6

A new scholarly monograph on John Jewel is long overdue. Jewel was the bishop of Salisbury from 1560 to 1571 and author of several polemical tracts defending the practices of the Church of England; he also lived in Zürich as an exile in the late 1550s. Despite his importance, and despite the fact that Reformation historiography has developed significantly in the last forty years, the most recent scholarly book on Jewel appeared in the 1960s. Thus, many will welcome this study by Gary Jenkins. However, while making some positive contributions, the book is flawed in both content and form. Jenkins puts forward an interesting argument about Jewel's use of the Church Fathers in his writings. He contends that the bishop used the Fathers not to develop a positive, patristic foundation for the Church of England, but to criticize that church's Catholic opponents. In fact, Jewel «attacked the very notion that

there was a Catholic consensus among the Fathers» (5). The book is also valuable for its close analysis of the writings of these Catholic opponents. Jenkins is right to point out that men such as Richard Smith and Thomas Harding have been neglected in recent scholarship, and it is useful for readers to be reminded of the strength and vigor of their Catholic assault on the Elizabethan Church of England. Jenkins's presentation of Jewel as a flawed and ambiguous defender of the English church is also intriguing. His comparison of Jewel's publications and sermons with his private letters to colleagues back in Zürich reveals a disconnect between the public Jewel – loyal defender of Elizabeth and her church – and the reformer privately frustrated at the state of religion in his country. More dramatically, he argues that Jewel was, in fact, a bad apologist. He describes Jewel's «poor grasp of his opponents' implications» (72), his «polemical duplicity» (83) and his «equivocal use and misquoting of texts» (131).

This debunking of Jewel raises the issue of historiography. The failure of Jenkins to present a clear picture of previous scholarship on Jewel or of where his

study falls in that scholarship is one of the problems of this book. Faced with Jewel's weaknesses as a polemicist, the reader is left to wonder: has no one pointed out these flaws in Jewel's writings before? Did English Catholic writers attack Jewel because he was an easy target? If he was really that bad, why was he so well-respected by his peers? The answers to these questions might teach us much about the nature of early modern religious polemic, its uses and its audiences, but they are not found in this book. Similarly, there is no real attempt to place Jewel into the context of more recent narratives of the English Reformation. In the final pages, the reader is left with a vague and unsatisfactory impression that as early as 1570, the «imprecisely constructed» (241) nature of the Church of England and Jewel's ambiguous defense of it made the civil war of seventy years later inevitable.

Another flaw in the book is Jenkins's use of the terms «Erastian» and «Erastianism» to describe both the nature of Jewel's thought and the structure of the English and Zürich churches. Jenkins is certainly not the first historian to use these terms, but the way that he uses them demonstrates why, in the opinion of this reviewer, they are misleading and should be discarded. The terms stem from a debate in the 1560s over the specific issue of church discipline, in which Thomas Erastus defended the civil magistrate as the ultimate authority in

ecclesiastical affairs. Ever since, historians of the English Reformation have adopted the term «Erastian» to designate any ecclesiastical order in which the secular government had the final say in matters of religion. This is problematic because it often leads scholars to gloss over important differences between places like England and Zürich. Although the civil government was the final arbiter in matters of religion in both places, underlying structures were very different. England was a national monarchy; Zürich an urban republic. England retained its episcopal morals courts for disciplining the laity; even though the monarch was nominally in charge of the bishops, this is still a far cry from Zürich's secular morals court, presided over by city magistrates. Jenkins seems to have forgotten this difference when he writes that in England, «Morality and discipline were in the hands of the prince» (241). His focus on supposed «Erastianism» leads him to make this and other inconsistent statements about the relationship between church and state in England and the similarities and differences between England and Zürich.

Finally, flaws in content are made worse by poor writing and editing. Jenkins's prose style is often awkward (see, for example, 8, 50). Better editing would have advanced Jenkins's arguments and made the book more easy to follow.

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Theodor Bibliander (1505–1564). **Ein Thurgauer im gelehrten Zürich der Reformationszeit**, hg. v. Christine Christ-v. Wedel, Zürich 2005, ISBN 978–3038231745

Noch immer gehört Theodor Bibliander zu den eher unbekanntenen Größen der

Zürcher Reformation in der Nachfolge H. Zwinglis. Zwar haben seit den grundlegenden Forschungen von E. Egli zu Beginn des vorigen Jahrhunderts immer wieder einzelne Aspekte seines Wirkens Aufmerksamkeit gefunden. Zu erwähnen sind hier vor allem seine Edition der durch Petrus Venerabilis 1142/1143 ver-