

édition et les trésors d'érudition qu'elle contient. En attendant, on se contentera de souligner l'infatigable et polyvalente activité d'Amerbach, qui conduit à la limite de ses forces cet homme de soixante et un ans. Amerbach reste une personnalité centrale à Bâle, où il continue à occuper des fonctions universitaires, tout en s'occupant avec minutie de la gestion de la bienfaisance de la ville. Mais il est aussi plus que jamais un humaniste reconnu dans toute l'Europe: il reçoit donc aussi bien de modestes et touchants petits billets de gens qui viennent lui demander de l'aide que des lettres de juristes de l'envergure de François Hotman, venu «privatim» passer son doctorat à Bâle, de Charles du Moulin (n° 3990, où l'on trouve d'important compléments biographiques au livre que lui a consacré Jean-Louis Thireau en 1980), de Georg Tanner ou de Ludwig Gremp. Une part importante de l'ouvrage est consacré à la correspondance entre Amerbach et son fils Basilius, âgé alors de 25 ans, et qui souhaite, pour le plus grand chagrin du père, prendre un peu d'autonomie. Il le fait en prolongeant ses études loin de Bâle, à Bourges, où il est muni d'un très volumineux Vademecum rédigé par le juriste viennois Georg Tanner (n° 4102). Signalons encore des correspondants aussi divers que Curio, Gribaldi, Vergerio, Leodegar Grymoult (n° 3992, où l'annotation fait le point sur le personnage), le seigneur de Falais (n° 4023) ou Félix de Bourjac (n° 4086), et terminons en insistant une fois de plus sur l'importance des correspondances d'humanistes telle que celle-ci, dont les publications se poursuivent à travers l'Europe: arrivées à leur terme elles permettront, et exigeront, une réévaluation de bien des données qu'on croyait définitivement acquises sur l'histoire du XVI^e siècle.

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Pamela Biel, **Doorkeepers at the House of Righteousness**. Heinrich Bullinger and the Zurich Clergy 1535–1575, Bern: Lang 1991 (Zürcher Beiträge zur Reformationgeschichte 15), 244 S., ISBN 3-261-04317-2, Pb., Fr. 55.–

The principal merit of Pamela Biel's work is that of being the first effort in English to analyse the activities of H. Bullinger within his own ecclesiastical territory of Zurich, based upon documents from the pen of Zwingli's successor. Biel aims to restore Bullinger's conception of the pastoral ministry according to «Bullinger's life and actions, his words and his works ...»

The first chapter seeks to distinguish Bullinger's conception of the magistrate/minister (State/Church) relationship from that of H. Zwingli. For Biel, Bullinger reformulates Zwingli's ideas in order to meet the needs of a new generation, reformulation that G. W. Locher calls *Spätzwinglianismus*. The doctrine of two spheres as interpreted by Luther or by Zwingli is not taken up by Bullinger. Refusing to oppose the two spheres, Bullinger rather con-

ceives Church/State relations as an application of the doctrine of the divine Covenant.

Though the minister enters into the ministry thanks to the official decision of civil authority, he is by no means a civil official. Once he is in his role, the State no longer directly controls his political or social activity, but rather delegates this control to the Synod. The latter must control and discipline itself. Thus the clergy is both integrated into civil society and takes on a particular role within it. This *duplex disciplina* implies that, while being an ordinary citizen and Christian, the minister as God's prophet obeys other principles than those of his fellow citizens.

In practice, however, the Synod was limited by the regular presence of the magistrates who had the right to influence the synodal agenda.

Biel, in the following chapters describes the daily application of Bullinger's conceptions in Zurich, to relationships within the clergy, the preaching ministry, liturgy, civil service and education.

The book gives the reader valuable information concerning the overall role of the Zurich minister, allowing Biel to well «fulfill the contract» announced in the introduction. However, certain errors of fact or of method unfortunately slipped into the text:

1) the date 1552 is attributed by Biel to Bullinger's *Decades* (p. 19: «As he had argued in 1552 ...»). In reality, the 1552 edition is a reprinting of the tomes which were published successively between 1549 and 1551;

2) Biel advances the date 1558 for the publishing of the first complete edition of the *Decades* (p. 99). This date correctly applies to the German translation but not to the first complete original Latin edition (1552);

3) Certain quotations of Bullinger, notably from the *Decades*, are taken from the German edition (cf. p. 20 s.), giving the impression that this is an original edition, whereas it is rather a translation of the original Latin. That this translation was realized during Bullinger's lifetime does not make it an original source edition;

4) Biel applies certain of Bullinger's words (p. 36) from his treatise *De scripturae sanctae autoritate* to the Council of Trent. This cannot be the case, for the treatise of 1538 precedes the Council whose sessions began in 1545.

These errors, as well as a relatively large number of typing mistakes, do not fundamentally detract from the historical value of this work, especially useful to those who are significantly more at ease with English than German.

Paul Sanders, Nogent-sur-Marne

Peter Bierbrauer, **Freiheit und Gemeinde im Berner Oberland 1300–1700**, Bern: Stämpfli 1991 (Archiv des Historischen Vereins des Kantons Bern 74), 453 S., ISBN 3-85731-013-8