

gen. Seine Ausführungen zur Gewissens- und Glaubensfreiheit etwa oder zur Frage, was Gemeinde Jesu Christi ausmache, haben bis heute ihre Aktualität behalten.

Wer des Deutschen kundig ist, wird beim Studium von Hubmaier wohl aber weiterhin zuerst auf die ausgezeichnete Edition von dessen Schriften durch Gunnar Westin und Torsten Bergsten (1962) zurückgreifen. Von den 32 durch Pipkin und Yoder übersetzten Texten sind deren 25 schon bei Westin und Bergsten herausgegeben und kommentiert worden. Die restlichen sieben Dokumente sind ebenfalls bereits im deutschen Originalwortlaut publiziert worden, wenn auch an unterschiedlichen Stellen.

Der Band von Pipkin und Yoder hält aber auch für deutschsprachige Leserinnen und Leser durchaus Neues bereit. Dies geschieht namentlich dort, wo in einleitenden Kommentaren und Anmerkungen zum Text der wesentlichsten Einsichten und Fragestellungen der Täuferforschung der letzten dreißig Jahre Rechnung getragen wird. Hier sowie im recht ausführlichen Literaturverzeichnis vermögen die Autoren interessierten Studierenden der Täufergeschichte wichtige weiterführende Hinweise zu geben. Dankbar zur Kenntnis genommen werden darf schließlich insbesondere von theologischer bzw. theologiegeschichtlicher Seite das erstmals erscheinende umfangreiche Verzeichnis der von Hubmaier zitierten Bibeltexte.

Hanspeter Jecker, MuttENZ

Hans Berner, **«Die gute correspondenz»**. Die Politik der Stadt Basel gegenüber dem Fürstbistum Basel in den Jahren 1525–1585, Basel: Helbing und Lichtenhahn 1989 (Basler Beiträge zur Geschichtswissenschaft 158), IX, 250 S., ISBN 3-7190-1042-2, Fr. 65.–

Histories of the Swiss Reformation have a nasty habit of coming to an abrupt halt in 1531, arguing that the Second Kappel Peace terminated the development of the reform movement in the German-speaking parts of the Confederation. Traditionally, following Zwingli's death, scholars shift their focus to Calvin's Geneva, favouring the Confederation with the role of backdrop for the Frenchman's turbulent career. As Hans Berner's excellent book shows, close attention to the sources reveals a very different picture. The Swiss Reformed cities did not fall asleep after Zwingli, allowing their reformations to atrophy. Quite the contrary, the shock of Kappel unleashed antagonistic forces and suppressed emotions which threatened to tear asunder the Reformed Confederates. The decades following Kappel were marked not by complacency but, rather, by a desperate struggle to come to terms with Zwingli's legacy, a series of revolutionary changes introduced in the 1520s.

Berner's case study of the relationship between the Basel magistrates and the city's bishop is a model for future work on the Swiss Reformation. The author deftly handles a wide range of sources, and maps the contours of negotiations between the civic and episcopal authorities before, during and after the Reformation in Basel. At the core of the book is the author's attempt to discern the essential «Bistumspolitik» of the Basel council. This «Politik» was grounded in the recognition by both parties of their interdependence. As long as it served the financial and territorial interests of both bishop and council to retain a legal relationship, the existence of a coherent «Bistumspolitik» was possible. It was the issue of confessional differences, brought to the fore by a revitalized Catholic church after Trent, which ultimately scuttled the understanding worked out between a Protestant political authority and a Catholic ecclesiastical hierarchy.

Although the reformation of 1529 stripped the bishop of Basel of spiritual authority in the city and forced him to remove his court to Pruntrut, the prevailing attitude among the Basel council was against severing all ties with the diocese. Despite considerable division within the council, the majority held that the absorption of the bishop's ecclesiastical powers could be completed whilst leaving his territorial jurisdiction («Bistumsherrschaften») intact. The point was quite remarkable, for only through the bishop did the Basel council have any claim to lands in the northern part of the diocese. As Berner shows, Basel's position on the edge of the Swiss Confederation offered few options to extend its influence over rural areas, and by retaining the relationship with the bishop and his territories, a window of opportunity was opened.

Berner takes us through the repeated attempts by the magistrates to nail down this relationship in a written agreement. The goal was reached in 1547, when in exchange for some badly needed financial support, the bishop granted to the council all the northern «Herrschaften» as pledges («Unterpfänder»), together with the lucrative right of pre-emption («Vorkaufsrecht»). Also, the territories were placed under the military protection of Basel. This relationship was extended for another twenty five years in 1559. Crucially, the Basel council never intended to occupy these episcopal lands; rather, it was by means of indirect control exercised through its deal with the bishop that its interests were best served. The magistrates in Basel did not have everything their way, and the extent to which the council depended upon the bishop is seen in 1553, when there was a vacancy following the death of bishop Philipp. The magistrates were anxious that the «Domkapitel» elect a new bishop and end the power vacuum which threatened to undo the work achieved by the two parties. Berner writes: «Der Basler Rat sah in der Destabilisierung der Herrschaftsverhältnisse im Bistum nicht etwa eine willkommene Chance, um die eigene Position auszubauen, sondern befürchtete vielmehr, daß zum Schaden Basels ein Wettlauf um Einfluß im Bistum einsetze» (72).

As Basel's «Bistumspolitik» developed, the city found itself in a triangular power relationship with the bishop and the subjects («Untertanen») of the bishop's territories in the northern part of the diocese. The council became enmeshed in the tangled web of relations between the subjects and their bishop, being petitioned to mediate a myriad of disputes. This forced the council to make jurisdictional decisions which inevitably led to conflict with the episcopal court. It was a fragile, and constitutionally questionable situation which was finally shattered by a policy of recatholization introduced by bishop Jakob Christoph Blarer von Wartensee following his enthronement in 1575. Blarer followed a policy of attempting to return Reformed territories to Catholicism, a goal aided by his alliances with Catholic states («Orte»). The Basel council was put on the defensive, and it found few supporters, even among its Reformed Confederate partners, prepared to defend its «Bistumspolitik». In the end, as Berner impressively shows, the relationship between a Protestant magistracy and Catholic episcopacy was destroyed by internal tensions. An essentially economic and political arrangement could not bear the weight of religious differences. The «gute correspondenz», or working relationship, was replaced by the two worlds of the Orthodoxy.

Berner has given us much food for thought. Not only does his case study avoid the dryness of pure legal or institutional history, he has challenged us to rethink the nature of Catholic-Protestant relations in the Reformation, and has shown convincingly that the post-Zwingli Swiss Reformation requires a more expansive consideration. If we follow the author's example, we might find to our surprise that religious and political figures of the sixteenth century do not always espouse the views we so readily give them.

Bruce Gordon, St. Andrews

Truth and Tolerance. Papers from the 1989 International Symposium on Truth and Tolerance, McGill University, Edward J. Furcha (editor), Montreal: Faculty of Religious Studies, McGill University 1990 (ARC Supplement 4), V, 184 p.

Die in diesem Band versammelten elf Vorträge sind auf einer Tagung gehalten worden, die im September 1989 an der McGill University in Montreal stattfand. Anlaß zu dieser Veranstaltung war das 300-Jahr-Jubiläum der britischen «Toleration Act» von 1689. Ohne daß es im Gesamttitel zum Ausdruck kommt, befassen sich alle Autoren mit Aspekten der religiösen Toleranz. Theorie und Praxis politischer und kultureller Toleranz werden nur gelegentlich und ganz am Rande in die Betrachtungen miteinbezogen.

In sechs Abhandlungen werden historische Themen diskutiert, zwei ent-