

fache Weise oft als gefährdet gelten müssen. Diese Tatsache hat den Autor angeregt, in beträchtlicher Befragungs- und Inventarisierungsarbeit die in der Zürcher Kirche noch vorhandenen Bestände in Zinn, Kupfer, Messing, Holz zusammenzustellen und darüber eine schmale, überaus ansprechende Publikation vorzulegen. Dabei ergab sich der Glücksfall einer engen Zusammenarbeit mit dem Schweizerischen Landesmuseum, wo im selben Zeitraum unter der Leitung von Hugo Schneider das neue nationale Zinn-Standardwerk entstand (erschienen Bände I und III). Damit ist auch für engere Fachkenner der typologische Gesichtspunkt dieser Gefäßkunde koordiniert und abgesichert und verschafft dem Heft Bedeutung über den zürcherischen Raum hinaus. Eine Besonderheit der zwinglischen Kirche, die schlichten gedrehten Holzbecher, erfährt erstmals eine eingehende Würdigung. Erst das mittlere 19. Jahrhundert brachte mit dem Aufkommen silberner Abendmahlsgeräte eine Angleichung an andere Kirchen.

Es ist zu hoffen, daß die Zürcher Veröffentlichung als Forschungskatalysator wirken und ähnliche Arbeiten in anderen Landeskirchen anregen wird. Die Inventarisierung (ausführlicher und jedenfalls abbildungstechnisch reicher als in den «Kunstdenkmäler»-Bänden) sollte auch die Voraussetzungen ermöglichen, die Objekte an ihren angestammten Plätzen in Pfarrhäusern und Kirchenbauten zu belassen. Ohne zu allenfalls mißverstandenen Rezepten raten zu wollen, wären dabei freilich auch etwelche positive und negative Hinweise zur Pflege dieser Gegenstände wünschbar, die sich ja in der Obhut wechselnder Personen befinden. Es ist keine Frage, daß hinsichtlich reformierter Ausstattung, Ikonographie und Volkskunde weite Arbeitsfelder noch offenstehen; wir nennen zwei Ausstellungskataloge: «Trésors d'art religieux en Pays de Vaud» (Lausanne 1982) und den Protestantismus-Abschnitt der Präsentation «De la terre à la foi» der Collection Amoudruz des Genfer ethnographischen Museums (Genève 1982).

Andres Moser, Erlach

Jean-François Gilmont

Bibliographie des éditions de Jean Crespin, 1550–1572

2 volumes, Verviers, P. M. Gason, 1981 (Livre-Idees-Société, Série in-8° No. 2), XII + 289; 296 S., 371 Abb., Fr. B. 2950.

Léon-E. Halkin

Erasmus ex Erasmo

Erasme éditeur de sa correspondance, Aubel, P. M. Gason, 1983 (Livre-Idees-Société, Série in-8° No. 3), 251 S., 20 Abb.

When reviewing Dr. Gilmont's study of *Jean Crespin, un éditeur réformé du XVI^e siècle* in these pages (*Zwingliana* XVI (1983), 173–175), I referred in pass-

ing to the two-volume bibliography of the publications of Crespin which complements Dr. Gilmont's more general study. It is an honour now to be able to report directly on Dr. Gilmont's admirable *Bibliographie des éditions de Jean Crespin*.

The standard bibliography of Genevan printing in the period (Chaix, Dufour and Moeckli) listed 269 editions attributed to Crespin. Of these Gilmont has eliminated 37 which are double references to the same edition, and 15 more which are "phantoms" or not printed by Crespin. In return, he has ascertained that 10 editions known to be from Geneva were in fact by Crespin; and he has identified 30 hitherto unknown Crespin editions. In all, this represents a revision of a quarter of the known Crespin printings.

For each of the editions described, Dr. Gilmont gives a meticulous bibliographical notice. A technical description of the volume(s), including variations between different issues of the same edition, is followed by a listing of the contents, locations (with shelfmarks) of known copies, with an indication of the copies examined by the author; references to standard bibliographies; and substantial notes on the historical significance of the text. These notices are arranged chronologically by year, and alphabetically within each year. They constitute Volume 1 of the work; Volume 2 is entirely devoted to the reproduction of the title pages of each work (in many cases, reproductions of several alternative title pages).

This mass of detailed information constitutes the corpus on which Dr. Gilmont's study of Crespin is mainly based. For the lessons to be learned from such an analysis, in terms of Crespin, and in terms of bibliographical method, the reader is referred to *Jean Crespin, un éditeur réformé...*, previously reviewed. The reader who is not a bibliographical specialist may ask, however, what is the virtue of publishing such a mass of technical bibliographical detail. Is this bibliographical perfectionism run riot?

Certainly not. There are two respects in which this bibliography, by its methodology, is an outstandingly important contribution to our study of the period. First in its detailed technical description of the editions, including the systematic reproduction of title pages: anyone who has sought to use the printed books of the period as an historical source will know the necessity for precision and detail, not available in a short-title catalogue: typefaces, collation, errors of pagination can provide important clues to the spread of ideas (the most striking example here is Dr. Gilmont's identification of a Norman printer who not only pirated Crespin's publications, but had a copy of one of Crespin's marks made: a clandestine printing enterprise is revealed, working under the noses of the French authorities, in the years just prior to the Wars of Religion). Second, Dr. Gilmont's precise identification and listing of contents, and the notes summarizing the history and significance of each text, are invaluable. In a period when a "new" work was frequently a compilation of several previous texts from differ-

ent sources, much can be learned by tracing the filiation of such composite texts and their gradual cumulation. The most obvious example is Crespin's own compilation the *Actes des Martyrs*, which grew from one to five volumes, sometimes involving the addition of extra material during the course of printing; but the same interest attaches to dozens of other notices, in which Dr. Gilmont has tracked down chapters, extracts, translations from multiple sources. This wealth of information on individual texts is easily accessible through the very detailed index, providing researchers with a reference work which frequently goes beyond the output of Crespin himself to throw light on many other texts from Geneva, Lyons and further afield.

The whole work is produced to an impeccable standard of accuracy; and the publisher has provided a quality of printing and binding worthy of the work's scientific qualities. This work is a must for libraries with an interest in the sixteenth century, and a model of how bibliographical description should be done.

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The following volume in the same series is another bibliographical enquiry, conducted on very different lines. That indefatigable letter writer Erasmus has been well served in the modern period, by the monumental *Opus Epistolarum* of P. S. Allen and others (11 volumes, Oxford, 1906–1947), followed now by a complete translation into French (11 volumes, Brussels, Presses Académiques Européennes, 1967–1982), and into English (in progress). Professor Halkin has chosen to concentrate on one aspect of Erasmus's correspondence that has tended to be neglected: the collections of letters which Erasmus himself published. In all he produced, or allowed to be produced, 21 collections of letters (or works in which a group of letters formed an adjunct), between 1515 and 1536. All were highly selective; in almost all cases, Allen's edition brings together far more letters by, and to, Erasmus in any given period than Erasmus passed to his printers. Thus, Erasmus's last, and largest, collection contained about 1,000 letters; Allen has traced over 3,000 in all. How was this selection made? Why was each collection published? What do we learn about Erasmus's relations with his correspondents, his printers, his readers? How were the collections received? Professor Halkin applies these questions to each collection in turn, giving a careful description of the text (including reproductions of most of the title pages), and making a detailed study of the letters themselves, with extensive extracts in French translation. He thereby gives much insight into Erasmus's own personality, revealing his preoccupations, his hopes and ambitions, his fears and regrets at each stage of his life: "Erasme est notre meilleur informateur sur Erasme: *Erasmus ex Erasmo*!"

The nature of these collections of letters differs markedly from 1515 to 1536. In the early publications (to 1517 at least), Erasmus, not yet a fully established European figure, "veut suggérer au lecteur une idée avantageuse de la

qualité et du nombre des amis d'Erasmus" (a remark made of the *Auctarium*, 1518). A further criterion evident in the *Farrago* (1519) is literary: "les lettres se veulent des modèles de bonne latinité à l'usage des écoles. Elles comprendront donc des exemples variés selon les genres littéraires de la correspondance humaniste." The mature and major collections from 1529 on are more encyclopaedic in character, ranging freely over genres, topics, correspondents. The absences, too, are interesting: Erasmus sometimes omitted exchanges of letters with Luther, with Reuchlin, with Bêda, presumably because they might be embarrassing at a particularly sensitive historical moment.

One of the recurrent problems posed by these collections is the principle of selection, and even more their organization – not chronological, not thematic, not by correspondents... It must be admitted that we do not in this particular respect learn much about Erasmus's mind. The nearest we get is his remark (in the preface to the *Opus Epistolarum*, 1529) that "la variété est ce qu'on apprécie le plus dans ce genre d'écrit."

It takes a past master in the study of texts to be able to set Erasmus's letters in a full historical context, and to achieve simplicity in the exposition of such a mass of material; Professor Halkin, President of the International Renaissance Federation and Vice-President of the International Council for the critical edition of Erasmus's works, has all the precise erudition and sensitive reading needed to bring the aspirations, the anxieties, the evasiveness, the wit of Erasmus to life in his pages. It is not claimed that any of the material in this study was previously unknown; but what is new is the light thrown on the evolution of Erasmus's thought and career by the choice of a perspective not previously explored in detail.

Francis Higman, Nottingham

Die Einführung der Reformation in Ulm

Geschichte eines Bürgerentscheids. Vortragsveranstaltungen, Ausstellungskatalog und Beiträge zum 450. Jahrestag der Ulmer Reformationsabstimmung, hg. v. *Hans Eugen Specker* und *Gebhard Weig* (Forschungen zur Geschichte der Stadt Ulm. Reihe Dokumentation 2), Ulm 1981, Kommissionsverlag W. Kohlhammer, Stuttgart, 388 S., 94 Abb., kart., DM 45,-

Der Band dokumentiert die wissenschaftlichen und popularisierenden Aktivitäten Ulms zum 450. Jahrestag der Reformationsabstimmung in der Stadt. Er bietet dem interessierten Laien eine leicht verständliche und illustrative Einführung in das Reformationsgeschehen, dem Historiker vermittelt er wertvolle Arbeitsgrundlagen und Anregungen.

Ein erster Teil enthält die Texte der Vortragsveranstaltungen im Oktober und November 1980. *Martin Brecht* skizziert den Verlauf und Stellenwert der Ulmer Reformation, ihre spezifischen Merkmale sowie ihre schwierige und