

studies will be of a different sort: in 1581, the reformer donates to Cambridge University a fifth-century Greek-Latin manuscript of the Gospels and Acts (see Appendix IX). Known today as *Codex Bezae* (cod. D), this uncial manuscript remains one of the earliest and most dependable witnesses available to the text of the New Testament. Finally, Beza's view of historical writing is illustrated in a fascinating epistolary exchange with the French historian Henri Lancelot Voisin, the sire of La Popelinière (see # 1458, # 1472). While Beza affirms La Popelinière's principle of impartiality in the writing of history, he insists that neutrality should never be allowed to obfuscate the pure and simple truth of the past. The nascent conception of the historian's craft once championed by La Popelinière finds mature and impressive expression in this present volume of Beza's *Correspondance*. As in previous volumes, editors Dufour, Nicollier, and Genton have produced a critical edition that is «state of the art.» The introduction provides an

excellent overview of the salient concerns and primary insights of the volume as a whole. Each letter is prefaced by a detailed summary in French. The extensive annotations that follow each letter are rich in historical background and commentary, informed by extensive knowledge of relevant primary and secondary literature. For the first time, the editors have included brief biographical sketches of Beza's chief correspondents at the beginning of the volume to help orient the reader. Beza's premonition of disaster during this «climactic year,» unrealized in 1581, will be actualized the following April when the Duke of Savoy besieged Geneva, commencing the so-called War of Raconis. But already, the letters included in this present volume capture the acute sense of danger experienced by Beza and other Reformed churchmen as they confronted Catholic – and Lutheran – Europe.

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Correspondance de Théodore de Bèze, recueillie par Hippolyte Aubert, publiée par Alain Dufour, Béatrice Nicollier, Hervé Genton, tome 23: 1582, Genève: Droz 2001, XXIX, 301 S., ISBN: 2-600-00487-4

«I am by nature an optimist» – so writes Theodore Beza to his close friend Jean Crato, the personal physician of Emperor Rudolph II, in the summer of 1582 (# 1542). Beza's letters on the whole validate this self-assessment: the reformer's perspective on life is usually positive and hopeful, buoyed by confidence in God's providence, despite physical ailments, personal tragedy, and recurring anxiety for the well-being of Reformed churches. Such optimism is severely

tested in 1582, however, when Geneva is besieged by the armies of her bellicose neighbor, the duke of Savoy. Beza serves the war effort with his pen, soliciting support from powerful allies and friends. Impressive is the list of these potential benefactors to whom Beza writes: Henry of Navarre, François de Châtillon, Matthieu Merle, Peter Beutterich, William Cecil, and Francis Walsingham. Nonetheless, Beza's most trusted correspondents remain Rudolf Gwalther of Zurich, Jean-Jacques Grynaeus of Basle, and Laurent Dürnhoffer of Nuremberg. Nearly half of the fifty-seven letters found in this present volume are addressed to or received from these three men. The so-called War of Raconis between Geneva and Savoy looms large on Beza's

epistolary horizon in 1582. After repeated threats, the young duke of Savoy, Charles-Emmanuel («a bad egg from a bad crow,» as Beza called him in # 1480), hatches a plot to capture the city. The duke hires Jean-Jacques Desplans of Geneva and three other accomplices to throw open the Rive gate to Savoyard soldiers arriving on galleys from the castle of Ripaille (# 1512). When the conspiracy fails on April 11, the armies of Savoy lay siege to the city. For the next five months, Beza reports Geneva's desperate situation: food is scarce and the treasury empty; citizens are exhausted from keeping continual watch; the Academy is nearly vacant and the German-speaking congregation has been disbanded. Rumors fly that a Spanish army marching through Franche-Comté bound for the Low Countries will make a detour to reinforce Savoy (# 1520). Beza suspects that this is the beginning of the universal Catholic plot to impose the Tridentine decrees on Protestant Europe that he has long predicted (# 1519, # 1552). In the midst of this crisis, Beza finds comfort from the words of Scripture (often a barometer of his perception of danger): «We are pressed down more and more,» he writes to Grynaeus, «but we are not at all crushed» (# 1517). To Gwalther, Beza paraphrases Abraham's statement of faith from Genesis 22: «Our Lord God will provide» (# 1519). Beza's trust in divine providence does not prevent him from advocating human intervention. He solicits military and financial support from powerful princes, notably Henry of Navarre and duke Jean Casimir of the Palatinate. Likewise, he defends in writing the legitimacy of defensive war (# 1527; see his exposé in *RCP* IV, 434–42), including a counter-attack on the Savoyard army encircling the city. The War of Raconis ended on August 16 through the intervention of the French

king and the Swiss cantons. It was agreed that the differences between Geneva and Savoy would be judged in a Swiss Diet later in the fall. For Beza, this peace was even more dangerous than war in that it exposed Geneva to the arbitration of the (majority) Catholic cantons who were sworn enemies of the Reformation. Beza returns to his writing desk in order to call off Huguenot mercenary armies marching to Geneva's rescue, and to coordinate political support among the Protestant cantons. The much-feared arbitration of the Swiss Diet is delayed until January 1583. In the meantime, Geneva remains threatened and vulnerable, adrift between Scylla and Charybdis (# 1547).

Whether Geneva is at war or peace, Beza remains pressed by responsibilities as theologian and pastor. In 1582 he completes both the second volume of his *Tractationes theologiae* (see the letter preface addressed to Walter Mildmay, # 1508), and the third edition of his *Annotationes* on the New Testament (for the first time incorporating the ancient text *Codex Bezae*; see Appendix III). Likewise, Beza's advice on matters theological and practical is much in demand. Responding to queries from England, Germany, and Poland, the reformer expresses suspicions of the Gregorian calendar (# 1549), clarifies his views regarding degrees of consanguinity in marriage (# 1548), and objects to the practices of genuflecting at the name of Jesus and removing head coverings in sacred places (# 1534). To Elizabeth's royal secretary, William Cecil, Beza even describes as *adiaphora* those matters of ecclesiastical discipline upon which the English and Genevan churches disagree (# 1550).

Beza's correspondence from 1582 sheds more light than normal on (unpleasant) dimensions of his daily pastoral work. In February, Beza and his colleagues pro-

test bitterly the decision of the Council of 200 to ignore the Edict of 1566 (mandating capital punishment for double adultery) in its lenient treatment of twelve men guilty of committing fornication with a (recently executed) prostitute named Susanne Fontaine (see # 1505, Appendix I). Soon after, Beza writes an awkward letter to Gwalther, reporting that a Zurich student in Geneva named Johann Koller has impregnated a servant girl and landed in prison (# 1505). Somewhat disingenuously, Beza tries to soften the blow: «According to our customs, there is absolutely no disgrace in being imprisoned» (# 1507)! Ten months later, Beza hears the final confession and writes a moving description of the execution of a soldier named Antoine de Goelles, guilty of assassinating a Savoyard notable weeks after the conclusion of the War of Raconis (Appendix XIV). Such are the demands of Beza's pastoral vocation as he conceived of it: even as he advocates the death penalty for notorious adulterers, he provides spiritual direction to a murderer mounting the scaffold.

Filled with shadows of danger and death, this volume of Beza's correspondence from 1582 provides a particularly poignant view of life in sixteenth-century

Geneva. The editorial team of Dufour, Nicollier, and Genton are exceptionally skilled guides in orienting the reader to this dramatic story. The volume includes rich summaries and annotations for each letter, fourteen appendices of related documents, biographical sketches of correspondents, and a detailed index. This reviewer found the volume's introduction to be especially helpful in describing the broader historical context of the War of Raconis and its aftermath (a shorthand to consulting Gautier's *Histoire de Genève*). Even more intriguing was the editors' assertion that Beza's normal reticence in criticizing Geneva in his correspondence reflects his broader strategy to promote the «myth of Geneva,» presenting the city and its church as a model for reformed Europe (viii-ix). This hypothesis seems plausible for Beza as letter-writer, but does not account for the frequent and sometimes harsh criticisms of Genevan public policy and private morality that appear in Beza's published sermons of the following decade. From start to finish, this volume of Beza's *Correspondance* merits praise and careful study.

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Scott M. Manetsch, **Theodore Beza and the Quest for Peace in France, 1572–1598**, Leiden: Brill 2000 (Studies in Medieval and Reformation Thought, Vol. LXXIX), 380 S., ISBN 90-04-11101-8

Vorausgesetzt, jemand sucht eine fundierte Darstellung der wechselseitigen kirchenpolitischen Beziehung zwischen Genf und Frankreich in der zweiten Hälfte des 16. Jahrhunderts, so wird dieser Interessierte rasch zu den beiden Studien von Robert M. Kingdon «Geneva

and the Coming of the War of Religion in France» (1957) sowie «Geneva and the Consolidation of the French Protestant Movement» (1967) greifen. Sicher werden die vorzüglichen Editionsände der Korrespondenz Theodor Bezas ebenfalls hinzugezogen. Vorausgesetzt aber, dieser Jemand sucht eine umfassende Darstellung dieser Beziehungen bis zum Ende des 16. Jahrhunderts, so blieb die Suche bislang erfolglos. Zwar erschienen verstreut Einzeluntersuchungen zu diversen Sachfragen, doch eine Gesamtschau