

Finally, and briefly, I'd like to point out Christine Christ-von Wedel's, again, really amazingly interesting essay titled »Bildverbot und Bibelillustrationen im reformierten Zürich« (299–320). As she states the issue: »Was konnte die bilderfeindliche Zürcher Reformation veranlassen, ihre Bibel zu illustrieren oder doch dem Drucker und Verleger Christoph Froschauer Illustrationen zuzugestehen« (299). The brief answer: »[...] er habe nicht alle Bilder abgelehnt, sondern nur solche, die in den Kirchen verehrt wurden« (299). The remainder of her beautifully illustrated essay includes further examination of the central question and images from various editions of the Zurich Bible. The piece concludes with a table which compares the Zurich Bibel of 1531 with the Köln Bible of 1478/79 in terms of illustrative materials.

Amazing as well is the lead essay by Emidio Campi and even the Preface by Peter Opitz is informative. This collection should be read by students of the Reformation as it manifested itself in its many forms. It debunks many widely held myths.

My only regret, and this of course cannot be helped, is the fact that none of the essays included focuses on the contributions of Huldrych Zwingli to the Reformation nor is there a very much needed debunking of the myth that still circulates that Zwingli died as a combatant in battle at the Second Kappel War. He was there, as a chaplain, not as a fighter. Would that the volume at hand had included a proper reconsideration of that fact. Still, what an amazing series of essays sure to educate.

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L'expérience de la différence religieuse dans l'Europe moderne (XVI^e-XVII^e siècles), ed. Bertrand Forclaz, Neuchâtel: Editions Alphil-Presses Universitaires Suisses, 2013. 410 p. – ISBN 978-2-940489-09-1.

Bertrand Forclaz offers here the Proceedings of a 2010 conference he organized with his colleagues of the History Institute at the University of Neuchâtel and dedicated to Willem Frijhoff on the occasion of his 70th birthday. In his *Foreword*, after having explained the importance of the conference theme and its relevance

to our time, the editor presents the book, which consists of 16 articles, in four parts, preceded by a general introductory article by Willem Frijhoff, and ending with a conclusion by Olivier Christin. Part One discusses »la régulation de la différence religieuse«, especially during the decades following the Reformation. Here the authors examine the solutions which were proposed in order to allow or suppress confessional coexistence. Part Two is about the ways coexistence was lived in various contexts. Part Three is devoted to the »dépassement« of confessional borders. Finally, in Part Four, the essays revolve around clerical experiences.

In his paper, titled »Chrétienté, christianismes ou communautés chrétiennes? Jalons pour la perception de l'expérience d'unité, de division et d'identité de l'Europe chrétienne à l'époque moderne«, Willem Frijhoff underscores the fact that religious differences were a reality lived by modern Europeans before even they got theorized, justified, or rejected. He examines the different ways confessional identities were construed and constructed, as well as the forms of coexistence, common heritage, and cross-cultural movements. The author proposes a new look for the study of transconfessional relationships by stressing the importance of daily life facts.

Part I (»La Régulation de la différence religieuse«): 1) Based on »memoirs« left by a sixteenth-century prominent Catholic citizen of Orbe, Karine Crousaz's article, titled »Un Témoignage sur la régulation politique de la division confessionnelle: la chronique de Guillaume de Pierrefleur«, examines the way Catholic inhabitants of the cantons of Bern and Fribourg lived under common bailiwicks (»Bailliages communs«), which were governed by both Protestant and Catholic sovereigns. Even though the freedom of individual conscience was accepted, the principle of »majority« (»le plus«) disadvantaged the Catholics, for they could no longer freely practice their religion. Still, confessional coexistence, which guaranteed peace, was the least evil solution. 2) In »Dire le vrai: L'expérience de la différence religieuse dans les disputes de l'ancienne Confédération«, Fabrice Flückiger points out the fact that religious disputations, which started in Zürich in 1523 on the issue of »faith« at Zwingli's instigation, enabled the Reformers to impose little by little their views on religion upon that community. Other

cantons followed the example of Zürich, but the Catholics also benefited from those debates. The author stresses the fact that the latter constitute one of the first experiences of religious differences in the Swiss Confederation. He studies the way the »truth« about religion was presented by various speakers (the »performative discourse«). The author believes that the Reformers had a better knowledge of the Scripture than the Catholics did, but implicitly questions their binding way of persuasion. 3) Lionel Bartolini presents in »Princes catholiques en terre protestante: le gouvernement des Orléans-Longueville à Neuchâtel entre 1530 et 1551« the exceptional case of Neuchâtel, which had become a Reformed county as early as 1530, but was ruled by Catholic sovereigns until 1707. To expound the confessional relationship between the rulers and their subjects, the author points out two »fundamental aspects« of Reformation in Neuchâtel at its beginnings, namely the determining impact of the Swiss law – the sovereigns having only a temporal power – and finance issues (the secularization of ecclesiastical possessions, which benefited the middle-class and the Reformed church). The confessional coexistence in Neuchâtel becomes then a »mariage de raison« between the rulers and their subjects. 4) Based on some thirty Protestant books dealing with calendars and published between 1583, when Catholics adopted the Gregorian calendar, and 1700, the year Protestants also shifted from the Julian to the Gregorian calendar, which was in fact a synthesis of both calendars, Christophe Duhamelle, in »Une Frontière abolie? Le Rapprochement des calendriers catholique et protestant du Saint-Empire en 1700«, shows that this reunification did not affect the confessional barriers, inasmuch as the calendar became a scientific and no more a religious issue. Economic reasons for the »secularization« of calendar were no doubt also taken into account.

Part II (»La Coexistence vécue«): 1) Mathilde Monge's paper, »Dans la couronne d'épines...: communautés et individus à Cologne (v. 1550–1615)« reveals that notwithstanding the Catholic predominance and political rule in Cologne, which discriminated against Protestant and »deviant« religious groups, such as the Anabaptists, there were at least eight different denominations. These groups were thus gradually integrated and accepted by the

Catholics, who were in big majority, mainly due to economic reasons. 2) Françoise Moreil examines, in »Dépouillés de toutes passions et affections particulières: Coexistence dans la principauté d'Orange (XVI^e-XVII^e siècles)«, the relations between Protestants and Catholics in the Principality of Orange after 1607, the year equality was established by the Prince. The author shows by convincing examples that despite the Catholics' tendency to dominate and discriminate, this legal parity brought about relative peace and concord between the two confessions until 1703, except during the occupation of Orange by Louis XIV in 1685–1697. Even the Jews benefited from the edict. 3) Claude Joly's travel journal in Holland in 1646, presented by Andreas Nijenhuis in »Le Chanoine, le philologue, la ›Damoiselle‹ et le rabbin...«, is an interesting document, indeed, showing at once the open-mindedness of the Parisian canon and the liberal atmosphere of the United Provinces just before the 1648 Westphalia Peace. Joly, who met the Calvinist scholars, Daniel Heinsius, Claude Saumaise, Anna Maria van Schurman, as well as the famous Rabbi Menasseh Ben Israel, witnessed the exceptional religious freedom prevalent in Holland. 4) Laurent Jallabert, inspired by Max Weber, studies, based on 18th century statistics, in his »Les Confessions au village: différences religieuses et structures sociales dans le monde rural germanophone à l'époque moderne...«, the relationship between religion and the socio-economic structures of a multi-faith rural area comprising thirty villages – the Sarrewerden county.

Part III (»Le Dépassement des frontières confessionnelles«): 1) Bertrand Forclaz's »Identités de frontière: La principauté épiscopale de Bâle pendant la Guerre de Trente Ans« shows the complex situation of the Bishopric of Basel during the War (1618–1648). Political and denominational identities, concludes the author, could only be plural. 2) In »L'Image des rapports supraconfessionnels dans les régions rurales de Neuchâtel...«, Michèle Robert presents the supra-denominational relations in the Neuchâtel region through the consistorial repression in 1547–1706, reflected in the manorial archives. For various reasons, in the mountainous rural areas people still needed to be in contact with the Catholic Church. 3) The only article in English in this volume, by Kirstin Bentley, and titled »Liminal Self-Fashioning – Catherine Perre-

gaux-von Wattenwyl's Experience and Transgression of Confessional Boundaries in her ›Mémoire‹, demonstrates that even in Bern, a »homogeneously Reformed« town in the 17th century, confessional boundaries could be bypassed or violated, especially because of the French influence, and new ones »formed and shaped«.

4) The study of sociocultural profiles of Catholic subscribers to Gottlieb Emanuel von Haller's »Bibliothek der Schweizer-Geschichte« has led Norbert Furrer to conclude that confessional cleavages could also be transgressed in the 18th century in Switzerland thanks to the common interest both Protestants and Catholics had in the history of their country.

Part IV (›L'Expérience des ecclésiastiques‹): 1) Philippe Martin introduces in »Sur les chemins de Jérusalem en 1531: Frère Loup-vent à l'épreuve de la pluralité confessionnelle« an unpublished manuscript of a Benedictine monk's travel journal to the Holy Land, which reveals that in spite of the author's preconceived ideas and ignorance concerning confessions other than Catholicism, his attitude towards other cultures somewhat changes, and so he becomes a little more open-minded in the course of his long journey. He remains nonetheless prejudiced against Lutheranism. 2) Based on a document from the Archives of the City of Neuchâtel, Jean-Daniel Morerod discusses in his paper, titled »Quand un pasteur neuchâtelois allait écouter l'Inquisiteur de Franche-Comté: un transfert interconfessionnel d'informations relatives à la sorcellerie (1540)«, the ambiguous relationships between Catholics and Protestants and the meaning of border. Indeed a »witch«, who had been banished from Franche-Comté by the Inquisitors after having been incarcerated and tortured, then found refuge in Neuchâtel, was imprisoned again and tried in a Reformed court. 3) Basel's Auxiliary Bishop, Thomas Henrici, author of *Irenicum catholicum*, left also a diary, which is partly the object of Marco Jorio's paper (transl. by P.-G. Martin), »L'Évêque auxiliaire de Bâle, Thomas Henrici (1597–1660), entre Contre-Réforme et irénisme«. The study of the works and the journal of the Catholic Irenist, and somewhat ecumenical priest and scholar, also reveals, according to Jorio, his political skills in a difficult social atmosphere. 4) Pierre-Olivier Léchet examines, in »Entre irénisme et contreverse: La réécriture historique de la différence confessionnelle chez le théolo-

gien palatin Heinrich Alting (1583–1644)«, not only Irenicism in the Holy Roman Empire in the 17th century through the works of the Reformed Heidelberg theologian Alting, but also presents the latter as one of the founders of the historiography of Christian dogmatics.

The last contribution is that of Olivier Christin, who concludes this series of papers by commenting on the different and original approaches to the complex issue of »religious differences«, as they were lived in some European countries in the 16th–18th centuries. It is overall a very informative and fascinating book.

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A Companion to Reformed Orthodoxy, hg. von Herman J. Selderhuis, Leiden/Boston: Brill, 2013 (Brill's Companions to the Christian Tradition 40), ix & 689 S. – ISBN 978-90-04-23622-6.

In der Erforschung der reformierten Orthodoxie hat sich in den letzten Jahren viel getan. Fundierte Studien zu einzelnen Protagonisten haben ebenso wie thematische Querschnitte durch die theologischen Ansätze der Epoche das alte Bild einer verknöcherten, von Zentraldogmen dominierten und die reformatorischen Ideale verratenden Orthodoxie in Frage zu stellen gewusst. Stattdessen hat sich ein ganz anderes Bild abzuzeichnen begonnen: das Bild einer lebendigen theologischen Kultur, die sich – durchaus unter Aufnahme und Fortführung von Anliegen aus der Generation bereits der ersten Reformatoren – den veränderten Ansprüchen ihrer Zeit stellte und in kritischer Würdigung der gesamten abendländischen Tradition (und damit auch unter Einbezug ihrer mittelalterlich-scholastischen Elemente) zu einem vielschichtigen, dynamischen theologischen Treiben führte.

Es ist daher nur erfreulich, dass mit dem vorliegenden Handbuch die Ergebnisse der jüngeren Forschungen zusammengefasst werden, um eine erste Gesamtschau dieses veränderten Blicks auf die reformierte Orthodoxie zu bieten. Im Wissen allerdings um all die Themen, Personen und Quellen, die im neuen Licht noch nicht untersucht worden sind, versteht sich diese Gesamtschau nicht als enzyklopädischer Überblick oder als systematische Aufarbeitung,