

Zeilenfall ganz zufällig. Eine Briefedition sollte doch wohl in der Hauptsache den Willen des Schreibers ausdrücken, was aber ziemlich vereitelt wird, wenn dessen Zusätze am Rand nicht in den Text hineingenommen, aber dessen Streichungen dort belassen werden. Als Beispiel sei S. 756, Z. 21–22 ausgewählt: «... vnnd werdend wier dero von sträßburg + all hie erwarten ...», ein Satz, den Manuel nicht so gewollt hat, sondern erst seinen Sinn erhält, wenn beim Auslassungszeichen + das am Rand stehende «antwort» eingesetzt wird. Störend aufgefallen sind dem Rezensenten recht zahlrei-

che Schreibfehler (nur teilweise mit unterschiedlichen Zeichentabellen der Computer erklärbar), etwa weggelassen (S. 14), Baechtholds (S. 191), allerdings (S. 257), sch±ch (S. 276), das statt dass (S. 763). Diese Einwendungen sollen aber nicht generell den Wert dieser Edition herabsetzen, sie mögen vielmehr darauf hinweisen, dass auch ein solches und – es sei abschliessend nochmals betont – verdienstvolles Werk mit der nötigen Aufmerksamkeit benutzt werden will.

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*Correspondance de Théodore de Bèze*, recueillie par Hippolyte Aubert, publiée par Alain Dufour, Béatrice Nicollier et Hervé Genton, tome 21: 1580, Droz, 1999. XXIX, 337 S., ISBN 2-600-00321-5.

Theodore Beza feels the effect of old age by 1580. A serious lung infection confines him to bed for seven weeks. He is weary of polemical strife and crushed by sorrow at the desperate state of the French church. Nevertheless, the sexagenarian reformer remains resolute: «Even if I cannot do what I wish, I do what I can» (1421). The fifty-nine letters that comprise this present volume attest to Beza's unwavering commitment to the cause of international (Reformed) Protestantism, despite setbacks and discouragement. The major figures in his epistolary net-

work have not changed from recent years: Rudolf Gwalther in Zurich, Laurent Dürnhoffer in Nuremberg, Jean-Jacques Grynaeus in Basle, Peter Young in Scotland, André Duthith in Hungary, and William IV, Landgrave of Hesse.

Beza's literary works take center stage in 1580. After more than a decade of preparation, the *Histoire ecclésiastique des Eglises reformées* is published (anonymously) in Geneva. The editors of the *Correspondance* marshal evidence from a variety of Genevan sources to show convincingly Beza's paternity of this massive—and immensely important—history of the Reformed religion in France from its inception to 1563 (see the introduction, 1440, 1451, as well as Annex II). At the same time, Beza refutes the sacramental theology of Josse de Harchies in *De*

*Coena Domini* while looking to Gwalther for help in quieting the furor in Bern provoked by the publication of his *De peste* the previous year (1404, 1418). Finally, Beza's much-awaited *Icones* sees the light of day. In a preface dedicated to the young Scottish king James VI, Beza praises churchmen and princes of the past who served the Protestant Reformation, even as he attempts to preempt criticism of the inclusion of visual images of these deceased «heroes» (1403).

In the meantime, chaos reigns in many corners of the French kingdom: peasants are rioting in Dauphiné and Vivarais; the plague rages in Paris and Orleans; Catholic forces besiege La Fère and La Mure; and Navarre initiates the so-called «War of Lovers» against the crown. Beza puts it succinctly: *In Gallia gliscunt omnia in pejus* (1396). Protestants are unwilling to give up their fortified cities, trusting neither Henri III's ability nor desire to protect them. Beza himself fears that the crisis of his beloved country threatens all of Europe (1400). In a desperate effort to disarm the Huguenots, the French king sends a secret emissary to Vufflens to solicit Beza's assistance (see the remarkable account in Appendix IV). While the Genevan reformer longs for peace in France, he remains suspicious of the king and is hesitant to help. But neither does he fully trust the Protestant princes Navarre and Condé (1433). Navarre clearly feels the reformer's disapproval when he writes Geneva

at the end of the year, defending the Peace of Fleix which he negotiated without consulting his allies (1447). Elsewhere, the future of Reformed Protestantism appears equally tenuous. The duke of Anjou's military campaigns in the Low Countries and his proposed marriage to Elizabeth of England threaten to draw Spain into war against France. Beza continues to dislike Anjou: the Dutch are simply trading Charybdis for Scylla (1431). In Germany, meanwhile, the Book of Concord is published in June. Beza and Gwalther remain horrified by this Lutheran confessional standard—this *spurius foetus*—and coordinate their efforts to support those German princes who have not yet subscribed to it (1412, 1416). In a letter to the Landgrave of Hesse, Beza wonders if God has perhaps turned his back on these «first-born sons» of the Reformation even as he had once rejected the eldest sons of Abraham, Isaac, and Jacob (1434). Closer to home, the death of the duke of Savoy Emmanuel Philibert and the accession of his son Charles Emmanuel bodes ill for the future. As always, Geneva finds herself between the hammer and the anvil (1437).

We learn much about Beza's life, theology, and ministry from this collection of letters as well. The reformer's deep affection and concern for his homeland is evident throughout. «If I had one hundred thousand lives, I would employ them for the glory of God and the peace of our poor *patria*» (1402). By contrast, he

remains intractable in his opposition to episcopal government (*satanica tyrannis*, 1409) and a harsh critic of the philosophy of Peter Ramus (1442). In a letter to Ursinus, Beza praises Aristotelian logic as a gift of God by which truth can be discerned from error (1442). More than a theologian and scholar, Beza is also a pastor whose practical counsel is solicited and valued. His view of pre-baptismal exorcisms and his advice on various marriage irregularities, though not surprising, provide ample witness to his influence and authority among the Reformed of Europe (1444, 1427, 1438).

The twenty-first volume of the *Correspondance* of Theodore Beza achieves the high standards set by previous volumes. The editorial team of Alain Dufour, Béatrice Nicollier, and Hervé Genton (a newcomer to the team) has served the reader well by including detailed *résumés* of each letter and an extensive index. Once again, the copious foot-

notes display impressive research, precision, and erudition. (We suggest one minor correction: on page 52, the editors state that around sixty French ministers sought refuge in Geneva following the St. Bartholomew's Day massacres. In fact, this clerical exile company numbered no less than ninety-five. See *CB* XIV, 282–93). The introduction to this volume is particularly important, providing a careful and convincing defense of Beza's authorship of the *Histoire ecclésiastique*. The reader will also want to pay careful attention to the appendices of this fascicle, among them a transcript of Beza's interview with the French ambassador at Vufflens, and the prefaces to the *Histoire ecclésiastique* and the *Icones*. From beginning to end, this volume of Theodore Beza's *Correspondance* merits careful study and much praise.

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Christine Stuber, «Eine fröhliche Zeit der Erweckung für viele». Quellenstudien zur Erweckungsbewegung in Bern 1818–1831, Peter Lang, Bern etc. 2000 (Basler und Berner Studien zur historischen und systematischen Theologie, Bd. 69), 391 S.

Die Berner Erweckungsbewegung (EB) ist bislang lediglich im Rahmen von kirchengeschichtlichen Überblicksdarstellungen sowie im Rah-

men von Spezialuntersuchungen zu den zahlreichen, noch heute existierenden diakonischen Einrichtungen und kirchlichen Gemeinschaften (z.B. Evangelische Gesellschaft des Kantons Bern, Freie Evangelische Gemeinden der Schweiz) untersucht worden, die ihre Anfänge auf die Berner EB zurückführen. Ausgehend von einer programmatischen Sicht der EB als «kirchliche[r] Erneuerungsbewegung» (Kurztext Umschlagrückseite) setzt sich diese ma-