

Bullinger, Heinrich: Briefe des Jahres 1545, bearb. von Reinhard Bodenmann et al., Zürich: Theologischer Verlag Zürich, 2013 (Heinrich Bullinger Briefwechsel 15), 746 S. – ISBN 978-3-290-17664-8.

Published correspondence allows readers to see events unfolding before the eyes of contemporaries. Heinrich Bullinger's correspondence from 1545 demonstrates how much historians can learn through such reading. The most recent volume in the critical edition shows the reformer actively defending the reputation of the Zurich church and worrying about the fate of the evangelical cause as the emperor and the pope go on the offensive against the Protestants. The volume gives a striking view of the religious situation in Switzerland and the Holy Roman Empire on the eve of the Schmalkaldic War.

Volume 15 of Bullinger's correspondence contains 259 letters, thirty more than were published in the preceding volume and well over twice the number contained in each of the volumes that covered the 1530s. Over a quarter of the letters from 1545 were written by Bullinger, well above the 16% average of earlier volumes. The editors attribute this increase to the larger number of drafts and copies of Bullinger's letters preserved in the Zurich archives, an indication of how useful the reformer regarded them as potential historical sources.

Bullinger's correspondents in 1545 were similar to those from earlier years, but there are also some influential new figures. Basel continued to be a major source of news, but Bullinger's relations with Oswald Myconius remained cool, and the pastor Johannes Gast replaced Myconius as Bullinger's chief informant in that city. Bullinger's ties with Ambrosius Blarer in Constance grew even stronger, as the leaders of both cities discussed the possibility of establishing a defensive alliance. Blarer also initially served as Bullinger's intermediary in his contacts with Augsburg, but over the course of the year the Zurich reformer began corresponding directly with Burgermeister Hans Welser and Stadtschreiber Georg Frölich. Bullinger's influence in Augsburg increased significantly as he tried first to win the Reichenweier reformer Matthias Erb for a pastoral post in Augsburg and then at the end of the year sent the

young Zurich pastor Johannes Haller to take up that position. Jean Calvin appears in the correspondence when Bullinger and others mention his visit to gain support for the persecuted Waldensians in France, and then more directly in a letter Calvin wrote to Bullinger deploring the policies of the French king.

The most important task facing Bullinger through the first part of the year was responding to Luther's 1544 *Kurz Bekentnis*, in which the Wittenberger condemned Zwingli and the Zurich church as heretics. Bullinger sent multiple copies of the Zurich response, the *Warhafftes Bekanntnuß*, in both the original German and in Latin translation, to contacts in Switzerland and the Empire. He also considered the possibility of having the confession translated into French and Italian, although that idea was eventually abandoned. Bullinger's protracted exchange with Johannes Cochlaeus was also a frequent topic, as his correspondents expressed their appreciation of the reformer's *Brevis Antibole*, published at the end of 1544.

Bullinger's correspondents kept him informed of major events taking place elsewhere. Bullinger heard news of the Schmalkaldic League's victory over Duke Heinrich of Braunschweig-Wolfenbüttel, reports of Charles V's persecution of Protestants in the southern Netherlands, and rumors and gossip concerning the prelates slowly gathering at Trent in preparation for a general council.

Other letters deal with less weighty matters but give a sense of the impact of contemporary religious controversy on laity and pastors alike. The student Gerhard thom Camph described conversations he had with Lutherans and Catholics while visiting the baths in Baden; he ended up persuading two Catholic clergy to visit Zurich. The Memmingen pastor Gervasius Schuler described his intervention in a conflict over the Lord's Supper in Kempten, which resulted in the expulsion of the Lutheran preacher from that city. Schuler also complained that Johannes Marbach was introducing Lutheran practices in Isny, but his report was countered by Blarer, who visited the city himself and blamed Marbach's deacon for spreading false rumors.

As always, the editors have provided detailed annotations to identify persons and events mentioned in the letters. In a welcome editorial change, they have provided the letters with longer, more

detailed summaries as an aid to those who struggle with the Latin or early modern German texts. Reinhard Bodenmann, the head of the editorial team, presents a helpful overview of the correspondence in a lengthy introduction to the volume. He also draws readers' attention to an important new resource, the digital edition of volumes 1–14 of Bullinger's correspondence now available through the website of the Institut für Schweizerische Reformati- onsgeschichte (www.irg.uzh.ch). Bullinger's correspondence is an incredibly rich source for all early modern scholars, who owe the Schweizerischer Nationalfond a tremendous debt of gratitude for making this critical edition so readily available.

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Robert M. Kingdon mit Thomas A. Lambert, Reforming Geneva: Discipline, Faith and Anger in Calvin's Geneva, Genf: Librairie Droz, 2012 (Cahiers d'Humanisme et Renaissance 103), XVI & 154 S. – ISBN 978-2-600-01584-4.

In his last book Robert Kingdon (1927–2010) summarizes his study of the Genevan consistory. In a preface, Thomas Lambert, who helped him finish the book, explains its genesis. Since the 1980s Kingdon's research focused mainly on the transcription and the edition of the Genevan consistory records, though this book draws on his entire career of scholarship.

The first chapter introduces the Genevan consistory project as well as the goal of this book. Why do these registers deserve the painstaking and time-consuming work of transcription and publication? He presents three justifications. The first is that these records are a rich source about the lives, ideas, and behavior of ordinary people in a period of extraordinary change, even for those who normally would have left no written record at all. The second is that in these registers we find Calvin the very human pastor, a person different from the theologian or charismatic preacher. The third justification is that these registers help us to understand the Reformed movement in its uniqueness between Catholicism and other branches of Protestantism. In short, they offer rich material not only for Church historians, but for histo-