

finden sich in Scultetus' Werk. Auch die Art und Weise, wie er sich Zugang zu dem Manuskript verschafft hat, wird rekonstruiert.

Christian Mosers Dissertation leistet einen substantiellen Beitrag zur Erforschung nicht nur der Reformationsgeschichte Bullingers und seines übrigen historiographischen Werks, sondern auch der Geschichtsschreibung in der Frühen Neuzeit insgesamt. Mit seinen quellengesättigten, durchweg überzeugenden Interpretationen sowie den Auflistungen und edierten Stücken wird die Arbeit ein grundlegendes Hilfsmittel für die weitere Forschung auf diesen Gebieten darstellen. Auch der Theologe Heinrich Bullinger tritt nun in einer wesentlichen Hinsicht profilierter hervor.

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The Myth of the Reformation, ed. Peter Opitz, Göttingen: Vandenhoeck & Ruprecht, 2013 (Refo500 Academic Studies 9), 382 p. – ISBN 978-3-525-55033-5.

This volume is a collection of some of the papers read at the Refo500 Conference (June 8–10, 2011) held in Zurich. The goal of the conference was to broaden our understanding of the 16th century Reformation(s) by, primarily, debunking widely held myths about it (them).

The collection consists of 19 papers by as many presenters. They range from the question, »Was the Reformation a German Event« brilliantly answered by Emidio Campi, to Jon Balserak's »Examining the Myth of Calvin as a Lover of Order« (he was not, he was, we come to learn, quite the pot-stirrer), to Christine Christ-von Wedel's »Bildverbot und Bibelillustration im reformierten Zürich« which examines the very odd fact that though the Zurich reformers were dead set in opposition to images in the Churches, their Bibles were amply festooned with illustrative artwork. Other subjects treated are the Spanish Reformation, the Polish Reformation, the Apocalyptic Luther, the Church and the State, the political piety of Viret and Farel, the »Myth of the Reformed Pastor«, the myth of the Danish Luther, Thomas Cranmer's martyrdom, and the part played by art among Catholics and Protestants.

Space prohibits an examination of each of these engaging and, in varying degree, interesting presentations. All are, to be certain, commendable. But I would like to focus on a few of them which, in my view, merit extra attention (though I wish I could add others).

The first, Jon Balsarak's »Examining the Myth of Calvin as a Lover of Order« (pp. 160–175). Balsarak writes: »I wish to overturn [...] the interpretation which says that Calvin's *ideas* were revolutionary but that Calvin, *the man*, was not – he was profoundly conservative and a lover of order and peace« (160). And then he sets out doing exactly that: »Calvin was, in the end, a good deal more than this collection of images suggests. He was, in fact, an activist, a schemer, a ›ruthless‹ individual, a careful planner and an outstanding hater [...] [he was] the veritable Osama bin Laden of Sixteenth-century France« (161). Balsarak does not simply make astonishing and eye-popping claims and leave them unsubstantiated; he makes them and proves them by means of Calvin's own works. A new portrait of Calvin is painted here which will surprise many. At the end of the essay (and this is true in the case of all of them), a very useful up to date bibliography is supplied.

The second especially noteworthy essay is Daniel Timmerman's »The Myth of the Reformed Pastor? Continuity and Change in Heinrich Bullinger's use of 1 Corinthians 14« (190–210). Bullinger's ministry is the focus of this essay and more particularly Bullinger's understanding of the Pastor as exegete. Timmerman makes it clear that Bullinger's use of 1 Corinthians 14 evolved over time and as a response to present needs and circumstances. What did not change was Bullinger's belief that the Reformed Pastor was to be skilled in the biblical languages in order to properly interpret Scripture to and for the present. In particular, he »states that a ›candidate of the holy scriptures‹ must be experienced in Hebrew and Greek. [...] He affirms that no one can ›prophecy‹ better than ›Zwingli, our prophet‹. [...] Bullinger positively refers to prophesying as interpreting the Bible from the original languages. [...] [and] he simply assumes knowledge of the languages as an indispensable prerequisite for the bishop or pastor« (200f.). With further evidence as well, Timmerman portrays Bullinger as one who battled the Left wing of the Reformation and the Traditionalists with an insistence on a learned Pastorate.

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