—, diplomate, polyglotte, familier avec le grec, le latin, l'hébreu, l'espagnol, l'italien, et sans doute profita-t-il de son séjour en Angleterre pour perfectionner sa connaissance de l'anglais. Il servit l'Église et son pays sous Henri IV, Louis XIII et Richelieu. Et j'en passe.

Il n'en faut pas davantage pour être critiqué et tenu pour dangereux par les autorités en place; son unique tort fut de porter ombrage à trop de gens médiocres et envieux. Même des écrivains contemporains, comme Henri Bremond et Aldous Huxley, n'ont pu le laisser tranquille, bien qu'il soit décédé, il y a trois siècles et demi, et dire beaucoup de mal de lui. Par bonheur, l'auteur de *Comme en plein jour* n'a pu s'empêcher, enthousiasme et noblesse obligent, de dire du bien de lui, voir de le rapprocher de saint Dominique et de saint Bernard de Clairvaux. Sous forme interrogative. *L'Éminence grise* est donc encore d'actualité, comme le révèle la bibliographie chronologique, dressée avec soin (pp. 285-290), des essais et des livres sur le père Joseph qui ont paru depuis sa mort en 1638 jusqu'à 1988, et même jusqu'à 1995. J.- P.- M. Tremblay est en effet le premier Canadien à publier un ouvrage documenté, original et scientifique sur le sujet.

MAURICE LEBEL, *Université Laval*

D. F. Wright, ed. *Martin Bucer: Reforming Church and Community*. Cambridge: Cambridge University Press, 1994. Pp. xiv, 195.

The Peter Martyr Library, Volume One: Early Writings: Creed, Scripture, Church, trans. Mariano Di Gangi and Joseph C. McLelland, ed. Joseph C. McLelland. Biographical introduction by Philip M.J. McNair. Kirksville, MO: Sixteenth Century Journal Publishers, 1994. Pp. x, 244.

Each of the two books under review has as its subject an expatriate who briefly worked in England; other than that the two books have little in common: Wright's volume is a collection of 13 essays by as many historians of the early modern period on a wide range of subjects in Bucer's life and work, including two which focus on his brief stay in England. Volume One in the Peter Martyr Library series, by contrast, is an English translation of important theological writings from the early years of Peter Martyr's career as a theologian and reformer of the sixteenth century church. Each book in its respective genre is an important addition to Reformation studies.

The 13 contributors to Wright's volume are church historians from Canada, Germany, the Netherlands, Switzerland, the United Kingdom, and the United States. In almost all of the essays the author's detailed knowledge of Bucer's works is communicated in clear prose, giving the volume a cohesion not often found in collections of this kind. Translations of the few papers not originally written in English are expertly carried out either by Penelope Hall or by the editor. Although slim, the

volume succeeds admirably in giving Martin Bucer his due as it presents him in the multi-faceted roles he played during a challenging career as pastor, scholar, reformer of the church, and chief negotiator between theological factions. Ironically, Bucer fell victim to unresolved tensions in Strasbourg and ended his days in a land whose language he never mastered, but among whose people he was a welcome guest, nonetheless.

Although the sub-heading of the book promises studies of Bucer's reforms of church and community, most of the papers focus on some aspect of ecclesiastical reform but give relatively little attention to Bucer's reform efforts of communal life and structures. Readers should not expect a comprehensive treatment of any of the topics touched on in this collection (ecclesiology, Biblical exposition of the eucharist, infant baptism, parish discipline), although most of the essays contribute something new to the ongoing debate of Bucer's significance as an independent thinker and prominent reformer. A useful bibliography, supplemented by an index of Bucer's works as well as a Biblical index, an index of modern authors and a general index further enhance this collection of essays. The volume deserves the attention of historians and theologians and of all who wish to understand the complex role this Elsassian played in shaping the direction of evangelical reforms in sixteenth-century Europe, although the hefty price tag (\$59.95 U.S.) will force some people to go to the nearest academic library rather than purchase the book for their own.

The General Editors of the Peter Martyr Library have launched an important multi-volume series with this translation by Joseph McLelland and Mariano Di Gangi of three of Vermigli's 16 major works as an evangelical reformer. McLelland also provides a general introduction and helpful introductory comments to each of the tracts. In addition, Philip McNair offers a helpful biographical essay.

Peter Martyr Vermigli, 1499-1562, an Italian Augustinian, only joined the evangelical reform movement in 1542 when he chose exile from his native Italy rather than face the Roman Inquisition. For the remaining 20 years of his life he would teach at Strasbourg, Oxford and Zürich, and publish the fruits of his mature theological reflections in the volumes which over the next few years will be available in English translation (in most cases for the first time), in this series.

Vermigli's "The Apostles Creed" and "Theses for Debate" come from the early forties of the sixteenth century. They are the first fruits of his labours as an evangelical reformer. The third tract belongs to the last years of his life; it is a section from Vermigli's 1562 lectures at Zürich on 2 Kings, published posthumously. Entitled "On Schism," this tract serves as a defence of evangelical Christianity — a justification of the need to reform church structures while remaining true to the apostolic heritage and maintaining the unity of the church of Christ.

Vermigli's vast erudition is apparent throughout the volume in his skillful use of patristic sources, and the care with which he selected Scripture to support his arguments, demonstrating that the marks of the true church are faithful proclamation of the word of God, right administration of the sacraments which were established by Christ, and disciplined Christian living.

The volume is handsomely bound and has a General Index and a Scripture Index. Explanatory notes enable scholars to pursue finer points relating to the texts. If the care and scholarship applied to *Early Writings* is any indication, the series will prove to be a significant contribution to our understanding of this much-neglected evangelical reformer. No serious student of the sixteenth century should be without this and the promised subsequent volumes in the series. Sixteenth Century Journal Publishers deserve the gratitude of scholars for launching this venture with such a superb first volume.

E. J. FURCHA, *McGill University*