This tidy, well-organized little work consists of five parts: Introduction, Response, Commentary, Appendix A (Bugenhagen's Letter to the English), Appendix B (Luther's Letter to Henry VIII). A brief but adequate index rounds out this forty-fourth volume of the Bibliotheca Humanistica & Reformatorica.

It is the potential prospect of a Lutheran England that unites the entries into an intelligible whole. Bugenhagen, who had married Luther and Katherine von Bora, had hoped to see a merging of a different sort, hence his brief letter to the English and his admirably concise register of the evangelical faith. Unaware of the role human desire would subsequently play in England's religious history, Cochlaeus took very seriously the possibility of a Lutheran England. His Responsio is a polemic effort to avoid this contingency. The response is typical of the guerilla warfare waged by secondary figures at the very beginning of the reformation period. Apart from the linguistic routines well-known to students of this era, we see the participants attempting, however crudely according to later standards, to enact themselves as human beings seriously committed to a particular religious form. Below the horizon of consciousness there seems to be an awareness of the tidal forces that would soon alter the faith and future of Western society.

In addition to his aggressive defense of Roman Catholicism, Cochlaeus had written a handbook of etymology, syntax, prosody, and orthography. Nor was his energy confined to academic pursuits. He travelled from Bavaria to Cologne, Bologna, Ferrara, Rome, Frankfurt and back to Cologne. In contrast to the migratory Cochlaeus, Bugenhagen was pastor of the Wittenberg Church for thirty-six years.

The valorization adduced in the response is primarily the assumption that the Catholic church is an eternally fixed Archimedean point. This gives some justification to the fixed phrases characterizing the diatribe. Despite the unpleasant protocol present in the rabid condemnation of Lutheranism, theological issues do arise. The contentious point of good works is resolved by noting that the works will follow from a suitable disposition, an opinion that would please both Lutherans and Catholics today. The example of the good tree, no doubt a reflection of the first Psalm so often referred to in the gospels, is almost a convention that avoids the ideological difference about human nature. In an era when change was gradual, Cochlaeus' strongest argument against Protestantism was precisely its newness—whether this be the newness of Wittenberg, of a potentially Lutheran England, or of doctrine. This stance does not, of course, come to grips with Luther or the Swiss reformers. But traditional convictions had not yet been subject to the canons of serious historical criticism. Nor was it yet common for the individual to exercise moral freedom, particularly when contrary to the few powerful institutions that governed life then.

While the Catholic Church at this time did not really take Luther all that seriously, Cochlaeus seems to sense that the challenge to orthodoxy was more than a temporary aberration. Later, of course, the Catholic Church was forced to take Luther very
seriously indeed. In contrast to Luther, the inspiration of Cochlaeus seems moved by very pale religious sparks. And yet, read from a distance, the difference between the two religious paradigms seems relatively small.

Keen has done an excellent job in reproducing the *Responsio* from the original in the Herzog August Bibliothek, the *Epistola ad Anglos* from the 1536 English translation in the British Library, and Bugenhagen's epistle from a private collection. The dispersed material is now readily accessible and in layout, design, and printing that is equal to the intrinsic interest of the subject matter. Particularly commendable is the use of boldface in the Commentary. Altogether an admirable piece of work.

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La *Satyre Ménippée*, savoureuse parodie des États-Généraux réunis par Mayenne en 1593, et dirigée contre la Ligue, a fait jusqu'ici l'objet d'un petit nombre d'études ponctuelles et relativement disparates. Dans ce contexte, le recueil d'études réunies par F. Lestringant et D. Ménager retient l'attention non seulement par l'intéressante diversité des méthodes utilisées mais aussi parce que l'éventail des sujets traités réalise une étude critique pratiquement systématique et en tout cas inédite de l'oeuvre.

Ces études à caractère essentiellement littéraire n'en établissent pas moins un fructueux dialogue avec les travaux les plus récents des historiens de la Ligue (E. Barnavi, R. Descimon ...), travaux qui en révisent totalement la conception. Élargissant ainsi sa portée, cet ensemble d'analyses du discours de la *Satyre Ménippée* vise à le situer par rapport aux grands débats contemporains: redéfinition de la notion de roi, réflexion sur le pouvoir de l'éloquence, (pour ne citer que les plus importants.) La mise en perspective historique sur laquelle débouchent la plupart des études de ce recueil le range parmi les outils indispensables à la compréhension non seulement de la *Satyre Ménippée*, mais aussi de son époque.

Il convient de noter que la diversité des approches n'empêche pas une certaine homogénéité des conclusions. En effet, les différentes lectures de ce texte, bien loin de se contredire, s'éclairent mutuellement et s'accordent pour lui reconnaître un même enjeu fondamental: la présentation sérieuse de l'idéologie des Politiques. Celle-ci s'élabora à partir de la figuration carnivalesque du discours des Ligueurs et s'en sert comme socle. Le texte carnivalesque s'achève paradoxalement sur un discours sérieux: la harangue de d'Aubray (ancien prévôt des marchands) désignée par toutes les études comme le point culminant de l'oeuvre. Expression de l'essentiel du programme politique des auteurs de la *Satyre Ménippée*, ce discours, en prônant la réconciliation nationale et l'instauration d'une monarchie toute puissante incarnée par Henri IV, milite pour le retour à l'ordre.