commence bien sûr par une édition du 4^e livre à Lyon en 1585 (puisque son répertoire couvre les années 1535 à 1643). Il mentionne une édition allemande des 14^e et 15^e livres, publiée à Montbéliard en 1590 et il relève deux éditions chez Rigaud en 1605 et en 1606 du *Trésor de tous les livres d'Amadis*, dont la première édition datait de 1582. L'année 1615 comporte trois entrées. Et en 1623, figure un petit ouvrage curieux et oublié: *Le Frenaizie fantastique françoise, sur la nouvelle mode des nouveaux courtisans bottez de ce temps, par l'antique chevalier Amadis des Gaules* (s.l., 16 p.). Même Eugène Baret, savant compilateur, dans son ouvrage *De l'Amadis de Gaule et de son influence sur les moeurs et la littérature au XVI^e siècle et au XVII^e siècle* (Paris, 1873), des opinions émises par Le Tasse, Cervantes, La Noue, Du Bellay, Pasquier, Possevin, etc., n'avait pas retrouvé cette petite plaquette.

Ces exemples témoignent éloquemment, non seulement de l'importance du répertoire, mais des résultats étonnants auxquels une personne patiente, déterminée et perspicace, peut arriver. Car toutes les recherches collectives, les recensions par ordinateurs, ne renvoient qu'à des titres. *L'Ere baroque en France* est au contraire le fruit de jugements constants, d'examens directs des textes, de consultations patientes des fichiers, d'excursions dans de multiples bibliothèques, d'une mémoire exercée à maintenir les liens entre des milliers de fiches et des contenus disparates d'oeuvres. La recherche sur l'âge baroque trouvera un second souffle grâce à ce répertoire qui est, par sa rigueur et sa précision, tout à fait classique.

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Gottfried W. Locher. *Die Zwinglische Reformation im Rahmen der europäischen Kirchengeschichte*. Göttingen and Zurich: Vandenhoeck & Ruprecht, 1979. Pp. vi, 714. DM 120.

There has long been a need for a volume such as this: a convenient, authoritative summary of what modern scholarship has learned about the Zwinglian Reformation and its contribution to emerging Protestantism. The accumulation of monographic literature is now so vast as to be unmanageable except by a select handful of experts. Moreover, the available biographies of Zwingli and histories of the Reformation in Switzerland, good as some of them are, tell only part of the story. For the Zwinglian Reformation continued to spread and develop after Zwingli's death (1531) and was by no means confined to Switzerland. It was only after Zwingli's death, for example, that Zwinglianism had its greatest influence in Germany (up to ca. 1545).

Professor Locher's approach to his topic is that of a church historian whose attempts to understand Zwingli's theology led him, many years ago, to a preoccupation with the history of the "Upper-German Reformation" as a whole and to the search for its identifying characteristics. This book should nevertheless be of great interest to secular as well as church historians. For, as Locher points out in the foreword, "the interaction of faith and political-social life" is the book's pervasive theme, in part because church historians in recent decades have insisted upon paying more attention to social, cultural, and political factors, and in part

because Zwingli and Bullinger, "more decisively than other reformers," strove for the reformation of society as well as of faith and ecclesiastical practice.

Despite the book's size, matters familiar and non-controversial (e.g., most aspects of the external course of Zwingli's life and of the reformation in Zurich) are handled with great economy, and the reader is referred to the standard biographies and monographs for more details. Only when he is dealing with controversial, difficult, or unfamiliar matters (e.g., Zwingli's claim to theological independence of Luther; or the nature, spread, and long-range influence of Zwinglianism and Late-Zwinglianism) does the author become more expansive, offering detailed analyses of the questions raised by modern scholarship.

In twenty-one chapters (out of a total of twenty-four), the author deals with the following topics: the political, social, economic, and religious situation in Switzerland on the eve of the Reformation (II-V); Humanism in Switzerland (VI); the Reformation in Zurich until 1528 / 30 (IX-X, XII-XIII); Zwingli's theology (XI); the controversy with Luther over the Lord's Supper (XV); the course of the Reformation in Switzerland outside Zurich (IXV, XVII, XX); the political and confessional struggle in the Swiss Confederation over the Reformation and Zurich's aggressive attempts to spread it (XVI, XIX); Zwingli's co-workers (XXI); Bullinger and Late-Zwinglianism (XXII); the nature and special character of the Zurich Reformation (XXIII). In two further chapters (XVIII, XXIV) Locher deals as well as he can with matters which have been either inadequately investigated (the strong influence of the Zurich Reformation in Upper Germany and Alsace) or never systematically investigated at all (the long-range influence of Zwingli and the Zurich Reformation on the development of Protestantism). Unable in these cases to present a coherent analysis, Locher offers instead "a list of facts, observations, and questions, a catalogue of problems for investigation."

There is no conventional bibliography, but the first chapter is, in fact, a ten-page, select list of bibliographies, historiographical works and *Forschungsberichte*, published sources, biographies of Zwingli, histories of the Reformation in German-speaking Switzerland, and studies of Zwingli's theology. Moreover, the other twenty-three chapters contain numerous, often extensive, bibliographies of the topics under discussion. To give just three examples from among many: chapter IX contains a list (p. 167, note 345) of Zwingli's principal utterances on religion and politics; chapter XIII has (footnote 1, pp. 236-38) a bibliography of Swiss Anabaptism; and chapter XV has (pp. 307-318) a descriptive catalogue of no less than forty-two polemical works, both Zwinglian and Lutheran, written in 1525-28, on the Lord's Supper.

The nearly seven hundred pages of Professor Locher's densely written, heavily footnoted prose are not easy reading. It would probably be fair to say that the author's own interpretation of the Zwinglian Reformation would have been conveyed more effectively to a wider audience by means of a shorter, livelier book in which the view of the forest were not impeded by so many trees. On the other hand, it seems to me that it is precisely the author's rather heavy-handed teutonic erudition which accounts for the book's most valuable features: the wealth of factual information, much of it relatively unknown and inaccessible; the authoritative discussion – valuable even for those who may not accept some of the conclusions – of all aspects of a topic not dealt with in its entirety elsewhere; and,

perhaps most important of all, the abundant bibliographical references. These are things I would not have wished the author to sacrifice for the sake of brevity or literary charm. This is, above all else, a superb work of reference. It will be *the* handbook of the Zwinglian Reformation for a long time to come.

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Peter Bayley. *French Pulpit Oratory, 1598–1650. A study in Themes and Styles, with a Descriptive Catalogue of Printed Texts*. Cambridge and New York: Cambridge University Press, 1980. Pp. 323. \$44.50.

Peter Bayley is currently Lecturer in French at Cambridge, and the basis of his monograph is the doctoral dissertation on the same topic he presented there. The genesis of his book is apparent in the type of chronological delimitation he here proposes (1598–1650) and in the sources to which he has restricted himself (printed texts only, with no consultation of manuscript materials); but also, fortunately, in the eminently logical disposition of his text, its scholarly method, and the clarity of the conclusions towards which it proceeds.

A generation ago Johan Huizinga, making brilliant use of the sermons of Jean Gerson and Olivier Maillard, had demonstrated in his *The Waning of the Middle Ages* how much light such sources could project unto the broad canvas of fourteenth- and fifteenth-century Europe. Bayley sets out to provide such a corrective focus here and in the main succeeds in doing so. One had long suspected that the sermon in seventeenth-century France had not received the attention it deserved; Bayley's book confirms that suspicion. As he convincingly argues, pulpit oratory represents an autonomous art form, one that was particularly appreciated at this time, and of all art forms the most universally accessible in a society composed of an overwhelming majority of churchgoing believers, Catholic and Protestant. Thus the sort of sermon composed by skilled and learned preachers deserves a status analagous to that of religious music or what is generally called the "poetry of meditation." And as he also points out, the structures, rhythms, vocabulary and themes emanating from the pulpit provide a valuable and hitherto virtually ignored guage for the study of evolving sensibilities and conventions in a crucial period in France's cultural history.

Dr. Bayley's work is divided into two independent but complementary parts: the first (comprising 180 pages) is devoted to an analysis of the corpus he has identified, from structural, thematic and stylistic points of view; the second, a repertory of the texts upon which he had drawn for his first part (some 313 of them by 56 different authors). He begins with a thoughtful introduction to his task as he perceives it. Then, in successive chapters, he deals with "Rhetoric in the Schools" and "Rhetoric in the Church," having made the point that no educated Frenchman of the time would have escaped formal training in that discipline, integral still to humanistic concepts and relying heavily on Cicero and Quintilian. Here the author's contribution is not especially original (the topic was treated lucidly by P. France in his *Rhetoric and Truth in France*: Oxford, 1972), but the synthesis he provides is most apposite. He describes the education in rhetoric the typical educated Christian would have received in the Jesuit, Protestant and secular systems, and suggests, from a survey of the