rituels funéraires de la Renaissance (iconographie) et dans les discours sur la mort (épître de consolation, églogue et oraison funèbres, *tumulus*, *ars moriendi*), et l'élaboration et la codification de rites funéraires à la Renaissance où se voient opposées deux attitudes face à la mort: « le catholico-paganisme » (J.-P. Babelon) et la Réforme. La lecture du volume, édité avec soin, est agrémentée de nombreuses illustrations, notamment en couleur, comme ces reproductions de reliures françaises du XVI^e siècle à motifs funèbres de Catherine de Médicis et de son fils Henri III, procurées par I. de Conihout et P. Ract-Madoux.

FRANÇOIS ROUGET, *Queen's University*

Rory McEntegart. *Henry VIII, the League of Schmalkalden and the English Reformation*. London: Royal Historical Society, 2002. Pp. x, 244.

In this excellent book, McEntegart explores two key theories. First, that the religious component of the English negotiations with the League of Schmalkalden (German Lutheran princes) was equally important as, if not more so than, the political component. His thesis holds that Henry was genuinely interested in Lutheran doctrine (as a consultative source for his own theological considerations). The argument is convincing and inadvertently makes Elton's theory of a religiously neutral Thomas Cromwell untenable — an idea that other studies only hint at, as is also the case with the more solid religious significance McEntegart gives the Boleyn marriage.

The second key theory McEntegart explores is that Froude's thesis of Henrician foreign policy is unreliable. Froude (and historians since) held that Henry looked to an alliance with the League as a counterweight when (and only when) Charles V and Francis I were at peace (and England thereby threatened by one or the other or both), breaking off negotiations with the league when the others were at war (when England was secure). McEntegart has shown that the negotiations started and stalled more as a result of factional politics at the English court. Henry VIII emerges from this study as a real religious leader, viewing the options, taking advice (being influenced), and selecting doctrines that appealed to him and his vision for the English church. Thus, the Lutheran theologians of the League gave him a chance to compare theories and theologies, and the negotiations emerge from the study as somewhat more important than previously allowed.

ANDREW A. CHIBI, *University of Leicester*