Norman Jones. *The English Reformation: Religion and Cultural Adaptation*. Oxford: Blackwell, 2002. Pp. xvi, 253.

Norman Jones continues his nuanced investigations into the social history of the English Reformation, this time through a series of case studies of various headings ranging from the family and communities to the post-Reformation world view. Jones is one of our best observers of the Tudor century with its myriad shifts and ironies: his analyses disclose a precise and practiced archivist coupled with a writer of particular flair with an eye for telling details. Jones deftly walks us through a wide cross-section of reactions, adaptations, and innovations to the religious changes of the sixteenth century from Henry VIII to Elizabeth I. Among many strengths, this work tracks changes over generations, and Jones delights in introducing us to the devils in the details. We read with interest, for example, how the abolition of obits under Edward VI had little effect on the ability of the fellows of Merton College to collect bequests left to them under the old system, or how two stalwart antagonists — Thomas More and Christopher St. German — attempted to fuse law and conscience in their jurisprudence. Particularly interesting is the short chapter treating the post-Reformation world view; here Jones sets himself a daunting challenge, and his succinct conclusion should be read by all students of Tudor history: the key, or “accidental genius” of the Elizabethan Settlement was flexibility.

Jones’s latest work will stand for a good long while, not merely on the considerable merits of its insights and the deftness of his method, but also because its author is a master of the genre. The book is an unqualified pleasure to read.

SEYMOUR BAKER HOUSE, *Mount Angel Seminary*

Petite anthologie palinodique (1486–1550). Éd. Denis Hüe. Textes de la Renaissance, n° 59. Paris, H. Champion, 2002. P. 458.

Dans un précédent volume de *Renaissance and Reformation/Renaissance et Réforme*, nous avons rendu compte de l’ouvrage de Denis Hüe sur *La poésie palinodique à Rouen, 1485–1550* (Paris, H. Champion, 2002) et dit tout le bien que nous pensions de cette thèse. Ici, l’auteur récidive et nous offre un beau florilège de la production mariale composée à Rouen, chaque année, pour célébrer l’Immaculée Conception ; entendez la virginité et la pureté de Marie, exempte de tout péché et donc du péché originel. Le volume comporte une centaine de ces poésies de formes diverses (ballades, rondeaux, chants royaux) et de motifs variés (bibliques, naturels, etc.) énoncés par des locuteurs multiples (savants, laboureurs, bergers, artisans de toutes sortes). La présentation des poèmes est précise et efficace. Elle indique leur provenance (fonds), une datation, quelques variantes parmi les plus significatives et des notes brèves mais suffisantes. En somme, l’anthologie qu’offre D. Hüe complète parfaitement sa monographie sur le Puy de Rouen. D’un côté, le texte, de l’autre, la glose.

FRANÇOIS ROUGET, *Queen’s University*