properly understood, he and his colleagues among the Company of Pastors possessed both gifts, which must be utilized for the strengthening of the church. In fact, De Boer successfully demonstrates that Calvin presented much of his preaching as prophecy, which led the transcribers and publishers of his sermons to apply the well-known biblical injunction that nothing was to be added or taken away from his words (Deuteronomy 4:2, 13:1; Revelation 22:18–19).

Notwithstanding its many strong virtues, this book displays two minor defects. First, it does not answer the seemingly pressing question of whether Calvin innovated his concepts of prophecy and tongues or whether there exist medieval and/or early modern antecedents upon which Calvin drew for these concepts. While De Boer does show that Calvin parted company from Augustine on these concepts, there is obviously a wide gap between Augustine and Calvin that he makes no attempt to cross. Second, the book exhibits relatively infrequent but noticeable errors in spelling and grammar throughout its pages.

This reviewer heartily recommends De Boer's book to Calvin experts and to all scholars and students interested in the development of sixteenth-century Reformed social history.


REVIEWED BY: James R. Smither
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While Étienne Dolet (1509–46) is a familiar figure to students of the French Renaissance, much about his life and career remain elusive, in part because of his relatively brief public career as a humanist scholar, author, Latinist turned advocate of the vernacular French language, and publisher, and in part because of the nature of his death by public execution on the Place Maubert in Paris, where he had been convicted of heresy. For historian Lucien Febvre, Dolet symbolized the "problem of unbelief" in the age of Rabelais. Literary scholars, most notably Claude Longeon, have chronicled his career more carefully, but as the articles in this collection demonstrate, there is still a good deal that remains to be sorted out.

The first section of the collection focuses on biographical issues. The early years of Dolet's life are relatively obscure. He was born in Orléans in 1509, received a humanist education in France and Italy; served as secretary to Jean de Langeac, French ambassador to Venice, and then studied law in Toulouse from 1522 to 1534, when he moved to Lyon and became part of the remarkable collection of printers, editors, and authors based there. One of Dolet's earliest publications was a set of poems attacking Toulouse for its backwardness and hostility to humanism and classical scholarship, but Didier Foucault contextualizes the problem, demonstrating that most of Dolet's difficulties at Toulouse arose from ongoing tensions between town and gown, worsened by Dolet's aggressive leadership of the northern French minority in the student body, while the wealthier citizens of the town embraced classical architectural designs in building their homes, indicating that they were somewhat less philistine in their outlook than Dolet made them out to be. Dolet seems to have arrived at Toulouse highly regarded, quickly won friends and importance, and then worn out his welcome, a pattern that seems to have repeated itself multiple times in his life. His more lasting friendships, such as those with the du Bellay brothers examined by Richard Cooper, seem to have been conducted from a distance, and he seems to have alienated many of those with
whom he had more intimate contact, including his patron Langeac, to or about whom Dolet wrote a series of letters complaining of inattention. In examining this correspondence, however, David Amherdt demonstrates that Langeac, now Bishop of Limoges, continued to support Dolet financially while he was at Toulouse. The paucity and obscurity of source material makes it difficult to trace Dolet's relationships very closely. Nowhere is this clearer than in the pieces by Laurent Calvié and Jean-François Vallée over Vallée's contention that Dolet served as the inspiration for a character in a satirical work by Bonaventure des Périers. Calvié attacks this claim ferociously, arguing in a flurry of exaggerated exclamation points that Vallée's arguments are highly speculative and out of context. Vallée's response, while more restrained, concedes a certain amount of speculation, and the issue remains open, as Clément notes in her introduction.

Once settled in Lyon in 1534, Dolet began the most fruitful part of his career, working initially for the publisher Gryphius as a corrector and editor of texts, while writing and publishing his own works and eventually acquiring a royal privilège and setting up his own publishing business, activities chronicled in the two later sections of the book, which focus on Dolet as author and editor. The section on Dolet as author further demonstrates some of the difficulties of dealing with him. The articles by Marie-Luce Demonet and Martine Furno on his two-volume set of commentaries on the Latin language, for instance, demonstrates that they were both remarkably erudite and creative in their scholarship and construction, but ultimately served more to show off Dolet's own talents than to provide a useful tool for anyone studying Ciceroonian Latin. At the same time, Dolet was not above cribbing from other sources, as demonstrated by Sophie Astier's examination of his work on the deeds of François I, almost all of which seems to have been lifted from previously published works. The last piece in this section, Michel Magnien's study of Dolet's passive correspondence, actually contributes to his biography by noting who was writing to Dolet and when they were doing so, as well as what they had to say to him, all of which helps to fill in some gaps regarding his relationships.

The final section, on Dolet as editor and printer, lays out further problems in his career. Having worked mostly for Gryphius until 1538, Dolet set up his own business, but did not own his own printing shop and had to work with other printers, including François Juste and Jean de Tournes, subjects of articles by Michel Jourde and Elise Reichenbach-Teller, respectively. In the process, Dolet seems to have spread himself too thin, since the poor quality of his edition of the works of Clément Marot, as Guillaume Berthon notes, seems to have soured his relations with the poet. As several other articles in the section demonstrate, however, this early fiasco did not prevent Dolet from publishing, and indeed many of his later publications, including the series of medical texts studied by Valerie Worth-Stylianou, were of high quality and well received. In the end, however, much of Dolet's lasting fame was tied to his unfortunate end. The pieces by Dominique Varry on a 1779 biography of Dolet and by Raphaële Mouren on the presence of Dolet's works in the libraries of book collectors in the eighteenth century both emphasize his reputation as a nonconformist thinker over the content or quality of his publications.

If there is anything that seems missing in this collection, it is the last four years of Dolet's life, much of which were spent in prison while he battled the charges made against him. This part of his life has, of course, received a good deal of attention in earlier works. A number of useful points do appear, however. The studies of his publishing enterprise, for instance, show that many of the works that he wrote, edited, or published were picked up by other printers, albeit often with his name removed. Beyond this, the multiple papers that
show evidence in one way or another of Dolet’s talent for making enemies and alienating his friends offer good indications of why he was denounced to church authorities and why none of his friends seems to have made much of an effort to help him. Most interestingly, Claude Bocquet’s article on Dolet as a translator points out that Dolet’s insistence upon translation that properly communicated the true meaning of a text was one of the things that got him into trouble, specifically a passage from Plato that presented Socrates as denying the afterlife in a manner less equivocal than standard translations.

As a whole, this work will largely be of benefit to the specialist, primarily those interested in French humanism and publishing. As such, it is a fitting tribute to the late Claude Longeon, whose works on Dolet over the past several decades have provided the inspiration or starting points for many of the articles in this volume. The articles themselves indicate that there is still more to be learned on the subject and that Dolet will not be forgotten, something that seems to have been Dolet’s greatest wish.


Reviewed by: Jameson Tucker
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With this fourteenth volume, the Registres de la Compagnie des pasteurs de Genève, started under Jean-François Bergier and Robert M. Kingdon in the early 1960s, reaches its planned conclusion. The series now spans seventy-three years, and it is worth considering at this stage its importance in shaping our understanding of this key Geneva institution, first by shedding light on how Calvin and Beza worked and negotiated with their colleagues, but also by continuing past that early period into the early seventeenth century. Indeed, this volume’s discussion of the Synod of Dordrecht demonstrates the value of this approach, with members of the Company continuing to play a role on the international stage.

The reader continues to be struck with the variety of issues, large and small, with which the Company had to concern themselves from September 1618 to the end of 1619. These included the management of local institutions such as the hospital and the college, as well as the continuous work of maintaining the religious health of the city. To that end, they continued to examine theological works, make appointments to religious posts, and make occasional interventions in the affairs of others.

This period also saw the Company engaged in major discussions about the Genevan constitution, with the Council of Twenty-Five and the Council of Two Hundred disputing their roles and duties in relation to each other and addressing other issues on the interface between church and state, such as problems with their payments of grain, and Genevans surreptitiously removing to the nearby jurisdiction of Gen to get married, in order to avoid a payment to the hospital, an issue that offended the pastors on several levels. International affairs continually appear, as well, with several Reformed churches in France and elsewhere requesting advice, personnel, or intervention. The Grisons, especially, are the subject of discussion on a regular basis in these years before the Valtellina massacre of 1620. It is this material from the registers themselves that fills the 137 pages of the main text. Strongly evident are the challenges faced by the Company in fulfilling all of the obligations and requests...