

without constraint of faith and conscience. Only then could France be preserved. The editors point to the crucial contexts in which the work was prepared, as well as to significant influences. Not least were the speeches by Chancellor Michel de L'Hôpital, which opened the door for discussions of religious pluralism. Similarly, Castellio seems to have known the *Exhortation aux Princes et Seigneurs du conseil privé du Roy* (1561) by the Catholic jurist Etienne Pasquier. The latter offered a robust defense of a pragmatic, political tolerance.

It is not possible to do justice to the extraordinarily rich introduction offered by the editors, who provide a wealth of background information, textual analysis, and intellectual context. Readers will be grateful for the treatment of the origins of the *Conseil*, including the close working relationship with the Basel printer Oporinus. More significantly, the editors discuss Castellio's nuanced arguments and multiple intentions. Under the name of "France," the text addresses a range of interlocutors and draws on the disciplines, genres, and vocabulary of law and medicine. We are informed by the medieval background and deft implementation of humanist rhetorical forms as Castellio adopts different authorial voices, such as counselor, judge, orator, and prophet. The editors demonstrate Castellio's brilliance as a writer who was able to manipulate genres and rhetorical forms, playing with the porosity between authorial forms. Likewise, the discussion of audience is highly illuminating, for despite the appeal to France as a nation, Castellio was primarily speaking to the educators and preachers of the kingdom. The text is not a work of doctrine, despite its closeness to scripture, but educates its readers in the correct posture of ethics.

Crucial to understanding Castellio's complex text is his treatment of the conscience written on the heart by God but which is much more than a law. For Castellio the conscience speaks and responds; it is what enables humans to confess and acknowledge the law of God, to speak against all that is evil and wrong. But the conscience is more than just a voice—it warns of the impending judgment of God, thus returning men and women to the example of Christ and the teaching of the Bible. This edition and commentary are essential reading for students of early modern religion.

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Der Theologe und Schriftsteller Friedrich Dedekind (1524/25–1598): Eine Biographie. Eberhard Doll.

Wolfenbütteler Forschungen 145. Wiesbaden: Harrassowitz, 2018. 624 pp. €92.

Friedrich Dedekind exemplifies what might be called, to use Lewis Spitz's expression, "a fourth generation of German humanists." After studying at the University of

Marburg (1543–49), he attended the University of Wittenberg, was drawn into Philip Melanchthon's circle, and learned the humanist skills that Melanchthon cultivated in students. Dedekind mastered above all the art of composing Neo-Latin poetry and produced over the years a large number of poems celebrating marriages, saluting recently deceased friends, recommending others through commending their virtues and talents, and dedicating the literary works of others. However, he studied theology so that he might serve the church of Luther's and Melanchthon's Reformation. He contributed to it in significant ways, in addition to his service as parish pastor in Neustadt am Rügenberge, Lauenstein, and Lüneburg, as a mediating theologian in several Lower Saxon jurisdictions.

Dedekind is of particular interest to students of the Renaissance as the author of the satirical plea for proper moral behavior, *Grobianus*, published first during Dedekind's student days and revised in 1554 to include admonitions on "the simplicity of morals" for women, under the title *Grobianus et Grobiana*. Doll notes that Dedekind did not invent a new genre but capitalized on the tradition best illustrated by Sebastian Brandt's *Ship of Fools*. Doll's helpful bibliography accounts for the published editions and translations of Dedekind's masterpiece, and for influences beyond the translations in the literature of several languages. This study lacks, unfortunately, any analysis of the literary style, skill, content, and method of cultivating morality. The use of satire to do just that has a rich German tradition extending to Wilhelm Busch's *Max und Moritz* and beyond. Placing Dedekind's work within that tradition through comparison with other examples of his time and through an assessment of how he used rhetorical skills learned at Marburg and Wittenberg would have enriched this volume, which is already rich in biographical details.

Doll's wide-ranging, meticulous research not only provides readers with details of Dedekind's contexts and activities at every stage of his life but also presents extensive information on the places and people that shaped his life. Doll ardently desires to present Dedekind as a peace-loving, gentle theologian, who is difficult to place in the landscape of controversy as heirs of the Wittenberg Reformation contested rival interpretations of its legacy in the 1550s–1570s. A closer look at precisely where he stood when he took part in commissions that were charged with settling controversy, however, places him in the company of Gnesio-Lutherans, such as Martin Chemnitz and Joachim Mörlin. He did not share the tendency of some of that group to bold confrontation of opposing views. However, his positions on the issues reveal his agreement with them when he came to help decide the proper answers to controverted questions.

Doll's detailed narrative not only contains quotations, some lengthy, from a wide range of correspondence and other documents of the time but also is supplemented by fourteen appendixes. In addition to the genealogy of the Dedekind family and the bibliography of the printings of his original works and translation, Doll presents edited texts of manuscript literary efforts and letters. Furthermore, Britta-Juliane Kruse has edited Dedekind's German dramas, with discussions of their staging. A thorough

bibliography of secondary literature on Dedekind and his work further aids scholars. Doll's focus on Dedekind and his context opens up a broader field of research with many facets. Thus, this microstudy of a significant figure in this "fourth generation" of German humanists calls for further study of Dedekind's contemporaries who arose out of the blend of the humanist new learning and the Reformation's new theology as the two movements met and wed in several sixteenth-century universities and other venues.

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Topographies of Tolerance and Intolerance: Responses to Religious Pluralism in Reformation Europe. Marjorie Elizabeth Plummer and Victoria Christman, eds. *Studies in Central European Histories* 64. Leiden: Brill, 2018. x + 268 pp. \$137.

For a long time, the history of religious toleration was written as a Whiggish history of ideas: the progress of toleration resulting from the steady secularization of European society since the seventeenth century. This new volume of essays, which originated in a seminar held in Calvin College, Grand Rapids, Michigan, in 2013, adopts a very different approach. Toleration is viewed as a practice rather than an ideal; tolerance and intolerance are understood as two aspects of the same complex negotiation of political and social coexistence. The essays focus on the Holy Roman Empire, the Netherlands, and the Swiss Confederation—those areas that sat on the fault lines of confessional division in the post-Reformation era. Each provides fascinating new detail and enriches the new view offered by the volume.

In part 1, five essays explore the difficulty of "Defining the Boundaries of Tolerance and Intolerance." Victoria Christman offers a stimulating discussion of the mix of ideology and pragmatism that characterized the coexistence of early modern confessions. James Blakely studies the initial opposition to biconfessionalism and coexistence in the common territories of the Western Swiss Confederation. William Bradford Smith reflects on witches as heretics and asks whether the decline of their persecution might have been the start of the transformation of a persecuting society into one that embraced toleration not just "as prudence, but as a matter of principle" (73). Timothy G. Fehler reexamines the much-studied multiconfessional East Frisian town of Emden to conclude that it is simply not possible, on the currently available evidence, to disentangle the varied motives—political, economic, confessional—for the situation that developed there, beyond that it seems evident that coexistence was a reality that all manner of groups had no option but to adapt to. David Luebke examines the development of attitudes to clerical concubines in Westphalian towns between 1550 and 1650 and