

and introductory summaries at the beginning of each individual letter. The editors have added still another improvement to this latest volume: the numbering of each paragraph along the inner margins. It will be a help in scholarly discussion moving forward to be able to refer straightforwardly to “paragraph x” of any given letter. Here we have another excellent volume within a series that supplies fresh, critical insight to the history of sixteenth-century Europe.

Jon Delmas Wood, *George Washington University*

*The Construction of Reformed Identity in Jean Crespin’s “Livre des Martyrs.”*

Jameson Tucker.

Routledge Research in Early Modern History. London: Routledge, 2017. viii + 200 pp. \$140.

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What does a retouched doctoral thesis about the construction of confessional identity in Reformation Europe offer to readers of this journal? Primarily, I think, it provides a meditation on the principles of citation developed by careful editors in Renaissance Europe (who in this case was also the publisher) when compiling a vernacular handbook containing reliable source material. The various editions and revisions of Jean Crespin’s *Livre des martyrs* (occasionally prohibited from using that convenient title by Geneva’s government for reasons of sixteenth-century political prudence) provide a textbook example (pun intended) of how to edit source material in the Renaissance.

Tucker’s major purpose is to observe Crespin working cautiously along the edge of Calvinist confessional orthodoxy, especially with regard to Eucharistic theology, when presenting his information either as martyrology before the outbreak of the French Wars of Religion, or subsequently as a historical narrative of the often-bloody origins of the French Reformed church. Tucker notes that “Crespin drew a distinction between his historical and his martyrological work,” most noticeable when printing confessions of faith by martyrs, despite an “overwhelming overlap in material elsewhere” (89).

The book is organized around four theological outliers who populate various editions of Crespin’s martyrologies: Hussites, Waldensians (who receive two chapters, one before and one after their acceptance to Calvinist doctrine), early Lutheran martyrs, and a few nonseditious preachers slaughtered after the Peasant War had ended. Obviously, each group presented different problems for admission to martyr status in Crespin’s and Calvin’s Geneva. One of the book’s real strengths is to illustrate Crespin’s (and Calvin’s) attempt to fit Luther into a grand narrative of an ongoing Reformation, despite their significant doctrinal differences—also published by Crespin. His Calvinist martyrologies, as Brad Gregory noted, include caveats about Hussite and Waldensian beliefs but never about those of early Lutheran martyrs, whose statements have been arranged “to create conformity on important issues” (120).

Professor Tucker shows Crespin going to great lengths to ensure that the documents he offered his readers, sometimes translated from Latin or German, were always as accurate as possible while still suitable for his greater purpose. His fundamental tactics never varied: invent nothing, but omit whatever seemed irrelevant to his purposes—above all, anything contradicting Calvin’s doctrinal positions—and abridge his citations. Crespin was generally skeptical of any miraculous circumstances narrated about martyrs and invariably hostile to references about possible relics of martyrs, but unable to resist juicy tales of swift and ugly punishments afflicting those who executed them.

Crespin had the good fortune to rely upon two careful contemporary martyrologists, the Anglican John Foxe and the Luthlean Ludovicus Rabus. Professor Tucker has the good fortune to say something pertinent while standing upon some sturdy academic shoulders. The two largest belong to Catholics: Crespin’s bibliographer, Jean-Etienne Gilmont, in Europe, and the dean of comparative martyrologists, Brad Gregory, in America. Your reviewer is also cited accurately at appropriate moments.

William Monter, *Northwestern University*

*A Companion to the Huguenots.* Raymond A. Mentzer and Bertrand Van Ruymbeke, eds.

Brill’s Companions to the Christian Tradition 68. Leiden: Brill, 2016. xv + 482 pp. \$297.

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The Huguenots have never lacked attention; the French Wars of Religion, the Edict of Nantes, and its subsequent Revocation stand out as landmarks in early modern European history. At the same time the study of the Huguenots has long been peripheral in mainstream historiography, occupying a niche field ploughed by a limited number of specialists. Somewhere in between a gap was created, between the well-known contours of Huguenot history and the vast number of specialist studies. It is this gap that *A Companion to the Huguenots* seeks to fill, offering a clear overview of the current state of affairs of Huguenot research. And it does so well.

The *Companion* goes a long way to rid Huguenot historiography of its hagiographic aura, even if the introduction by the editors probably sets in awkwardly by trumpeting a traditional paradigm. Strong language is employed to underscore the dire fate of the Huguenots (“brutal,” “bloodbath,” “horrific”), at the same time reiterating their remarkable achievements in politics, art, etc. But the introduction continues on a surer footing, outlining more dispassionately the state of affairs in Huguenot studies.

The editors are to be commended for having gathered a diverse group of historians primarily from France, the United States, and Germany, so that the companion offers a wide perspective on Huguenot history for a nonspecialist readership. The sixteen chapters are distributed in two parts, focusing on Huguenots in France and in the diaspora.