

and label all the Protestants as “Lutherans”? Some corrections are needed to the reconstruction of the events in the cities and the politics of the king, where the author uncritically repeats claims of previous research. For example, she repeats a story about Jakub Knade, who, she claims, started preaching in Gdańsk in 1518 (49), although the date is too early. In 1526, the Polish king sentenced to death not thirteen (11, 57, 119, 218) but fourteen Protestants. The Sejm in 1529 gathered not in Sandomierz (101) but in Piotrków. Between 1526 and 1534 there was no “hiatus of seven years” without anti-Protestant edicts (122) because it is known that the king published or reinforced his earlier decrees in 1527, 1528, and 1533. Some minor mistakes are found in the spelling of German, Polish, and Latin names and titles.

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Konfession und Kommunikation: Religiöse Koexistenz und Politik in der Alten Eidgenossenschaft (Die Grafschaft Baden 1531–1712). Daniela Hacke.
Cologne: Böhlau Verlag, 2017. 580 pp. €72.

Daniela Hacke completed this *Habilitationsschrift* at the University of Zurich. In it she analyzes confessional conflicts and their resolutions in the Swiss county of Baden from the second *Landfrieden* signed at Kappel in 1531 to the fourth *Landfrieden* signed at Aarau in 1712. The Reformation had made inroads into Baden before 1531. The Peace of Kappel allowed the Reformed communities to stay but greatly constrained their actions. In 1655–56 a census enumerated around three thousand Reformed villagers resident in seven different parishes. Baden was a condominium, ruled since 1415 by the eight old cantons. Throughout Hacke’s study, Catholics comprised the vast majority of Badeners, and among the ruling cantons, only Bern and Zurich had embraced the Reformation, while Glarus was confessionally mixed. A *Landvogt* administered the condominium, and the post rotated annually among the eight cantons. Thus, Catholics dominated at the village level, within the county, and at the *Tagsatzung*. That system ended in 1712 with the Catholic defeat during the Second Villmergen War. The Peace of Aarau instituted parity in Baden’s confessionally mixed villages and excluded the Catholic cantons from their traditional role in the county’s governance.

Hacke identifies four goals for her research. First, she seeks to bind together several historiographic threads in Swiss history and in the history of early modern confession building from the new perspective provided by her study of confessional conflicts in Baden. Second, she wants to explore how resolving the confessional conflicts helped establish components of the *Landfrieden* of 1531 as confederal norms for religious peacekeeping. Third, she intends to present the negotiation of confessional coexistence

in Baden as a microcosm for the history of confessional coexistence in Switzerland as a whole. Finally, she proposes to show that the political process of conflict resolution for the condominium helped ingrain confessional pluralism as an accepted component of Swiss collective identity. To achieve her ends, Hacke applies Niklas Luhmann's communication theory to the extensive correspondence generated by confessional conflicts within the condominium after 1531. She argues that the discourse of conflict and resolution generated confessional identity for both Catholic and Reformed Swiss at the village level and among the cantonal elites governing the condominium. The discursive process also helped the parties understand the confessional identity of their opponents. The pathways of communication ran vertically downward from the ruling cantons to the villages and upward from the villagers to their lords. Moreover, at each level—village, county, and canton—horizontal communication, both intra- and interconfessional, also played a critical role. Finally, Hacke utilizes Martina Loew's theories on the sociology of space to frame the scope of the various communication networks and to show how the parties gradually carved out their confessional space at every level.

Chapter 2 focuses on the communication networks themselves. Because the *Landvogt* rotated, resolving confessional disputes required negotiations among the eight ruling cantons. The cantons' decision to meet in confessional caucuses during the *Tagsatzungen* replicated on the confederal level the growing self-consciousness of the confessions at the local level. Despite the sharpening divisions, the confessional parties had to communicate with one another to resolve conflicts at all levels. Meanwhile, communication between lords and subjects followed confessionally exclusive pathways often bypassing the *Landvogt* of the other confession. Chapter 3 chronicles how discourse about the *Landfrieden* of 1531 changed over time, from a period when the Catholic cantons asserted Catholic interpretations (1532–60), to a stage where Zurich pushed for a “hetero-confessional exegesis” (208) of the document (1561–1655), and, finally, to a phase following the third *Landfrieden*, when Reformed correspondence inserted the concepts of confessional parity and equality as desired norms for confessional peace (1656–1712). In the three remaining chapters, Hacke examines specific discourses within the communication networks that were generated by polemical sermons from ministers and priests, by rare acts of conversion, and by disputes over the shared usage (*simultaneum*) of village churches. The chronologies of her examples show the growing confessional self-awareness among the villagers; the growing understanding of the religious values of confessional opponents, often demonstrated by the choice of issues to contest; and the growing understanding among the cantonal elites of how to challenge any changes as unsanctioned confessional novelties and, more importantly, how to find resolutions within the rubrics of the *Landfrieden*.

Hacke's focus on confessional building through communication works for the condominium of Baden. It is, however, a narrow base for plotting changing values among Swiss political elites for whom the condominium was one of many confessional issues. Her research also offers another thoughtful critique of the Schilling-Reinhard

confessionalization thesis. Her analysis, however, would have benefited from some consideration of David Luebke's newly proposed model of regimes of confessional coexistence.

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Martin Bucer (1491–1551): Collected Studies on His Life, Work, Doctrine, and Influence. Marijn de Kroon and Willem van 't Spijker.

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Interest in Martin Bucer has grown in the last half-century, with Marijn de Kroon and Willem van 't Spijker making enormous contributions. These two scholars have widened perceptions of Bucer as an ecumenical theologian to include his exegetical work and his pastoral concerns, so the Reformer is recognized as significant for ecclesiology and spirituality as well as theology. This highly helpful collection of twenty-two articles from these two scholars will now be an indispensable resource for Bucer studies. The pieces are in English and German, some being published in English for the first time. The breadth of this collection is seen in the book's seven sections. These are "Bucer and Tradition," "Bucer and Calvin," "Bucer in Dispute," "Bucer and Justice," "Bucer: Aspects of His Person," "Bucer and City Reformation," and "Bucer and Ethics." The essays are all carefully crafted and documented, making this volume an invaluable source of Bucer material.

A number of important themes are found throughout the volume. One of these is Bucer's convictions about the truth and justness of the Reformation. This is seen in Bucer's recognition of the authority of the early church fathers—which is beneath that of scripture but to which he could appeal in showing "the Reformation was not a *novatio*, but a return to the Early Church with its apostles and teachers" (44). Bucer's strong desire for unity in the face of fragmenting occurring in reform movements was put to the test in his relationship with Luther. This was intensely dramatized at the Colloquy of Marburg, discussed in van 't Spijker's, "'You have a different spirit from us': Luther to Bucer in Marburg, Sunday 3 October 1529." Here Zwingli and Bucer were denounced by Luther. He did not wish to look at the two Reformers as "brothers"—as he wrote to Katie: "We do not want this 'brothering' and 'membering'" (221). This marks, says van 't Spijker, "the moment when within the Reformation the division became visible between what would develop into Lutheranism on the one hand, to reformed Protestantism on the other."

The colloquy revealed the irreconcilable differences of the Reformers' views on the presence of Christ in the Lord's Supper. Van 't Spijker writes: "When Luther and Bucer