

the idea of taking one's own life was stripped of its religious meaning and moral significance by *philosophes* and within a distinctively modern cultural setting where the traditional social and civil deterrents to suicide no longer operated. This is not, of course, to suggest that Watt believes secular worldviews caused people to commit suicide. He instead examines the assumptions and expectations of life in the eighteenth century to suggest that, without the "glue" of religion to hold one's life together, the sorts of personal reversals that became more commonplace in Geneva between 1750 and 1798 were more likely to end in one's choosing a self-inflicted death. In particular, Watt suggests that a shift from a set of traditional, Calvinist values toward those of modern society—individualism, secularism, commercial capitalism, and romantic sentimentalism—all contributed directly to markedly higher suicide rates in late-eighteenth-century Geneva.

There is much to commend this ambitious study of suicide in early modern Europe, especially Watt's meticulous combing of the evidence relating to suspicious deaths and his examination of the influence of class and gender on the decision to take one's own life. It will, no doubt, contribute for some time to the already significant scholarly discussion of suicide among historians and sociologists conducting research into death and dying. Future debate spawned by this study will probably focus on how best to undertake a statistical reexamination of evidence of suspicious deaths in which doubt may be cast on the conclusions of contemporary officials and observers concerning the deceased person's motives and actual cause of death. It will likely also center on efforts to categorize more precisely the dimensions of long-term change in cultural attitudes toward suicide, especially those relating to the "rise of modernity" and the decline of moral stoicism and family values in an age that seems increasingly to legitimize the choice of suicide. Certainly, researchers must heed Watt's call for additional comparative studies from other areas of early modern Europe, and particularly from Catholic regions, although scholars might find it difficult to locate records allowing them to employ the sort of inventiveness that characterizes Watt's reading of the extensive and detailed Genevan evidence. One can only hope that such records exist and that additional research can shed further light on this vital issue.

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The Oxford Treatise and Disputation on the Eucharist, 1549. Peter Martyr Vermigli. Ed. and trans. Joseph C. McLelland. The Peter Martyr Library, 7. Kirksville, Mo.: Truman State University Press, 2000. 352 pp. \$45.00. ISBN 0943549892.

Shortly after the accession of Edward VI in 1547, Peter Martyr Vermigli was invited at the instigation of Archbishop Thomas Cranmer to become the Regius Professor of Divinity in the University of Oxford. From January 1548 he was the first Protestant to hold this prestigious appointment and there he remained for six years until the accession of Queen Mary drove him once again into exile in 1553. At the outset of his tenure as Canon Professor at Christ Church, Vermigli lectured on 1 Corinthians. In March 1549, shortly after passage of the First Act of Uniformity, his thoroughly reformed interpretation of the Eucharistic passage in 1 Corinthians 10 caused a furor in the Divinity School and precipitated one of the great formal theological disputations of the mid-sixteenth century. In a letter to Martin Bucer, Vermigli observed, "transubstantiation is now exploded, and difficulty respecting the *presence* is at this time the most prominent point of dispute." The *Disputation*, included in the second portion of this volume, following the *Treatise* as originally intended, is Vermigli's own record of these formal proceedings. The *Oxford Treatise*, dedicated to Cranmer, is a more structured, systematic exposition of the mode of Christ's presence in the sac-

rament based on the *Disputation*. Both were published in 1549. The debate had momentous and lasting consequences for the liturgy of the newly reformed Church of England. Whereas the doctrine of sacramental presence presupposed in the first Edwardian Prayer Book of 1549 was more consonant with a Lutheran approach, Cranmer consulted closely with Vermigli from the time of his arrival in the formulation of a liturgical revision along more explicitly reformed lines which were subsequently realized in the "second" Prayer Book of Edward VI authorized under a second Edwardian Act of Uniformity in 1552. Vermigli's criticism of the doctrinal assumptions of the 1549 Prayer Book can be seen, for example, in the omission of any references to the "Mass" and the "Altar" from the rubrics attached to the revised Order for the Administration of the Lord's Supper of 1552. It is certainly arguable that the so-called "Black Rubric," inserted into the *Book of Common Prayer* of 1552 without Parliamentary authority, represents a further mark of Vermigli's influence upon the revision. This latter rubric constitutes a doctrinal pronouncement on the significance of kneeling at reception of the sacrament of the Eucharist such that any "real and essential" presence of Christ's "natural flesh and blood" is denied and therefore that "no adoration is intended" by this kneeling. Both transubstantiation and the traditional Lutheran claim concerning the ubiquity of Christ's natural body are explicitly condemned by the rubric in a manner consistent with the arguments Vermigli sets out at length in both the *Disputation* and the *Treatise*. For Vermigli the actual presence of Christ belongs properly to the receivers of the sacrament rather than to the tokens themselves. There is thus a real presence in the "use" of the Lord's Supper, and Christ therefore should be worshipped in the mind and not in the tokens. Consequently the sacramental elements are not to be reserved, elevated, or worshipped (see article 28).

Prior to his involvement in these Eucharistic controversies Peter Martyr was a still relatively unknown figure. Following the disputation and the publication of the *Oxford Treatise* he came swiftly to be celebrated as one of the preeminent Reformed divines, in stature comparable to Calvin himself. It can be fairly said that Vermigli's eminence as a theologian rests largely upon these polemical writings against transubstantiation and on behalf of a Reformed understanding of "sacramental presence." [After Cranmer's death, Vermigli composed the longest treatise of the Reformation on this subject in the form of a reply to Stephen Gardiner's attack on the Archbishop. The *Defense against Gardiner* is slated for the second series of the Peter Martyr Library.] On this account, the publication of volume 7 in the first series of the Peter Martyr Library is an event well worth noting. Moreover the publication date of this new translation marks the four hundred and fiftieth anniversary of the first English translation of the *Treatise* and *Disputation* by Nicholas Udall in 1550 and also places it appropriately between the anniversaries of promulgation of the two Edwardian Prayer Books in 1549 and 1552.

The translation by Joseph C. McLelland is excellent. He has achieved a moderately "aureate" translation that conveys the sense of the original text more sentence by sentence than word by word. McLelland, who with John Patrick Donnelly and Frank A. James III, is one of the General Editors of the Peter Martyr Library, has been a laborer in this field for more than forty years. His first book on Peter Martyr, *The Visible Words of God*, written originally as a doctoral dissertation at the University of Edinburgh and published in 1957, is an exposition of Vermigli's sacramental theology and can be credited with reigniting the now considerable interest in the thought of this great Protestant scholastic. The volume is replete with numerous contemporary illustrations that add to the appeal of the production.

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TITLE: The Oxford Treatise and Disputation on the Eucharist,
1549

SOURCE: The Sixteenth Century Journal 33 no2 Summ 2002

WN: 0219600678071

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