

einem mittelalterlichen Kanonikerstift außer Karriere noch «gemacht» wurde. Dies müßte er sich andernorts wieder in Erinnerung rufen.

*Hannes Steiner, Frauenfeld*

**The Early Reformation in Europe**, ed. by Andrew Pettegree, Cambridge: Cambridge University Press 1992, 250 S., ISBN 0-521-39454, geb. £ 27.95, ISBN 0-521-39768-5, brosch. £ 9.95

Andrew Pettegree has collected in this volume a series of expert articles on the Reformation outside the German-speaking lands in the thirty years following Luther's initial protest. As Pettegree points out in his preface, there has been very little specialized, «state-of-the-art» scholarship published in English on the early Reformation movement in places like Moravia or Denmark. Given the context of European unification and disunity, such work is essential if British (and other English-speaking) students are to be faced with the «United States of Europe» in the foreseeable future.

Pettegree's introduction neatly sets the stage, reviewing for the undergraduate or non-specialist reader the salient points of the German Reformation and most of the best recent scholarship. There follow nine article-length chapters, mainly by European or European-based scholars, covering the former Habsburg Empire, Switzerland, Scandinavia, the Romance lands, the Low Countries and England.

In his wide-ranging chapter on Bohemia, Moravia and Austria, Winfried Eberhard is able to cite not one single article or book in English since 1980, thus demonstrating the pressing need for this collection.

David P. Daniel has contributed a detailed article on the early Reformation in Hungary. While providing valuable information and keys for further study to a scholar of the Reformation, it is a bit too detailed for a good synthesizing introduction. The senior undergraduates and graduate students whom one imagines as the main audience of this volume may find Daniel's precision concerning events overwhelming. Furthermore, Daniel exhibits little or no interest in some of the questions that are usually of interest to students, such as the influence of humanism on reform, or the place of the Jews. The impact on the Reformation movement of ethnicity in multi-ethnic Hungary deserved some attention as well.

Bruce Gordon's shorter and «punchier» overview of early Swiss developments is more suited to the genre. Gordon makes the important point that the Swiss Reformation «established the first political and religious structures in which Protestant and Catholic states, albeit uneasily, could live together» (92). The Franco-British spelling «Basle» seems, unfortunately, to be holding its

own, even at the end of this century; the spelling 'principle' for 'principal' (87), however, boasts no insular tradition to insulate it from censure.

Ole Peter Grell has surveyed events in Sweden, Denmark and, very properly, Schleswig-Holstein. Despite the heading 'Scandinavia', he makes only perfunctory mention of Norway and Finland. An explanation of the different pace and dynamic of reform in these areas would have required no more than a paragraph. Over all, however, the reader is well served by Grell's survey of the intertwining political and religious motives of the three models of 'princely Reformation' which he presents.

David Nicholls' essay on the early years of the Reformation in France is a tour de force. Nicholls outlines a typology of reformism and Reform in the Catholic and nascent 'Genevan' churches – while keeping a weather eye on the coming Wars of Religion and the French solution, which would be neither Huguenot nor Papist.

Alastair Duke does a thorough job in very few pages (23) of relating events in the Low Countries to both the neighbouring German lands and the views of foreign authorities. The repression of evangelical doctrine by the representatives of Charles V provides a grim reminder of what could have happened in a more centrally-organized Germany. On page 158, Duke outstrips Her Majesty's Government in the field of Anglo-German cooperation with the adjective 'Münsterite' (may I propose 'Baslese'?).

At the beginning of his superb essay on the English Reformation, Diarmaid MacCulloch reminds us that more than in any European country, the reformation of centralized England was the creation of the ruling monarch, Henry VIII. This traditional point of view has become fashionable once again, as scholars seek to reaffirm the adequate and satisfying nature of traditional English piety as practised on the eve of the Reformation (as MacCulloch notes on page 176). MacCulloch uses the 'three English themes' of Lollardy – leading a good life according to Biblical precepts, iconoclasm and rejection of medieval eucharistic theology – to illustrate the doctrinal gap between the radical side of English reform and the Lutheran position. The coincidence of the areas where Lollardy had been strong with A. G. Dickens' 'great crescent' of early popular Protestantism was, it would seem, no mere coincidence. Better than any other contributor to this volume MacCulloch integrates the 'larger' politico-religious scene with the traditions and contemporary manifestations of popular support for reform – thus exposing the ambiguities inherent in the thesis with which he begins the chapter.

To Euan Cameron, Italian evangelicals were not the southern phalanx of the Reformation, but subtle underminers of reform. The Italian reformers failed to make common cause with other elements of society that were striving to overturn Church hegemony. 'Nicodemites' (crypto-reformers) like Cardinals Contarini and Pole «served the cause of the Papacy better by their

equivocations than ever did Carafa with this thunderbolts; though the Roman Catholicism which they thus protected turned out very different from their hopes» (213).

Kinder's overview of the brief and minor vogue of «luterismo» in Spain is, not surprisingly, a scholarly martyrology; his conclusion, foregone: Lutheranism or what passed for it was instrumentalized as a type of heresy in the arsenal of the Inquisition, like the masked «Judíos» in Mexican carnival plays, and helped maintain Roman orthodoxy for the next four centuries.

There are some problems. Pettegree uncritically reproduces Gerald Strauss' thesis concerning the failure of Luther's Reformation (it «failed to live up to the initial promise of the first turbulent years»; 3). To interpret the Lutheran reform as a failure is to see Luther's spiritual goals through the more politically-attuned eyes of the city reformers, such as Zwingli or Calvin, or through the autocratic eyes that demanded and witnessed the execution of Thomas More: «success» as triumph in this world. One would expect at least a reference to the considerable opposition mounted to this interpretation by Heiko A. Oberman and many others. Luther's goal was to reform not people's *behaviour* (their practice of religion or everyday comportment), but their *soul*. The concerns of social historians and the anthropology-inspired perspective that insists on precise studies of practice and belief at every social level are given short shrift. No prominent scholar teaching at a North American university is represented in this collection, and there is a corresponding reluctance to engage in some of the debates current on this side of the water, such as that concerning social discipline. A more focused collection of essays on a specific theme would have been more useful to scholars, but less so to students. In general, this volume presents material of interest to scholars and will greatly facilitate the teaching of courses on the Reformation not just in Germany, but in all of Europe.

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**Melanchthons Briefwechsel.** Band 7: Regesten 6691–8071 (1553–1556), bearb. von Heinz Scheible und Walter Thüringer, Stuttgart-Bad Cannstatt: frommann-holzboog 1993 (Melanchthons Briefwechsel. Kritische und kommentierte Gesamtausgabe, im Auftrag der Heidelberger Akademie der Wissenschaften hrsg. von Heinz Scheible), 529 S., ISBN 3-7728-1601-0, ca. DM 370,–

Le t. 7 de cette série, qui a su se rendre indispensable, et sur le haut niveau éditorial de laquelle il n'est plus utile de revenir, ne recense pas moins de 1380 lettres pour quatre années. Il s'agit là d'une période de l'histoire allemande particulièrement riche en événements. Les étoiles laissent sans cesse prévoir les guerres des princes et les disputes des théologiens (7666), et elles ne se trompent