allemand y a joué un rôle important. Pourquoi ne pas faire preuve de plus de nuances dans le reste de l’analyse et accepter que des éléments autres que religieux aient pu inciter les uns et les autres à rejeter l’Église traditionnelle?

Ces remarques ne devraient toutefois pas amener les lecteurs à mettre de côté ce livre qui, comme tous les autres de Denis Crouzet, propose une vision radicalement nouvelle des événements marquants de la France du seizième siècle, une vision que nous sommes tous tenus de prendre dorénavant en compte. Les questions qui surgissent à la lecture de toute l’oeuvre de ce grand historien ne peuvent qu’approfondir notre connaissance de cette époque.

MICHEL DE WAELE, Université de Montréal


Recently retired as Professor of History at Stanford University, Lewis Spitz has been a redoubtable figure in Reformation era studies for more than 40 years. His expertise in both Renaissance and Reformation have resulted in insightful treatment of the intellectual history of Early Modern Europe throughout his distinguished scholarly career. The volume under review offers a collection of thirteen of his articles on “the two major humanistic concerns of the Protestant reformers, education and history” (p. vii).

Another Variorum volume, Luther and German Humanism (1996), was comprised of several studies at the intersection of two significant lines of Professor Spitz’s scholarly interests. The present volume allows ready access to some of his publications on two related areas in the intellectual history of the Reformation era: after an introductory consideration of the idea of “Reformation,” four articles treat education and eight treat history. The earliest appeared in 1953, and the most recent in 1993. One might expect a collection of studies penned over the course of four decades to manifest the development of a scholar’s abilities from initial hesitation to confident mastery of his or her field of investigation. However, the articles collected in this volume suggest that, as Athena from Zeus, so Lewis Spitz’s scholarly capabilities leaped full-grown from his head; whatever the ways Professor Spitz’s expertise has developed over the years, the thirteen articles in this volume are all sure-footed scholarly treatments of aspects of education and history in the Reformation era.

This is not to say, however, that the respective groups offer an even and thorough treatment of the two subjects. Aside from the disparity in the number of studies devoted to the two areas, it should be noted that the collection of articles on “education” includes a study, “Erasmus as Reformer,” only tangentially related to education. This treatment shows such a deft mastery of the data that, although
published in 1971, it still stands as a viable presentation of scholarly consensus on the great humanist. The other three articles in the "education" segment offer a positive view of the Reformation's impact on universities, a discussion of "Luther's Social Concern for Students," and a response presented by Professor Spitz to another scholar's paper on the relationship between the Reformation and sixteenth-century pedagogy. Each of the papers is interesting in its own right, even so, they offer relatively little on education per se in the Reformation era. The response paper, as suggesting further lines of inquiry beyond those presented in the other scholar's paper (which is not printed in the volume), is of only marginal usefulness to the reader.

The eight articles on "history" focus on Luther's views or offer Professor Spitz's reflections on historical study. "Luther's View of History: A Theological Use of the Past" considers how Luther viewed history, as well as its practitioners. "Psychohistory and History: The case of Young Man Luther" offers an appreciative but still sharply critical assessment of Erik Erikson's well-known volume. "Luther Ecclesiast: An Historian's Angle" argues that Luther's most significant contribution to history was as a churchman, a role he especially played after 1530; Spitz argues that, given how frequently studies of Luther fade out after that date, much scholarship on Luther misses out on significant aspects of Luther's influence and career. In "Impact of the Reformation on Church-State Issues," Spitz points out that the idea of "state" as used in twentieth-century parlance was unknown to the reformers; in the following article, "Luther's Ecclesiology and his concept of the Prince as Notbischof," the author tries to clarify how Luther saw God at work in the realm of church and civil government. "Model Man, Modern Man, Reformation Man" argues that Church history offers the modern secular university significant help in understanding who and what human beings are; a similar concern dominates "History: Sacred and Secular," Professor Spitz's 1978 presidential address to the American Society of Church History. The final and most recent article, "The Historian and the Ancient of Days," offers some of Professor Spitz's perspectives on the study of history as part of a festschrift for a contemporary theologian.

An intellectual historian, Spitz is openly and unapologetically suspicious of too wide-ranging claims by social historians: his assessment of the French Annales school in these articles, for example, expresses appreciation for but emphasizes the limitations of its contributions to the understanding of the Reformation era. Spitz's presentations and analyses in intellectual history in these articles are almost always insightful and judicious; one exception can be found in the opening article, "The Reformation," in which Spitz asserts that the designation "Catholic Reformation" has been embraced by historians as a way to offer a more positive perspective on what had been called the "Counter-Reformation" (p. 15). Actually, "Catholic Reformation" intends, first of all, those movements for reform within the church which antedated and eventually ran parallel to those of Luther and the other Protestant reformers, and only secondarily (and subsequently) that "Counter-Reformation" which reacted to the Protestant reformation. Otherwise, Spitz shines: an
outstanding historian, he is a recognized expert in Luther's thought. The reader who approaches this volume seeking to benefit from that expertise will not be disappointed. From a different angle, the last two articles, as the seasoned reflections of an accomplished historian who delights equally in his craft and in humour, are sprightly treatments of the joys and foibles of "doing" history. Citations from ponderous authorities jostle those from "Peanuts" characters as Professor Spitz manifests his great love for the discipline to which he has contributed so significantly.

The volume under review makes readily accessible valuable studies of significant questions in the broad categories of education and history in the Reformation era. While research libraries may already have these articles in various books and journals in their collections, this volume pulls them together within one book's covers. Consequently, many libraries will want to add it to their collection; undoubtedly, numerous scholars in Reformation era studies will do the same.

JAMES R. PAYTON, JR., Redeemer College


Outlining the scope of Between Nations: Shakespeare, Spenser, Marvell, and the Question of Britain, David Baker writes, "I attempt to read — or, often, to reread — certain instances of early modern English literature in light of the premises and imperatives of the developing British historiography. The texts with which I am most concerned are William Shakespeare's Henry V (1599), Edmund Spenser's A View of the Present State of Ireland (1598), and Andrew Marvell's 'An Horatian Ode upon Cromwell's Return from Ireland' (1598), as well as his "The Loyal Scot" (circa 1670)" (p. 7). Central to Baker's attempt to (re)read these texts, then, is his indebtedness to the new British historiography, in particular the seminal essays of J. G. A. Pocock. Following Pocock's lead, historians of the early modern period have begun to study the uneasy process of British state-formation in the early modern period, a process triggered by the Tudor "incorporation" of Wales and Ireland and culminating in the Anglo-Scottish Act of Union. If the new British historiography has forced historians to re-evaluate the political history of the period, it has also paved the way for literary historians to glean valuable new perspectives on literary and extra-literary texts in light of the wider British context that informed, indeed enabled, their production. Literary scholars, to be sure, are addressing the question of Britain, though their work has been restricted primarily to Spenser, who wrote most of his works while living in Ireland, and Shakespeare, whose "national" history plays register a deep anxiety about an expanding English polity that included and incorporated Wales, an intractable Ireland, and an encroaching Scotland. Although this book is somewhat limited in terms of the authors and texts it studies,