author’s progression to the topic of Lutheran pamphleteering is obvious, as is his concern with the reception of Lutheranism in the cities.

Martin Luther, in Dickens’s view, was a genius who captured the mood of the German people and gave it vigorous expression. But what the people heard and how they reacted had little to do with the detailed structure of Luther’s thought. “By 1517,” Dickens argues, “the German masses had their faces averted from Rome and were ready to march... their willingness to march did not depend on the theological niceties of leaders” (p. 225). Any truly inspiring religious leader might have led the movement away from Rome; Luther just happened to fit the bill.

It is scarcely surprising, then, that Dickens now flatly rejects biography as a valid technique for interpreting the German Reformation. In fact, not only are the “cloudy speculations of modern psychologists” about Luther’s personal development unconvincing (pp. 56, 209), but they are also unnecessary. For Luther was not the Great Man that Erik Erikson— or, for that matter, Roland Bainton—assumed him to be; instead, he was merely an instrument of the German national will.

Indeed, Dickens seems to suggest that Luther at one point failed the German people even in this particular role. For Luther’s stubbornness at the Marburg Colloquy “prevented the German Reformation from becoming a Germanic Reformation” (p. 74). Readers who recall the author’s devotion to the doctrine of adiaphora will not be surprised to detect the note of bitterness that creeps into his description of Marburg, where Luther “suffered the two Reformations, which could agree on fourteen articles of faith, to split asunder and drift into enmity over this fifteenth article of the eucharist” (pp. 74-75).

This book, then, is scarcely dispassionate. Nor is it complete: there is, for example, no chapter on the Peasants’ War. Specialists may find much to criticize or question. But the joy of English Reformation historians will surely remain unfazed. What we need, he argues, is not only detailed studies but also imaginative attempts to synthesize the results of existing research. “This work of synthesis,” Dickens tells us, “remains no practicable ask for purists, pedants, individualists who will trust no other man’s deductions from the original sources. It can afford to disdain the timidity or the spiritual pride which has made some scholars consecrate a lifetime to a couple of articles. In short, synthesis must involve writing books which form challenges to write better ones...” (p. 210). Some day the challenge will be met; but in the meantime, The German Nation and Martin Luther will remain the freshest English-language discussion both of German Reformation research and of the German Reformation itself.

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escapable Müntzer, Hut, Denck, Franck, Castellio and Weigel, with passing notice given to Haetzner and Marbeck. The common point of reference linking these disparate personages Ozment finds in the Theologia Deutsch, an anonymous treatise that enjoyed wide circulation in the Reformation, beginning with two editions by the young Luther, and including further editions and translations by five of the individuals under study.

Relatively little of the research in this area, or, for that matter, few of the sources themselves, are accessible to the English non-specialist reader. This volume, then, with its extensive bibliography, good index and remarkable mastery of both sources and secondary literature, will provide an up-to-date and welcome introduction to the field. Numerous translations by the author, included in the body of the text, add to its utility. These are generally well done, although the letter of Calvin to Viret apropos of Castellio's first Bible translation (p. 169) gives difficulty and might better have been omitted altogether. On this same page several errata in the French are the exception in an otherwise handsomely printed volume. A more serious criticism must be levelled at the fashion in which Ozment colours his account of the events leading to the major confrontation between Castellio and Calvin (pp. 168-170). The denigration of Calvin and the Genevan authorities may simplify the presentation of the author's thesis, but it is inconsistent with the scholarship Ozment demonstrates elsewhere in this volume.

Turning to the principal thesis of the study: Ozment argues that radical dissenters of the sixteenth century found within the thought of late mediaeval mysticism a congenial ideological framework for their dissent from the social as well as the religious patterns of their day. The key elements borrowed from this tradition are the emphasis upon the potentia Dei absoluta—the divine freedom to act outside the normal channels in Scripture and sacraments, viz., outside the monopoly by established religious authority over the means of grace—and, as subjective correlate, the synteresis, or "divine spark," within man that is the means whereby these revelations of God to the soul are received. Experience of this way furnished the individual with "the ideological prerequisite" for all dissent, a conviction of the "penultimate character of all worldly power and authority" (p. 12), compared with the source of authority within.

A potentially revolutionary doctrine, it becomes manifestly so in the case of Thomas Müntzer, "the magister of sixteenth-century dissent ... [whose] basic sources, logic and rhetoric are echoed whenever protest is made against established Christendom" (p. 97). Ozment thus sides with those, most recently Rupp, who see the influence of the mystical outweighing the apocalyptic in this complex personality.

But Denck, Castellio et al. were no social revolutionaries. Their dissent embroiled them first and foremost with religious authorities, while social critique was for the most part issued prudently under pseudonym, or in veiled fashion. This quietist attitude Ozment characterizes as "no less negative a judgement on established power than violent revolution" (p. 12). It differs from Müntzer's call to arms essentially by its prudence: it has learned the lesson of socio-political realities of this world. Its teachings are therefore "packaged to survive and to persuade gradually" (p. 115). For Weigel, this extends even to external conformity for the sake of peace, and out of a (Lutheran?) pessimism with respect to the prospects of meaningful social reform.

Within this evolutionary schema, Hut has an important role to play as link between activist and quietist parties, a Müntzer disciple who makes "the tactical adjustment" to a
The problematic if impatient awaiting of the unmistakable signs of the divine inauguration of the new age (pp. 100, 114). Hut's credentials as a mystic are maintained—with no evidence adduced for his acquaintance with the German Theology—on the strength of affirming as authorship of two little treatises, one of which Rupp has preferred to assign to Müntzer.

In effect, the strain of holding such a motley group of individuals on a common leash is apparent at several points. To what degree can one identify social protest in the later spirituality of Denck? Or in the resigned, self-imposed silence of Weigel? In Castellio's case, the argument for a mystical source for his "reason" must contend with other likely influences. In the differences between Müntzer on the one hand, and a Castellio or a Franck on the other, be reduced to a question of social setting and of temporizing, as the thesis seems to suggest; or is there a qualitative distinction to be pursued?

These and other questions should not be taken as negative criticism. They rather indicate the interest of Ozment's study for all students of sixteenth-century thought: the future studies that enlarge upon or dispute this thesis will build upon the foundations he has laid.

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Professor Büsler's book is part of a series named "personality and history"; in this its place next to Copernicus and Joan of Arc as well as Dönitz and Metternich—a perhaps not too unlikely company. The author is professor of Church History at the University of Zürich, resident of the Zwingli association and director of the institute for Swiss Reformation history. His command of both the history and the current state of Zwingli research is evident throughout this relatively short book.

"Zwingli was and is overshadowed by Luther and Calvin. This is due partly to the relatively brief period of his reforming activity, partly to the bad publicity he received not only from Rome but—worse still—from Luther and Lutheranism, partly to the peripheral location of Zürich. This is regrettable because Zwingli has as a reformer a profile distinctly his own and because his personality made history far beyond Switzerland" (p. 7). Büsler attempts to rectify this situation; he contends that Zwingli's personality is best understood in the light of Zwingli's understanding of his own time. "Zwingli regarded the upheavals, crises, and decisions of the first third of the 16th century, which we in retrospect call the Reformation, as a special visitation of God to this sinful earth. To live then meant to live, eschatologically speaking, in the last days. Accordingly Zwingli as well as his contemporaries understood his actions as prophetic actions... "To prophecy is to teach, admonish, comfort, convict of sin, scold" (Zwingli).... At the centre of his life was the conviction that was a tool of God. This explains his indefatigable and self-denying will to fight and risk is life for God's rule over all spheres of life" (pp. 7 ff.). With this perspective in mind Büsler examines the personal, historical and social bases of Zwingli's prophetic work (section one), the spiritual aspects of that work, i.e. sermons, exegesis of Scripture and theology (section two), and that work's social impact not only on the individual but also on the public life in Zürich and Switzerland (section three).