dealing with the local history of these southern midlands families. It makes clear, as few discussions of the period do, how remarkable were the close links that joined seemingly disparate families, a lesson of English social history that cannot be too often taught. It is only when we appreciate how small the world of literate England was, and how concentrated it was socially and geographically, that we begin to understand the way in which ideas were transmitted and policies formed, and to see the toughness of the social fabric which was able to endure so many dramatic shocks without any very dramatic shifts in power or interest. At the same time Mr. Wilson's book is not without its problems. As his story moves away from the counties toward the court it retreats into the familiar pathways of Protestant historiography which have changed little since the days of Foxe. A modern reader may shrink from the style that can begin the climactic chapter, "While Anne [Ayscough] was nursing her aching limbs in the Tower ..." as he may find it difficult to admire the integrity of John Lascelles, the pious stool pigeon who betrayed the erratic past of Catherine Howard to her sanguinary spouse. At the same time Mr. Wilson's strong sympathies only occasionally lead him to neglect recent scholarly developments (as they do with Dr. John London, a hero to no party, whose rehabilitation by David Knowles is ignored here) and if some would like to hear more about *raison d'état* or economic factors, they must accept the fact that *A Tudor Tapestry* is simply not that kind of a book. Essentially it is a book about ordinary people who felt strongly and even passionately about the religious drama of their time. Mr. Wilson's well-documented and vigorous account has brought that passion to life again in a way that has not quite been thought of before, and his achievement deserves to be read widely.

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Gordon Rupp. *Patterns of Reformation*. London: Epworth Press, 1969. Pp. xxiii, 427. \$11.50.

"Having begun with the English Reformation," Gordon Rupp "turned to Luther studies and after a space came face to face with the question, 'What do they know of Luther, who only Luther know?'" When we have finished these delightfully written studies on Oecolampadius, Karlstadt, Müntzer, Vadianus and Johannes Kessler, many of us will have to confess with their author "how luminous it has been to ponder the Reformation in the first decade of its origin, to see how very swiftly the patterns of Reformation open up, of which Luther's is the dominant but not the only one." Moreover, we *do* get to know Luther better – as a conservative reformer! – especially in the sections on Karlstadt and Müntzer, which constitute well over two-thirds of this impressive book.

Rupp sees Oecolampadius as "the reformer as scholar," who travelled the road from student to divine and from divine to reformer. The latter was a road of difficult and painful growth for this "introverted scholar" – by no means a great one – who possessed neither a forceful personality nor the gift of leadership. But when he was forced into a position of eminence at Basle, as Rupp sympathetically and movingly relates, Oecolampadius "rose manfully" – and effectively – to the challenge, becoming, among other things, a "cathedral preacher making the best of a bad voice, but taking fire beneath the burden of his message

... and moving the hearts of his great audience."

Karlstadt, on the other hand, "the reformer as Puritan," is depicted as a "muddler" who "did his damndest to hurt the cause" of Luther and the other Wittenbergers, a "biblicist" who was often a distiller of "exegetical moonshine," who found biblical warrant not only for smashing statues, but also for refusing to confer any more doctorates at Wittenberg because of the biblical injunction to "Call no man master." Had Luther's Protestantism prevailed over Karlstadt's Puritanism in the matter of images, Rupp notes, "later Protestantism, not least in the 19th century, would have been spared the cult of ... Uglification."

Thomas Müntzer is "the reformer as rebel," but the "least crackpot" of the apocalyptic Anabaptists. Nowhere in the volume is Rupp's keen theological judgment more operative than in this, at times repetitious, but always incisive section of monographic proportions. Rejecting facile Marxist interpretations of the complex religio-social movement that was the Reformation, Rupp has advanced the state of Müntzer scholarship to an extent that defies exposition in such a brief review as this.

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M. L. Bush, *Renaissance, Reformation and the Outer World, 1450-1660*. New York and Evanston: Harper & Row, 1969 (1st ed. 1967). Pp. xii, 387. \$2.95.

M. L. Bush's *Renaissance, Reformation and the Outer World, 1450-1660* is a competent but uninspiring textbook covering European history from the second half of the fifteenth century to the minority of Louis XIV. The political implications of the period are well worked out and investigated, and I have little criticism to voice on the subject. If people want a careful analysis of the political developments of the age, this is their book. Bush maintains that during the two centuries that he deals with, there was a tendency for monarchies which had enjoyed a tradition of political strength to get stronger, and that the main weapon of consolidation of royal power was the king's dispensation of government patronage to the traditional ruling order.

Yet, I find Bush's work unsatisfactory. The author has little inclination toward intellectual history and although today the winning ticket seems to be in the hands of the social historian, I still find it impossible to deal with this period of history, especially humanism, without a sophisticated analysis of the ideas and values of the age. Moreover, in the years which have followed the publication in 1967 of Bush's book, some interesting attempts to cover early modern Europe have been published, which make his work appear out of date since these other textbooks have been more sensitive toward contemporary trends in historiography. This is, for instance, the case with the eloquent social picture of Europe in John R. Hale's *Renaissance Europe 1480-1520* (1971), or with Eugene F. Rice's *The Foundations of Early Modern Europe, 1460-1559* (1970), or with H. G. Koenigsberger and G. L. Mosse's *Europe in the Sixteenth Century* (1968), or finally with A. G. Dickens' *The Age of Humanism and Reformation* (1972), which is an interesting attempt to combine new scholarship within an old frame of reference.

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