... 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.

HARRY McSORLEY, *University of Toronto*

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.

ANTONIO SANTOSUOSSO, *University of Western Ontario*