

traces the dissemination of new education texts and values by the numerous minor humanists who earned a living by teaching a Latin curriculum at the elementary or secondary level; and provides evidence that in the course of the fifteenth century municipalities – even very small ones – wishing to hire communal teachers began more and more frequently to specify that candidates for the position should possess humanistic skills. The replacement of most medieval school texts was accompanied by a growing emphasis, as primary goals of education, upon acquisition of a good Latin style and sound moral values from the intensive study of ancient literature. Grendler gives an admirably lucid exposition of the relentless drill necessary to attain the first of these goals, and makes it clear that the range of ancient literary, poetic, or historical works used as textbooks was in many schools of necessity very limited. However, his estimate of both the linguistic and moral aspects of the Renaissance humanistic curriculum as it was actually taught at the introductory levels remains more positive than that of some other recent scholars.

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*Thomas Müntzer, Mystiker, Apokalyptiker, Revolutionär*, by Hans-Jürgen Goertz (Munich: C. H. Beck, 1989; pp. 215. DM 34) and *Thomas Müntzer. Theology and Revolution in the German Reformation*, by Tom Scott (London: Macmillan, 1989; pp. xix + 203. £35) are two of the numerous publications which commemorate the 500th anniversary of the birth of Thomas Müntzer (1489–1525). In harmony with the wider re-evaluation of the radical reformation in recent years, Müntzer has undergone considerable rehabilitation from his traditional image as a Lutheran bogeyman, a wild visionary, and a bloodthirsty fanatic. In particular, some Marxist historians have presented him as a precursor of democracy and of the rights of man. Both Goertz and Scott seek to arbitrate between extremes of views about Müntzer. Goertz presents an impressive exercise in scholarly historiography, painstakingly sifting the sources and repeatedly pointing to the gaps in the available information. He assumes in his reader familiarity with the general circumstances of the period and with the major players on the scene (Philip of Hesse, Henry of Brunswick, the Elector of Saxony). The ‘wider context’ in which his investigation takes place is ideological: he confronts the East German idealization of Müntzer as hero of democracy and precursor of revolution with the Western stress on Müntzer the mystic or the millenarian, or both. He pays much attention to social and economic factors, stresses Müntzer’s anticlericalism, and tends to underplay his thoughts. He provides much detail, for example, on the economic and social situation which greeted Müntzer in Mühlhausen (pp. 134–5), concentrating on the confrontation between clergy and laity, and on the tensions between the ‘haves’ and the ‘have-nots’ in the town and in the surrounding countryside. The subsequent uprising and processions are treated with a wealth of detail, but it comes rather as a surprise when Müntzer and his colleague Pfeiffer are thrown out of the town. It is only in the penultimate chapter (‘Mystiker, Apokalyptiker, Revolutionär’) that Goertz comes to grips with his central theme, arguing that there is no opposition between Müntzer’s religious beliefs and his social actions: the latter are the logical extension of the former. The final chapter outlines Müntzer’s reputation since his death; this, of course, derives in large measure from Luther’s view of his adversary. Goertz

argues that Luther divided the spiritual from the worldly realm, and could thus find injustice and oppression acceptable; Müntzer was more coherent in his refusal to make that division: for him social justice and the Kingdom of God are facets of one and the same reality. Scott's treatment of the subject assumes less familiarity with the period and gives a more explicit exposé of the historical context in which Müntzer lived. In comparison with Goertz, his treatment is summary and simplified; yet, by selecting his points, Scott puts the significance of his narrative in higher relief. He quotes extensively from Müntzer's writings, with the result that one frequently feels that Scott's exposition, even though shorter, is more enlightening than Goertz's. Scott pays much more attention to Müntzer's religious beliefs, in particular the stress he laid on the necessary suffering of the faithful, on his conviction that the Church had gone astray as early as the second century AD, on the millenarian pressures he (and, in a sense, Luther) lived under, on the ever more radical division in his mind between the reprobate and the elect. Seen in this light, the 'marxist' question of Müntzer's role as revolutionary hero scarcely arises: it was a religious crusade, not a democratic movement, that Müntzer proclaimed. He points out that 'Müntzer's role in the Peasants' War in central Germany was neither so dominant, nor his leadership so undisputed, his support neither so unswerving, nor his aims so unequivocally shared as the subsequent historiographical legend has asserted' (p. 152); the popular uprising took place independently of him, but he 'strove to harness secular rebellion to a theological revolution'. Above all, Scott writes with lively and lucid eloquence: his book is a masterly and eminently readable presentation, which does not hide the inadequacies of the sources, but provides a firm and clear evaluation of the available evidence.

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A new volume in the Toronto series of *Collected Works of Erasmus* is his *Paraphrase on Mark* (Toronto/Buffalo: U. of Toronto P., 1988; pp. xiv + 235. £28). It has been impeccably translated and annotated by Erika Rummel, and as impeccably printed. We are told that this section of the series, under the subtitle *New Testament Scholarship*, general editor Robert D. Sider, should be read in the light of the full introduction due to appear in a future Volume 41, 'prolegomenous to the series'. Dr Rummel is also the translator and annotator of the *De contemptu mundi*, one of several items in Volume 66, part of the series *Spiritualia*, where there is a substantial essay introducing the contents by John W. O'Malley (Toronto/Buffalo: U. of Toronto P., 1988; pp. li + 352. £50). The introduction serves to preface the whole group of 'Spiritualia', reflecting Erasmian studies pertaining to his *pietas*, which will occupy Volumes 66–70. This volume, besides the *De contemptu mundi* (first edition 1521), contains the celebrated *Enchiridion militis christiani* (1503, revised 1518), here translated and annotated by Charles Fantazzi, and *De vidua christiana* (1529), translated by Jennifer T. Roberts, and annotated by her and O'Malley. The latter in his introduction deals with 'the qualities, contents, sources and forms of Erasmus's piety' and suggests further lines of research, as well as providing a useful background to the items in this volume. It deserves to be linked to O'Malley's important work on *Praise and Blame in Renaissance Rome* (1979: rev. ante, xcvi. 631).

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