

that the reader has available commentaries on these two confessional writings.

Finally, as he has done in many of his other writings, Maurer concentrates on the sources and engages in dialogue with the secondary literature only when absolutely necessary. While this fact is a strength of the book, it occasionally also seems to place some of the author's statements into a vacuum of sorts.

Notwithstanding these observations, the book is an example of the best of text-critical, philological, and theological scholarship. For the "beginner" this book will be difficult reading, and one might find Leif Grane's commentary on the Augsburg Confession more helpful. In my opinion, the book can be appreciated only by those who are willing and able to work through all the original sources. Spot-checks make clear that the translator has done good work, though one may debate the use of some of the "translations" from Reu's *The Augsburg Confession*. But nuances in words and phrases of sixteenth-century German often are difficult to translate appropriately; familiarity with the original on the part of the reader thus seems mandatory. Furthermore, the book presupposes a thorough knowledge of Maurer's many, lengthy, and weighty articles on the Augsburg Confession.

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Zwingli und Europa: Referate und Protokoll des Internationalen Kongresses aus Anlass des 500. Geburtstag von Huldrych Zwingli vom 26. bis 30. März 1984. Edited by PETER BLICKLE, ANDREAS LINDT, and ALFRED SCHINDLER. Zurich: Vandenhoeck and Ruprecht, 1985. 269 pp. DM 58.

Zwingli und Europa is a collection of the papers presented and a portion of the discussions on those papers at an international conference sponsored by the Historisches Institut of the University of Berne. The occasion was the 500th anniversary of the birth of the Zurich reformer Huldrych Zwingli. Anyone who is familiar with the work of Peter Blickle, particularly his *Die Revolution von 1525*, would rightly expect that such a congress would attend to the social and political dimensions of the larger European scene in the early sixteenth century, as well as to the religious and theological. It is in fact these latter dimensions that suffered the most in the conference as well as in the volume.

For the record, the book has less (one might say, little) to do with Zwingli than with that larger European question of the popular dimensions of the Reformation. Few of the contributions speak to the title of the volume, so it is important for readers of *Church History* not to be misled. As is the case with such volumes, the papers are often too short and either only begin to raise

significant questions or simply build on the work of the respective authors that is already available elsewhere. Perhaps most interesting to church historians will be the attention given to the question of the Reformation as social movement. Important in this regard are the following (I risk giving the titles in English, though the volume is in German): “The Reformation as Early Bourgeois Revolution” by Günter Vogler; “The Social Dialectic of the Reformation Movement” by Blickle; “Divine Republics: The Domesticization of Religion in the German City Reformations” by Thomas Brady, Jr.; and “The ‘Peasant’s Reformation’” by Franziska Conrad. On related themes are stimulating essays by Robert Scribner on *Volksreligion* (which may be most useful for its bibliographical references, especially to Scribner’s own work); Winfried Schulze on Zwinglian and Lutheran (mostly the latter) bases of “resistance thinking”; and Karlheinz Blaschke on the significance of Reformation theology for human rights. Ulrich Gäbler concludes that Zwingli had minimal influence in the Netherlands in a study of “the case of Caspar Coolhaes.” For those interested in the theological dimensions of the Reformation, the papers on the *Täufer* by H.-J. Goertz, on state theory and the right to resist in Zwingli (!) by Joachim Rogge, and the normally competent study of the theology of Zwingli, Bucer, and Calvin by Gottfried Locher, will be worth reading. The intellectual bases of the Reformation as revolution are outlined by Heiko Oberman and Steven Ozment; Ozment’s study is based on sixteenth-century pamphlets and is one of the better papers in the volume.

This volume is more than a souvenir volume for those who were present at Berne, if the nature of it is understood. Libraries should have it, and scholars looking to broaden their understanding of the issues discussed can profit from reading selectively and even from referring graduate students to the essays contained therein. Zwingli scholars will need to look elsewhere.

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Lollard Themes in the Reformation Theology of William Tyndale. By DONALD DEAN SMEETON. Sixteenth Century Essays and Studies 6. Kirksville, Missouri: Sixteenth Century Journal, 1986. 285 pp. \$30.00.

The thesis of this interesting book is that one will understand Tyndale’s theology best if Tyndale is evaluated against the background of Lollardy, rather than as a spokesperson for Luther and other continental reformers. Smeeton compares Tyndale with Wyclif and other Lollards on the Bible, salvation, the church, and the Christian’s relationship to civil rulers. According to the author Tyndale was not a humanist indebted to Erasmus, as William Clebsch and J. K. Yost contend, nor was he primarily a follower of Luther, which this reviewer maintains.