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BOOK REVIEWS

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Reformation Europe. By Ulinka Rublack. Cambridge: Cambridge University Press. 2005. Pp. xiv + 202 + index. $22.95. ISBN 0-521-00369-5.

This is the most exciting and most readable *textbook* on the Reformation ever to appear. It is more than just a textbook, however; it is a learned, careful, and at times rather frustrating summary or synthetic *monograph* about both Reformation processes and Reformation historiography. Despite its many flaws, including capricious and flimsy footnoting, numerous Teutonisms both idiomatic and grammatical (was this book not copyedited?), and a relatively narrow frame of scholarly reference, students and scholars in related areas have much to learn from this iconoclastic volume.

"Luther and Calvin were not successful because people were waiting to hear their brilliant doctrine and only needed to hear the truth. They were successful because they found themselves in specific places with specific institutions and resources, and worked together with particular people in specific ways" (p. 10). Rublack thus explicitly opens a front against Protestant triumphalists of all generations, from Lutheran church historians to the best-selling Reformation scholar in America today, Steven Ozment, Professor of History at Harvard University. Her analysis of the networks in which the major Reformers challenged the ecclesiastical and theological structures of the time in turn contests those narratives that use the Protestant message of salvation by grace alone to provide a kind of "immense relief" from the supposed burden of the medieval sacramental system. While theologians and the professed religious might have found themselves "relieved" by the Reformation, there is little reason to suppose that this sentiment was shared by lay subjects whose religion was generally determined by their prince's or city council's choice of sides. Rublack's critical survey of such ideas and of the related debate over confessionalization in early modern Europe is a most welcome breath of fresh air in a field dominated by men (mainly) who are now in their 60s and 70s.

Rublack does a great deal more than debunk great-man stories about Luther and Calvin, however. She lays out the printing, patronage, and social networks that made the early Reformation work; she rescues the reputation of early Calvinist and Reformed religion from charges that it was asensual, ascetic, and lifeless; she surveys eastern as well as western Europe and integrates the

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often-separate stories of France and England into the broad sweep of the continental Reformation. Her chapter on Calvinism is especially valuable for teaching this widespread and rather amorphous "second" Protestantism.

Rublack also provides a fine analytic survey of the deep changes in the history of the Reformation since the 1950s, when it was enrolled, à la Roland Bainton, in a whiggish Cold War history of western European liberty—in the fine old tradition of such German nationalists as Ranke, Treitschke, Althaus, Kawerau, and Weber, who also used the Reformation for their own whig histories, sociologies, and teleologies. Since the 1960s, scholars have been picking apart the story that placed the Protestant Reformation at the headwaters of the modern age, as the font of freedom of religion and conscience, and even of democracy, as well as the related narrative that made late medieval religion nothing but decay and decadence, just waiting to be cleansed by a Protestant Hercules. Rublack's much-lamented supervisor, the late Robert Scribner, was a front-runner in the revisionist project that showed us to what a great degree the Protestant world was still "enchanted" generations after Luther—via his articles on Protestant relics, shrines, or "incombustible" images of Luther. Indeed, the Reformation resacralized and intensified religious practice: "... it might be more historically accurate to talk about a Protestant 'super-enchantment' of the early modern world until *c.* 1650, because Protestantism lent such prominence to ideas about the Antichrist, devil, providence, and eternity" (pp. 10–11)—how could a student of the witch-hunts, say, insist that seventeenth-century Protestants participated in Keith Thomas' "decline of magic"?

Rublack's method ironically mirrors the methods she so correctly identifies in the activities of the Reformers themselves. Her rather thin citation apparatus refers to a specific set of scholars, mainly writing in English, many of whom are connected to Rublack via disciplinary and institutional networks. The only disadvantage of this fairly common phenomenon here is that readers do not get a sense of the very great breadth and scope of scholarship on the Reformation, not even in the similarly constituted section entitled "Further Reading" (pp. 200–202). The original version of this book was published in German, and one can well imagine that Rublack's intent was to focus attention among German readers (many of whom are practicing Lutherans) on the powerful challenges to Lutheran church history and its generally triumphalist self-understanding issuing from anglophone academe. The structural rigidities of the German university, which among other things bind teaching and research about the Reformation into ecclesiastical structures (faculties of theology whose existence is guaranteed by concordates between church and state) and keep most of the relevant positions and resources in the hands of ordained scholar-clergymen, mean that Rublack's points function best as a (badly needed) revisionist manifesto in the German context. Many Protestant-affiliated teachers at North American seminaries and universities, however, will also find this book a challenge.

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The anglophone specialist will quibble with many linguistic and stylistic points as well as arbitrary Teutonisms in names ("Spalt" for Spalatin; but Melanchthon and not "Schwarzerd"), idiom, and grammar. It is difficult to insist that undergraduates write correct prose when their textbook contains such bloopers as, "The Inquisition meant that even this level of discussion carried a high-risk" (p. 95), "... a circle of high-standing (cf. *hochstehende*) clerics ..." (p. 96), "Leuwen" for Leuven/Louvain (p. 113), "pressurized" for pressured (p. 149), "Perrot likewise tolerated many men leaving after he had blessed the congregation and talked [sic!—*talking*] business in the graveyard next to the church" (p. 184), "retarded" for "mutated" (p. 188), and a comma splice at the top of p. 190, to list the most egregious ones. Cambridge has cancelled serious monograph series and turned to a larger "educated" market, and it has clearly fired its copyeditors. What a shame, as this is a mass-market book aimed at undergraduates. But none of this is really Rublack's fault. I have assigned it to my students.

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Catholic Physics: Jesuit Natural Philosophy in Early Modern Germany. By Marcus Hellyer. Notre Dame: University of Notre Dame Press. 2005. Pp. xii + 338. $50.00. ISBN 0-268-03071-5.

In the past two decades, historians have rediscovered the Jesuit archives. A rich source of information about early modern Catholicism, the Society of Jesus left behind detailed records of its overseas missions, educational institutions and pedagogy, its theological and political preoccupations, and the scholarly and artistic productions of its members. Earlier work on the Jesuits did not always reveal the full complexity of their endeavor, alternating between an internal history of a religious order written for its contemporary members and a polemical, often Protestant perspective that took too literally confessional criticisms of their theology and intellectual conservatism. More recent work has rectified these imbalances by highlighting the significance and diversity of Jesuit contributions to the early modern world.

Historians of early modern science have especially embraced the idea of rethinking their field by following the activities of prominent Jesuit mathematicians and natural philosophers such as Christopher Clavius and Athanasius Kircher, and by considering the place of scientific knowledge within the Society as a whole. Marcus Hellyer's *Catholic Physics* is a book in this genre. It explores the relations between knowledge and faith in the seventeenth and eighteenth centuries through a careful examination of the Jesuit physics

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