

ical material culled from church and state archives across Germany. If there is a criticism, it is that the relative importance of the various aspects of Bergen's argument is not always clear. Certain points are substantiated by a single anecdote, with no explanation as to whether the evidence is representative of a commonly held idea or is merely the expression of an isolated viewpoint. Nor is there a sense of the regional diversity among German Christians. On the whole, however, Doris Bergen's straightforward style and the richness of quotations—ranging from the shocking to the absurdly humorous—combine to make *Twisted Cross* a rewarding read. Bergen has convincingly demonstrated the impossibility of the German Christian attempt to marshal the forces of Christianity on behalf of National Socialism.

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Conflicting Visions of Reform: German Lay Propaganda Pamphlets, 1519–1530. By Miriam Usher Chrisman. New Jersey: Humanities Press, 1996. ISBN 0-391-03944-X. Pp. xiii+288.

Propaganda pamphlets of the Reformation have generally not been accessible to North American students—partly because archives and libraries on this continent did not purchase enough of these treasures when they were readily available on the antiquarian book market. More importantly, of course, there are fewer individuals apart from specialists who could easily handle either script or language. Hence students of early modern history and anyone interested in the religious expressions of laypersons will greatly welcome this monograph by Miriam Usher Chrisman.

This seasoned scholar of the early modern period has produced a fascinating analysis of German lay pamphleteers from the years 1519–1530. Although the activities of laypersons have received considerable attention from German scholars, little has been done, apart from the work of Paul Russell in the late 1980s and Miriam Chrisman herself, by scholars writing in English.

The author works with the hypothesis that different lay writers—not unlike their clerical counterparts perhaps—had views of reform that sprang from different motivation, social context, and/or objectives. She discovered that lay writers did not simply echo the ideas of theologians like Luther or Zwingli and of other prominent thinkers. On the basis of the evidence Chrisman demonstrates convincingly that they developed their own views of social and religious change and expressed these in short tracts that were easily disseminated.

Chrisman divides her examination of some three hundred pamphlets written by ninety-odd lay persons into nine chapters. In the introduction she sets the parameters of her investigation by defining the different modes of discourse employed by sixteenth-century lay writers. Her analysis is summarized succinctly in a brief conclusion. In the first chapter Chrisman delineates the social order that prevailed at the outset of the modern era and provided the context that inspired

the various pamphleteers of the period. Her analysis of primary sources is borne out by the secondary sources she examined whose results she illustrates in a number of informative diagrams. Subsequent chapters further illuminate the modes of discourse used by lay pamphleteers and the focal points of each of the social groups whose pamphlets Chrisman examined.

In the second chapter the author discusses pamphlets that emerged from a fear of injustice, often perpetrated by ecclesiastical hierarchies or by civil authorities who crushed perceived acts of disobedience for fear of a breakdown in the social order and loss of social and/or political control on their part. The third chapter looks at knights as propagandists and notes that much of their writing is anti-clerical in nature and not perhaps without an underlying profit motive.

In chapters four to nine the reader is introduced to nobility, the urban élite, convent dwellers, artisans, city secretaries and magistrates, angry men, and citizens who are barely known by name. Hardly any identifiable group or notable individual within a group is left out of this refreshing approach to "doing history from below," as the author gives voice to known and unknown writers in the early sixteenth century whose pamphlets enjoyed a widely dispersed readership but whom historians of subsequent generations generally overlooked in their preoccupation with the prominent history makers of the day.

Particularly helpful is Chrisman's listing in figure 6 of pamphlet authors by social rank. We are shown here that the three best-represented groups were nobles and knights (Chrisman lists 20), artisans and middle-ranking burghers (Chrisman lists 39), and minor civil servants, technicians, and persons with some advanced education (Chrisman lists 17).

The volume has a detailed bibliography of both primary sources and works cited, and is further enhanced by a general index. Except for frustrating inconsistencies in the spelling of names (e.g., Geudertheim and Geydertheym), and numerous inaccuracies in the reproduction of German language terms, the handsomely bound volume is relatively error free. Despite these flaws, Chrisman's latest work is a significant contribution to scholarship and should find its way into the study of anyone interested in the early modern period in German-speaking territories.

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Zeal for Truth and Tolerance: The Ecumenical Challenge of the Czech Reformation. By Jan Milic Lochman. Edinburgh: Scottish Academic Press, 1996. ISBN 0-7073-0735-X. Pp viii+78.

This slim volume contains the Cunningham Lectures given at New College, Edinburgh, by the renowned Czech theologian Jan Lochman, an alumnus of St. Andrew's, which Lochman attended in the late 1940s. Unfortunately the reader is not told when the lectures were delivered or how many lectures are condensed in-