

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.

E.J. Furcha

McGill University

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-

to these six chapters. Presumably each chapter represents one lecture.

The author justifies the choice of his topic as well as the contents of his lectures by pointing to the long-standing relationship between Scotland and the Czech Republic whose first "Hussite missionary" Paul Craw was executed at St. Andrew's in the summer of 1433. Lochman depicts those who followed in the spiritual footsteps of Jan Hus (after his martyrdom at the Council of Constance in 1415) as the "Fathers of the Czech Reformation," thus setting the tone for all subsequent lectures. His aim is to see both the search for truth and the openness toward genuine tolerance within the framework of what he calls "eschatological hope and radical renewal" of the Czech Revolution. Both of these foundational elements are based on the Bible and on the nurture that comes through the focused preaching of the Word.

Each of the subsequent chapters builds on these *leitmotifs*. In chapter two Hus is depicted as the advocate of the sovereignty of truth. Chapter three details the essence of the Hussite Revolution as essentially a vision of radical renewal. Chapter four shows the non-violent and un-Constantinian way in which Peter Chelcicky and the Unity of Brethren thought and acted, thus establishing an "ecumenical legacy" that, in the author's view, would be significant to this day amongst efforts to build ecumenical agreement on a "hierarchy of truth." In the fifth chapter Lochman analyses the significant contribution made by Comenius, whom he depicts as a European pilgrim who understood the human condition from the vantage point of a basic trinitarian faith and who lived with a world transforming hope in the power of Christ the Renewer. Fittingly, chapter six draws together the various theological strands given to the world by Czech Reformers from the fifteenth to the seventeenth centuries. Here Lochman seeks to show that "eschatology does not lead to a flight from historical responsibility," but encourages "hope for renewal" (63), and that by challenging "false alternatives," the progenitors of the Czech Reformation found a way to relate their zeal for truth (which the author sees in christological terms) with tolerance (which Lochman defines in the words of H. Gollwitzer as "patience with the other human being in his or her difference" [73]).

Although at first glance *Zeal for Truth and Tolerance* seems to be somewhat of a historical-theological *tour de force*, it attempts more than a slim volume on such weighty matters could possibly deliver; yet Lochman still offers valuable insights toward developing a workable Christian theology in a pluralistic age. The task is obviously not completed in these lectures, but Lochman's contribution should stimulate further reflection and advance an enriched understanding of the complex relation between upholding the centrality of the Christ and genuine acceptance of people with different faiths and value systems.