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*Humanists and Reformers: A History of the Renaissance and Reformation.* By Bard Thompson. Grand Rapids, MI: Wm B. Eerdmans, 1996. ISBN 0-8028-3691-7. Pp. 742.

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*Humanists and Reformers* is the culmination of Bard Thompson's many years of teaching the history of the Renaissance and Reformation at Drew University. Unfortunately, he passed away in 1987 before this work, which was to become his course text, was completed and published. Both his wife and Eerdmans collaborated to complete the work for publication.

Thompson divided his text into two sections: the Renaissance and the Reformation. Each section contains numerous subdivisions which look generally at the history of each period, as well as providing further focus on specific persons, places and events that highlight that period. In the first ("Renaissance"), Thompson discusses the place of the Church and the Papacy; gives a general overview of the learning and art of the period; focuses on different experiences of the Renaissance in the main centres of Italy—Milan, Venice and Florence; and concludes with the decline of the Renaissance, and with the new discoveries made by the voyages of Columbus and others.

In the second section ("Reformation"), Thompson begins by considering the Northern Renaissance, which had a much stronger link with early Christianity. Though he is mainly concerned in this section with the magisterial reformers (Luther, Zwingli and Calvin), he also gives due space to such important figures as Erasmus, John Colet and Thomas More. He further includes a brief examination of the Roman Catholic Counter-Reformation, focusing on the Council of Trent, the rise of the religious orders and the Jesuits, and the revival of the Inquisition period. He closes with a fairly detailed account of the Reformation in England from the reign of Henry VIII to Elizabeth I.

Throughout the book, Thompson gives numerous excursions which highlight important works of art and writing such as Raphael's Vatican *Stanze* or Foxe's *Book of Martyrs*. In addition, there are 82 colour, and 140 black and white pictures of various pieces of art, including buildings, sculptures, paintings, etc., from the two time periods. Also, a helpful partial bibliography is provided with various headings, as well as an extensive index.

Overall, *Humanists and Reformers* is well-written and full of judicious observations and insights: his commentary and interpretation are sympathetic and balanced. Thompson shows an extensive knowledge of the historiography of the period and his sources. However, as the book was published almost ten years after his death, there is no acknowledgement of some of the more recent historiography—a weakness which, though it was hardly avoidable under the circumstances, is unfortunate. (For example, there is no mention of the recent and important revisionist historiography of Christopher Haigh, et al., concerning the English Reformation.)

A more avoidable weakness of the work is a pronounced lack of footnotes—probably due to the book's intent as a text. Less understandable is the disappointing absence of anything substantial on Heinrich Bullinger, who had

such a tremendous influence on the Zürich and Reformed Church. Moreover, at times Thompson either overstates his case or is in error. For example, he gives the impression that Calvinism in England was supplanted by Anglo-Catholicism by the end of Elizabeth I's reign (670). This is far from the case: recent scholarship has shown that it was not until the end of James I's reign that Calvinism came under any serious attack, and even then only by a minority.

These shortcomings aside, I highly recommend this work as a general undergraduate text for Renaissance and Reformation courses. It would also be a fine asset to libraries, as well as those who would like to get acquainted with these important periods of our Western heritage. If for no other reason, the book is worth purchasing for the 222 beautiful, glossy pictures of paintings, architecture, sculptures and prominent figures that the author has included.

Barry Howson

McGill University

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*A Full-Orbed Christianity: The Protestant Churches and Social Welfare in Canada, 1900-1940.* By Nancy Christie and Michael Gauvreau. Montréal: McGill-Queen's University Press, 1996. ISBN 0-7735-1397-3. Pp. xiv+367.

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Christie and Gauvreau have produced the twenty-second volume in a series which no one interested in the history of Christianity in Canada can ignore.

The present book re-interprets the conventional view that social reform went through a period of decline between 1918, when pre-war urban progressivism foundered, and the early 1930s, when a mature movement of centralized state planning emerged, spurred on by the energies of an elite cadre of experts in the social sciences.

The authors argue that until the late 1930s, almost every facet of social investigation and social policy fell under the aegis of Christian leadership. They condemn the theory that social evangelism was the catalyst which ultimately led to the irrelevance of Christianity in the wider culture. In doing so, they challenge the secularization thesis, most strongly advocated by Ramsay Cook (*The Regenerators: Social Criticism in Late Victorian English Canada*, 1985) and David Marshall (*Secularising the Faith: Canadian Protestant Clergy and the Crisis of Belief, 1850-1940*, 1992), that the decade of the 1920s was a period of drift for the Canadian churches.

Cook and Marshall produced searing analyses of the decline of the belief in Protestant theology. Christie and Gauvreau have overturned Cook and Marshall's pet theories one by one, chapter by chapter. They argue that theology and the intellectual approach to religion is not everything. The decline of one form of theology does not mean the decline of theology, and much less of religious belief *in toto*—other factors or conclusions often need to be considered.