

However, I am still not clear what kind of book this is intended to be. The price of £16, the terse title which omits any further clarification, the enigmatic cover picture of a Jew sitting at the Wailing Wall, and the cursory preface will all deter the more general reader. Yet the way that the material is treated and the text organized suggests that this is not intended to be a specialist academic book either. Bruce himself describes it as “an introduction,” although I did not find it at all straightforward to read. I don’t usually skip to the end of a book to find out “who dunnit” or where the argument is going, yet I’d “lost the plot” by the end of chapter 3 and had to read the final chapter, entitled “Explanation,” to get back on track. Some of this would have been much more helpful at the beginning and it adds to my hunch that many of this book’s shortcomings are the responsibility of the editor as much as the author.

There is always a danger that we dismiss sociology as a discipline that tells us what we knew already. Yet, since reading this, I have repeatedly noticed how my understanding of the shaping of events, local and global, has been enhanced. However, although I am involved daily with issues of politics and religion I would not normally have looked twice at this book and I would certainly not have finished it without the persuasion of writing this review. That would have been my loss because it makes an important contribution to our understanding of forces that mould the world we live in and, if it were available in a cheaper and re-edited second edition, I would be happy to commend it as essential reading for anyone old enough to vote. As it stands, it requires a rather more serious commitment of time and money.

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Diarmaid MacCulloch, *Reformation: Europe's House Divided 1490–1700*. London: Allen Lane, 2003. 832 pp. Hbk. £30.00. ISBN 0713993707.

Diarmaid MacCulloch has produced a work that deserves to become a classic in the historiography of the Reformation. Although it will serve people well as a reference book, and will doubtless be used as such, it merits reading in its entirety. Starting with a picture of the late medieval context, he moves through a wide-ranging account of various reform movements across the whole of western Europe up to the borders of the Orthodox countries, and follows their history until the end of the seventeenth century, showing clearly what a roller-coaster effect the combination of religious and political agendas could have on particular parts of Europe. The breadth of his approach, and his ability to integrate what have often been dealt with as separate stories, are strengths of the book; here we have the opportunity to read in some detail about the Reformation in Poland and Hungary; for example, he draws parallels between the Scottish and Hungarian Reformations, which are fascinating. Both were based on the dominance of princes; both managed to identify strongly with traditional cultural identities; and both, interestingly, were slow to produce complete bibles in their native languages. He makes a useful corrective to recent Reformation revisionism when he asserts that Protestantism was not necessarily as individualistic as has been made out. But he does not concern himself only with the standard issues around the Reformation period; a third of the book is devoted to social and cultural matters—attitudes to death, witchcraft, sexuality and gender, and underlying philosophical trends.

His ability to make very varied creative connections concerning both significant and trivial matters makes the book both exciting and entertaining; he compares the early Jesuits talking of “The world is our house” with John Wesley’s statement “The world is my parish.” Pope Pius XII’s reluctance to condemn Nazism is linked to the embarrassing position English

Catholics found themselves in after Pius V published his Bull of Excommunication against Elizabeth I in 1570, which absolved her subjects from allegiance to her. Muslim and Jewish affairs are an important strand running through the book; the strength of anti-Semitic sentiment amongst the Protestants, and Luther's contribution to this, is something we need to take note of if we are to be serious about understanding today's political and international climate. MacCulloch is not banging a particular political or philosophical drum, but he has the ability to follow threads through many generations, as can be seen in his connecting the revolution against Romania's Communist dictator, Nicolae Ceausescu, with the long-standing militant tradition of Hungarian Calvinism. On a lighter note, the fashion in Counter-Reformation Germany to adopt new saints from bones discovered in the catacombs of Rome is likened to today's trend towards personalized number plates.

There is something for everyone here; food for thought, even if some of the references are rather brief and therefore tantalizing for those who would like to know more. Catholic butchers complained about the impact of the Lenten ban on eating meat when they were faced by Protestant rivals in the same area, who did not have to observe church law in that respect; no wonder passions ran high. The fact that English Protestants continued to eat fish on Fridays apparently had more to do with supporting the fishing industry than with any religious conviction. One wonders what might happen if this practice was revived today; MacCulloch suggests that it would be helpful if the old practice of maintaining bridges as a work of charity was re-invented today.

One of MacCulloch's stated aims in writing this book was to put research into the public domain. As a teacher of the Reformation with a grasp of the basic texts, but with little time to do research, I am grateful for what he has offered. It may be disappointing to discover that Luther did not, in fact, say "Here I stand, I can do no other," but good to acknowledge that this is the most memorable thing Luther never said. The ordination of women as deacons as an emergency measure in the German town of Wesel in 1571 is of interest to those charting the role of women in the Church, and indeed there are several interesting references throughout the book to the role of women in the Church. Shadowy figures, whom we would term second or even third-rank reformers, such as John a Lasco, are revealed as real people who made significant contributions. He suggests that a Lasco could even be seen as having been more influential in the geographical spread of Reformed Protestantism than Calvin. Although primarily an historical account, the key theological issues at stake are carefully outlined to help the newcomer to this subject come to understand them, and there are interesting references to subjects that would merit further attention, such as the links made between predestination and heredity, as outlined at the Synod of Dort.

A real treasure trove of recent research, rich in non-standard information and creative ideas, this book makes for compelling and rewarding reading.

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John S. Dryzek, David Downers, Christian Hunold, and David Schlosberg with Hans-Kristian Hernes, *Green States and Social Movements: Environmentalism in the United States, United Kingdom, Germany & Norway*. Oxford: Oxford University Press, 2003. 238 pp. Pbk. £16.99. ISBN 0-19-924903-2.

The modern state started with two core tasks: domestic order and survival, to which was added that of revenue-raising to enable it to achieve the first two. To these became added