

a Jew-baiter (p. 43) might, however, be tempered by alluding to the way in which "usury" was decried on all hands in the Middle Ages and well into modern times, the authority of the Old Testament and of the Church being backed up by a false theory of the nature of money. Against Luther as a controversialist the author employs the deadly parallel: to turn from *Wider Hans Wurst* or *Contra Henricum Regem* "to any writing of Hübmaier's, is like escaping from the mephitic odours of a slum into a garden of spices" (p. 158); though he admits that his hero "sometimes offends against a modern sense of propriety in speaking of and to his adversaries" (p. 217). Evidently no admirer of the Jesuits, Dr. Vedder designates their vigilant attitude toward heretics in Moravia as one of "persistent malignity" (p. 268). He shows similar sectarian bias in saying, "In an age of credulity and superstition he [Hübmaier] stood for the gospel proclaimed by the Apostles" (p. 271). The statement that, to remedy depopulation caused mainly by persecution, every man in Moravia was given "the extraordinary privilege of taking two wives" (pp. 269-270) should not pass unchallenged.

The numerous illustrations, gathered for the most part by the author in 1904 while visiting the scenes depicted, are not all upon the high level attained in some of the other volumes of the series. To be told that a picture is "from an old woodcut" does not help one to know even its proximate source, to say nothing of estimating its historical value. After what Denifle has written concerning idealized portraits of Luther, one becomes a bit skeptical about the accuracy of Houston's mezzotint of Zwingli (reproduced p. 138): how does that harmoniously aquiline profile agree with the portrait in the Zürich City Library (Samuel Simpson, *Life of Ulrich Zwingli*, New York, 1902, frontispiece; cf. the anonymous contemporary woodcut in Gualther's edition of Zwingli's works, Zürich, Fröschauer, 1545)?

A serious hindrance to the enjoyment of the book is the manner in which extracts from the sources constantly block the flow of the narrative. If much of the material were relegated to foot-notes or appendixes, the reader would feel more directly the charm, the tragedy, and the great significance of the career to which Dr. Vedder has devoted so much sympathetic study.

WILLIAM WALKER ROCKWELL.

John Calvin, the Organiser of Reformed Protestantism, 1509-1564.

By WILLISTON WALKER. [Heroes of the Reformation, edited by Samuel Macauley Jackson.] (New York: G. P. Putnam's Sons, 1906. Pp. xviii, 456.)

SINCE the publication of Dyer's *Life* in 1850, there has been no biography of Calvin of importance written in English. Since that time there have appeared the monumental fifty-nine volumes of Calvin's works by the Strasburg editors and a mass of other valuable docu-

mentary and critical material. Professor Walker's well-recognized qualifications have enabled him to make good use of his rare opportunity. A bibliographical note briefly characterizes the most important material with scholarly discrimination; and the book gives the clearest evidence of judicious use of the printed documents and the latest books and articles.

The most critical piece of work in the book is chapter iv., on Calvin's "Religious Development and Conversion." The author's tentative dating of the conversion (p. 96) as "late in 1532 or early in 1533" is likely to win acceptance, especially as his critical examination of the scanty evidence and many theories leads him to agree substantially with Kamp-schulte and Lefranc and to reject the more extreme dates advocated by recent writers. "Whether Calvin actually composed any part of Cop's Address is . . . at best doubtful. The weight of evidence certainly now inclines to the negative side" (p. 101). The treatment of these two questions and the good sense of the conclusions illustrate the author's combination of painstaking investigation and sound judgment. The discussions of the Institutes and Calvin's theology bring out the essentials in Calvin's teaching with clearness and happy avoidance of technicalities. To the sound conclusion that Calvin's fundamental thought was the sovereignty of God, the author adds (pp. 416-417) the needed caution: "it is an error to describe predestination as the 'central doctrine' of Calvinism, though it became so under his successors and interpreters." Professor Walker with true insight points out that "the chief peculiarity" of Calvin's memorial to the Genevan council on January 16, 1537, "is not . . . its regulation of private conduct,—that existed before his work was begun,—but this provision for an independent exercise of ecclesiastical discipline" (p. 190).

The latter half of the book will probably prove most interesting to the general reader. The origin and nature of Calvin's liturgy is made clear. In its stateliness and adaptability the churches of the continent, Great Britain, and America have a spiritual inheritance inadequately recognized and utilized. The story of the return from exile, the discussion of the "Ecclesiastical Constitution" of 1541, and the many struggles carried on by Calvin are all given with admirable brevity and clearness. "The Tragedy of Servetus" is told with moderation and fair-mindedness. The book concludes with three excellent chapters on Calvin's influence, theology, and character. Professor Walker has rendered a service to a wide circle of readers by calling attention to Calvin's contribution to civil liberty, not merely through his theories of civil and ecclesiastical government, but also through the actual discipline which "made every Calvinistic parish a school of government" (p. 407). The estimate of Calvin's character is, like the whole book, admirable in its candor and freedom from bias, and in its ability to see both sides of mooted questions.

Twenty full-page illustrations add to the interest of the volume. The

author "has chosen . . . to lay special weight on Calvin's training, spiritual development, and constructive work" (p. iii), and he therefore has not attempted to discuss some topics which one would be glad to see treated by so well-equipped a writer. There is no discussion of Calvin's influence on French language and literature; of the Ordinances of 1561 with their significant changes as to marriage laws and the choice of pastors; of Calvin's liberal teaching on Sunday, or of the effect on everyday life of his ideas of prayer and Providence; or of the actual working of the system and the every-day conditions of the "Puritan town" of Geneva in the last ten years of Calvin's control.

There are no errors of vital importance. The reviewer would dissent from a few conclusions, which must, however, remain largely matters of opinion. The author's statement (p. 192) regarding the memorial of January 16, 1537, that "the plan which Farel and Calvin had presented became the law of Geneva in its essential features," needs qualification. The language of the vote is dubious; but the previous and continued policy of the council (the law-making and law-executing body) substantiates the conclusion of Roget and Cornelius that the council had no intention in 1537 and 1538 of enacting into the actual law of Geneva the "independent exercise of ecclesiastical discipline" which, as Professor Walker has so clearly shown, was the essential feature in Calvin's plan. Professor Borgeaud has pointed out that "the title *Vénérable Compagnie* . . . appears as such only in the seventeenth century."¹ The somewhat sweeping statement that the modern conception "of human admixture of error" in the Bible was "of course unknown" to Calvin will not stand before an examination of his Commentaries. Calvin's acknowledgment of the "manifest error" in Acts vii, 16 has been pointed out by Schaff. Calvin declared that it should be corrected; and it is interesting to find that the correction was made in a marginal note of the "Genevan Bible" of 1557. In verse 14 of the same chapter Calvin again speaks of other "errors of the writers who wrote the books."² The few slips in proof-reading are not troublesome, save a misuse of "that" for "what" (p. 37), several cases of *scholia* for *schola* (pp. 365-366), and two mistakes in the numbering of notes (pp. 40, 213). The amount to criticize is small; there is much to praise. To say that the book is the best biography written in English is not enough. No other equally brief life has so well assimilated the vast amount of material or summed up Calvin's character and career with so much insight; and no other life of Calvin preserves throughout so judicial a tone. It is a book whose scholarship will appeal to both the church historian and the general historical reader. It is likely to appeal to a somewhat wide circle, for it is trustworthy, brief, and interesting, and comes at an opportune time. The growing interest in Calvin's contribution to civil and intellectual freedom is likely to develop still more with the ap-

¹ AMERICAN HISTORICAL REVIEW, VII. 352.

² "Commentarius in Acta Apostolorum", *Opera*, vol. 48, pp. 138, 137.

proach of the four-hundredth anniversary of his birth, when the international significance, not so much of Calvin as of his work, is to be celebrated in 1909 at Geneva.

HERBERT DARLING FOSTER.

The Life of Sir Henry Vane the Younger, with a History of the Events of his Time. By WILLIAM W. IRELAND. (New York: E. P. Dutton and Company. 1906. Pp. xv, 513.)

UP to the present year there have been four elaborate biographies of young Sir Henry Vane, the hero and martyr of the English Commonwealth beloved by Milton: two by Englishmen, George Sikes, Vane's contemporary and disciple (1662), and John Forster; two by Americans, C. W. Upham and James K. Hosmer. To those lives Mr. Ireland adds a fifth, an English book though with an American imprimatur. Mr. Ireland has had a wide experience in the British empire (during which he has seen some military service) and considerable practice in writing books, and is strongly in sympathy with the ideas of the English Commonwealth—a proper equipment for a historian of the Civil War in England and the biographer of one of the chief figures of the time. His presentment is clear, his research has been long-continued and comprehensive, his judgment of men and events is not rashly or ignorantly given.

While it is abundantly plain that Mr. Ireland has been to the sources, there are many documents not cited by him of which we think he might well have availed himself. Of the writings of John Cotton he apparently has no knowledge, yet these were the foundations of the Independency which set up the English Commonwealth. We do not observe that he makes more than cursory reference to the records of the Committee of Both Kingdoms, the Darby House Committee, or the Council of State, the executive bodies which in succession managed affairs; yet Vane was a leading member in all of them, and his activity cannot well be understood without a study of them; they are easily accessible in the Public Record Office in Fetter Lane. Nothing indicates that Mr. Ireland has used with care the manuscript diaries of members of the Long Parliament, now in the British Museum, or many things contained in the Thomasson Tracts that make the period vivid. The important works of C. Harding Firth, and the *Clarke Papers*, which throw such light upon the opinions and action of the army, the rank and file of the Ironsides, we do not find referred to; nor indeed do we regard Mr. Ireland's consideration of the influence of those humble but sturdy soldiers in promoting republicanism, while their leaders hung back, as adequate. As to Cromwell, no doubt a character hard to understand, we do not think the documents bear out Mr. Ireland's conception that his noble early fire became quenched in selfishness and that he died an unworthy usurper and tyrant. While Mr. Ireland has not used some important sources, he appears also to be uninformed or unappreciative of the conclusions of recent