

lected. The editors have provided the reader with ample aids for understanding both the content and context of the letters. A short introduction to the volume recalls the chief issues and events in which Beza was involved. Preceding each of the epistles (all in Latin save three) is a synopsis of its substance, and following each letter are copious notes clarifying obscure statements in the text. This work plainly has been performed with care and thoroughness.

The correspondence collected here reflects Beza's mounting responsibility for the fate of the reform movement that issued from Geneva. In this period Calvin was still master, but his disciple and eventual successor is revealed as a leader commanding growing respect. A large proportion of the letters is directed to the problems of the struggling *réformés* in France. For approximately a year Beza lived among them, and while there he frequently sought (and received) counsel from Calvin regarding the affairs of the French Protestants. The correspondence between the two men attests a high degree of mutual respect and agreement. A major event during Beza's French visit was the Colloquy of Poissy: this effort to achieve Protestant-Catholic rapprochement is the chief subject of fifteen of the letters.

This volume is a useful addition to the growing body of Reformation source materials. It should be especially helpful to scholars interested in the hardening of Christian divisions among those living in the generation following the great reformers.

PAUL M. MINUS
Methodist Theological School in Ohio

England's Earliest Protestants 1520-1535, By WILLIAM A. CLEBSCH.
Yale University Press, 1964. xvi + 358 pp. \$7.50.

The perverse view that assigns all that is significant in the beginnings of the English Reformation to the initiative of Henry VIII has already been exposed by such writers as Gordon Rupp, Marcus Loane, J. F. Mosely, and A. G. Dickens, but historical error dies slowly and the present work per-

forms in this respect a needed service. It is the fruit of close research in the writings of the English beginners of Protestantism to the date of the appearance of the Coverdale Bible, with due attention to biographical data and to current events. There is no attempt to assess the fourteenth and fifteenth century background, or even to describe the church conditions of the early Tudor era.

The "earliest Protestants" are here men inspired by Luther, and the task of their opponents is to refute and suppress Luther's doctrines. From 1520 Luther's writings were finding readers at the universities. The solemn burning of baskets full of them at Paul's Cross, by direction of Wolsey and after a sermon by Bishop John Fisher, 12 May, 1521, failed to discourage the growing booksellers' traffic in Luther items. Although Fisher's works win from the author the description, "the best theology produced in England" (the reference is to the years 1520-1527), he is held in some degree an imitator of Cochlaeus. The enormous vogue of Fisher's *Assertiois Lutheranae Confutatio* on the Continent is not referred to.

The authorship of Henry's *Assertio septem Sacramentorum* unavoidably remains an unsolved problem, but it is noted that when Luther's reply appeared it was More and Fisher who took up the quarrel. The royal treatise failed to take the measure of Luther's ideas, and it was a tactical mistake on Henry's part to publicize Luther's views on the assumption that they needed only to be known as novel to be rejected. Some little known details shed valuable light here, notably the references to More's long Latin reply to Luther, 1523, his tract against Bugenhagen's *Compendious Letter to the English* of 1526, and the heated correspondence between Luther and the King at the time of Tyndale's New Testament. An informing chapter on Robert Barnes indicates how he diverged from Luther on justification while remaining a vigorous advocate of the biblical basis of faith and making ready use of the Fathers.

John Frith is treated with insight

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