

country side and contributing to the "golden age of the country house" (p. 218). Perhaps. But this is to ignore serious recent claims that the agricultural revolution happened late in the sixteenth century, and not in the eighteenth. In instances like these the author tends to overlook the fact that the chronology of some English social developments is much less firmly established than the chronology of her architectural evolution. Certainly no one would expect a writer versed primarily in architectural history to arbitrate these vexed questions, but, when he treats as settled arguments that remain unresolved, he undermines the explanations that depend on such assumptions. The book's weakness, at least for the social historian, lies in the too great assurance with which it dates the social processes to which it relates architectural developments.

The chief value of the book is the success of its pioneering attempt to provide a survey description of how changing social uses influenced the design of the English country house. Its urbanity (may one use the word?) and wit contribute in no small measure to the pleasure and profit of reading it.

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RICHARD VAN DÜLMEN. — *Reformation als Revolution*. Munich: Deutscher Taschenbuch Verlag, 1977. Pp. 387.

The author is in his element when he combines the history of ideas with an analysis of the social and economic realities of early modern Germany. He has already tackled the later eighteenth century *Illuminati*, the earlier seventeenth century protestant visionary, J.V. Andreae, and has produced the best collection of readings on the Anabaptist political experiment in Münster, 1534-5. The book under review here is subtitled "Social movement and religious radicalism in the German Reformation," and it is best read together with the author's Anabaptist documents. Dr. Dülmen's intention is to steer a line between Marxist evolutionary anachronism and traditionally narrow interpretations based on Reformation theology. In order to achieve this he relies on sociological language borrowed from mentors like Max Weber, producing a dynamic systems analysis modelled upon *systemimmanente* factors and upon what he sees as an ultimate sixteenth century drive towards *Konfliktlösung* (i.e. resolution of conflict by the traditional ruling authorities).

The book deals with the crucial issue of how to subordinate the Reformation to a wider understanding of the social dynamics that made the Reformation. As such it is a pioneering study in German social history and especially useful for seminar discussion. The three parts of the book deal firstly with evaluations of the place of Luther in the practical politics and public opinion of his own time, and secondly with the role of Thomas Müntzer. The third section is a long account of the immediate stages in the rise of the Anabaptist Kingdom in Münster. Here we have the high point of what Dr. Dülmen regards as the truly revolutionary moment in the German Reformation. What is particularly welcome is that Dr. Dülmen seems to be establishing a framework of questions for further detailed research, a grid based upon the cosmology and codes for morality and actions of the people who lived at the time, which is unsubjected to notions of transition, evolution and break with the past. He pays the historian's full and careful attention to archives and facts, and yet he also manages by means of sociological theory to tie together events with synchronic and diachronic analysis. The result is an enormous leap

forward in our understanding of how social change was at first disastrously experimented with, and then how it actually took place.

The only quibble with all this concerns excessive wordiness in the book. Indeed, an injection of the jargon of sociology into the humanities is a high price to pay for an understanding of the past. Dr. Dülmen must devote more time to improving his style and cut out what is often banal and repetitive. The conciseness of the first section (pp. 9-63) summarising the interlinked roles played by protesters from before Luther, to the peasants and then, brilliantly, to Luther himself, contrasts with the later chapters which are characterized by verbosity and lacking style. However, this should not distract the determined reader who wishes to discover what is the western liberal sociological line on the Reformation, which Dr. Dülmen epitomises, and finally summarises (pp. 361-9).

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JOYCE OLDHAM APPLEBY. — *Economic Thought and Ideology in Seventeenth-Century England*. Princeton: Princeton University Press, 1978. Pp. 10, 287.

In this ambitious monograph, Dr. Joyce Oldham Appleby attempts to chart the genesis of capitalist "ideology" in the new economic perceptions and interpretations put forth in Stuart England. "This study deals with the way in which the English first described their commercial economy. It traces the intellectual origins of capitalism through some 1,500 treatises, tracts, pamphlets, handbills, and broadsides written by Englishmen during the course of the seventeenth century" (p. 4). Seeking to escape from the anachronistic perspective that has tended to trace economic thought as an unbroken line leading to the truths of the classical economists, Dr. Appleby presents her findings in a more dialectical manner, as a series of real debates over live issues. Nine topically organized, chronologically arranged chapters chart the disputes of seventeenth-century writers around such themes as: "The Intellectual Response to Economic Crisis", "The Moral Economy in Retreat", "The Poor as a Productive Resource", "Contending Views of the Role of the State", and "A New Argument for Economic Freedom". What emerges is a complex intellectual history of economic ideas.

In basic terms, the book argues that new models of economic development arose in response to the spread of a market economy and that these new ideas, in turn, shaped the behaviour of those who understood and applied them. It rightly points out that state intervention hardly formed an innovative theme uniting the mercantilists; their importance lay in another direction, in the "differentiation of things economic from their social context" (p. 26). Thomas Mun receives pride of place in this process. "...Mun created a paradigm. He abstracted England's trade relations from their real context and built in that place an intellectual model" (p. 41). Using the abstract idea of the balance of trade to explain England's economic crisis of the 1620s, Mun not only produced a particular explanatory hypothesis that was capable of considerable further refinement, he started from an innovative set of basic assumptions that could provide a whole range of fruitful hypotheses, definitions, questions, and puzzles. With an important assist from Edward Misselden, Mun constructed a comprehensive model of an autonomous economic system, one that claimed to follow discernible laws and to separate appearance from reality.

From the 1620s onward, this model of the market confronted other modes of economic explanation. In most educated circles, it routed its rivals by 1660. During