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**King, Margaret L., ed. and trans. Reformation Thought: An Anthology of Sources**

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**King, Margaret L., ed. and trans.**

***Reformation Thought: An Anthology of Sources.***

Indianapolis: Hackett Publishing Company, 2016. Pp. xvi, 227. ISBN 978-1-624-66-517-2 (paperback) US\$19.

Margaret L. King's *Reformation Thought: An Anthology of Sources* will prove useful for students taking an introductory class in early modern religious history. It provides excerpts from sources that are widely diverse in both time and geographical location, and considers the religious thought of humble folk as well as that of princesses, priests, nuns, and scholars. As King states in her introduction—outlining the major theme in her work—many different views made up early modern religious thought, and this diversity greatly affected the development of internal and individual faith.

King provides her own translations for most texts and updates the language of English sources for modern audiences; this and other details demonstrate how well the anthology would suit an introductory course. She provides careful introductions for each excerpt that show how it fits in the larger work, and defines terms that students who have never studied religious history may not have encountered: “apostolic see,” for example, and Christ’s “passion.” In two other sources, she points out the difference between “theologian” and “philosopher,” and explains what it means to be “elect,” each time demonstrating not only the essential meaning of such terms but how they are applied.

Forty-one different authors are included in this anthology, a remarkable feat for a book of fewer than 230 pages. Each of the ten chapters has a particular theme, and the sources are arranged chronologically within it. The first chapter discusses the vital concepts of *sola scriptura*, *sola fide*, and the individual’s ability to develop a relationship with God without the church acting as an intermediary. The second and third chapters expand on the rejection of the church as the ultimate authority, using sources that protest against indulgences, the cult of the saints and the failure of the clergy to live up to their calling. Chapters 4 and 5 continue to emphasize the rejection of the old ways, and also begin to consider the role of the state in religion.

These chapters include excerpts from the works of major Reformation figures such as Erasmus, Luther, Calvin, Martin Bucer, and Theodore Beza. They provide a good overview of the development of Protestantism, in all its manifestations, during the sixteenth century. They are accompanied by sources

that might not be as familiar to students: for example, excerpts from Marguerite de Navarre, Argula von Grumbach, and Marie Dentière, which show how the new religious thought affected people on a personal as well as intellectual level.

In King's anthology, the first five chapters mainly consider the magisterial reformation. Chapter 6 contrasts the magisterial with the radical reformation, and begins discussing the development of toleration. Chapters 7 and 8 consider the reaction of the Roman Church, and how its faith altered during this time of religious upheaval. Finally, the last two chapters look at what King considers the expanding of the Reformation. She extends Reformation thought into the mid-1700s with the development of Methodism, and takes it overseas into the colonization of North America. Here, she includes excerpts from the works of Jacob Arminius, Jacob Boehme, John Wesley, and the nun, Marie Guyart, who started a school for the conversion and education of Native American girls in what is now Quebec. To King, these sources show the development of an inclusive faith, in contrast to the exclusive tendencies of early Protestantism, and look forward to the modern world.

For a book that surveys Reformation thought, it is an unusual timeline. The majority of books on the Reformation tend to place its end in the mid-to-late 1640s, often using the 1648 Treaty of Westphalia as an end date. After this point, it is the legacy of the Reformation that influences religious thought, rather than the Reformation itself. Similarly, scholars usually place the beginning of the Reformation in the early sixteenth century, while acknowledging the first stirrings of popular religious discontent with Wyclif and the Lollards. King, however, uses Wyclif as her first source, thus stretching primary "Reformation thought" from the late 1370s to the mid-1740s. She justifies her choice by saying that this Reformation "of the fourteenth to eighteenth centuries" is distinct from earlier reformations due to the impact it had on the lives of believers.

Her claim needs further explanation: a single paragraph in the introduction does not fully justify the decision to re-define the parameters of the Reformation so drastically, and it makes the definition of "Reformation thought" itself quite ambiguous. King herself recognizes the difference between the beliefs shown in the excerpts of the last two chapters and those that came before: the shift toward toleration is distinct from the original determination to reform the existing universal church. Arguably, it is more the result of Reformation thought than Reformation thought itself.

Despite this difficulty, King's anthology could prove very useful in sparking debate between students of the Reformation. It is a good supplement to a historiographical study of Reformation thought, because it shows that the people involved in the great religious upheaval of the early modern era cannot easily be simplified. It was a time of great diversity and depth of thought, when individuals took hold of their faith for themselves. King's anthology successfully re-creates this atmosphere.

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**Lay, Jenna.**

*Beyond the Cloister: Catholic Englishwomen and Early Modern Literary Culture.*

Philadelphia: University of Pennsylvania Press, 2016. Pp. ix, 243. ISBN 978-0-8122-4838-8 (hardcover) US\$65.

In her study of early modern Catholic Englishwomen, Jenna Lay embarks on a reexamination of English literary history, one that takes as its premise the critical need to interrogate the place of both nuns and recusant Catholic women in post-Reformation literary culture. Lay argues that while the "significance" of early modern Catholic women was often "effaced in their own time and has been mostly forgotten in ours" (16), they nonetheless made substantial contributions to political, religious, and literary discourses of the era. *Beyond the Cloister* covers extensive ground; considering a variety of authors and texts from approximately the 1590s to the 1660s, Lay takes a number of approaches in demonstrating the importance of Catholic women to early modern literary culture. She shows how Catholic women exist as persistent "objects of representation or erasure" (18) for canonical Protestant authors, examines Catholic Englishwomen's navigations of various literary and narrative techniques, and suggests that under-explored works by Catholic women can sometimes shed light on challenging canonical texts.

Although Lay's four chapters are often in conversation with one another, each takes as its focus a specific issue that revolves around representations of Catholic women. The first chapter investigates the representational difficulties