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(Review) Hochstift und Reformation: Studien zur
Geschichte der Reichskirche zwischen 1517 und
1648; Die Illustration der Wurzburger
Bischofschronik des Lorenz Fries aus dem Jahre
1546

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(Review) Hochstift und Reformation: Studien zur Geschichte der Reichskirche zwischen 1517 und 1648; Die Illustration der Würzburger Bishofschronik des Lorenz Fries aus dem Jahre 1546

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Wandel's essay on Basel is the most problematical. On 9 February 1529, 200 residents stormed Basel's cathedral and several other churches, smashing and burning images. In its scale and ferocity Basel's iconoclasm was unprecedented. Wandel demonstrates clearly the deepening social and spiritual alienation between Basel's clerical elite and its citizenry and the civic magistrates' unsuccessful temporizing. She limits her analysis, however, to Fridolin Ryff's narrative account. He understood the riot as the product of tensions between the council and the community, but Wandel discounts this interpretation and through thick description highlights Ryff's references to the riot's carnivalesque aspects. Her section on the symbolic interplay between Carnival and Corpus Christi, while interesting, fails to evoke the iconoclasts' intentions. It was Carnival time elsewhere, but not at Basel. Wandel needed to focus more clearly on local issues, for the riot triggered significant civic religious and constitutional reforms. Furthermore, despite its popular origins and riotous rituals, Carnival served as a safety valve to preserve order. The rioters may have invoked carnivalesque imagery, but riots threatened order. Even rioters who achieved their aims often faced legal sanctions or the gallows. Such risks suggest an urgency and passion among the iconoclasts which begs fuller explanation. Despite these criticisms Wandel has written a thoughtful and provocative book. She has exposed the potential of micro-historical analyses to bring all the participants into our understanding of the early Reformation.

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Hochstift und Reformation: Studien zur Geschichte der Reichskirche zwischen 1517 und 1648. (Beiträge zur Geschichte der Reichskirche in der Neuzeit, vol. 10). By Eike Wolgast. Stuttgart: Franz Steiner Verlag. 1995. Pp. 375. DM 96,00. ISBN 3-515-06526-1.

Die Illustration der Würzburger Bishofschronik des Lorenz Fries aus dem Jahre 1546. Ein Hauptwerk Martin Segers und seiner Werkstatt. (Veröffentlichungen des Stadtarchivs Würzburg, vol. 7). By Christiane Kummer. Würzburg: Verlag Ferdinand Schöningh. 1995. Pp. xv + 354. DM 48.00. ISBN 3-87717-777-8.

The two volumes under review here are indicative of a number of trends within early-modern German history. First, these studies represent the small, but growing number, of works, more frequently interdisciplinary in nature, devoted to the study of sixteenth-century German Catholicism. Secondly, these books, and Wolgast's in particular, integrate the study of

the Catholic Church into the history of the Reformation. Some of the credit for this welcome development has to be attributed to Heinz Schilling and Wolfgang Reinhard's "confessionalization thesis," which emphasizes the parallel development of church discipline and confessional identity in the three major confessions. Finally, the fact that Wolgast, a major Reformation historian at the University of Heidelberg, has published his volume in the *Beiträge zur Geschichte der Reichskirche in der Neuzeit*, traditionally the preserve of Catholic scholars, is a welcome sign of the weakening of confessional divisions in the academic world.

Christiane Kummer's study of the illustrations to Lorenz Fries's chronicle of the Bishops of Würzburg is of limited interest to historians. This study focuses on the illustrations produced for the chronicle and carefully places them in the context of book illustrations of the period. Kummer occasionally examines wider interdisciplinary issues, such as the representation of clothing, weapons, urban landscapes, and religious practices in the drawings, but rarely moves beyond a general description to make points about the wider significance of the chronicle and its illustrations. The chronicle might well be an interesting window on the culture of the *Reichskirche* in the early sixteenth century, but Kummer chooses not to attempt such an analysis.

Eike Wolgast's study of the episcopal principalities, the *Hochstifte*, between the Reformation and the end of the Thirty Years' War, is a much more ambitious work. Wolgast is interested in a number of interlocking questions, including how the German episcopate reacted to the Reformation, what role the character and personality of the individual bishops played in the history of these territories, and what patterns of political development occurred in the diverse ecclesiastical territories. These questions are not particularly new and reflect the traditions of scholarship on German Catholicism. Nevertheless, the book is based primarily on an extensive reading of the secondary literature and provides a valuable overview of recent scholarship.

Wolgast's study is essentially a political and constitutional history, and as such makes a number of interesting points. One strength is his analysis of the attitudes of leading Protestant reformers toward the secular powers of the bishops. Not surprisingly, Luther, Melancthon, and Bucer all espoused a pragmatic policy and were willing to accommodate Protestant prince-bishops. Wolgast also investigates the almost forgotten history of the "*verlorene Hochstifte*," the "lost" episcopal principalities of Protestant northern and eastern Germany. Here one finds Protestant prince-bishops continuing pre-Reformation political and constitutional forms, including seeking papal confirmation of their position, deep into the late sixteenth century.

Wolgast's discussion of the Protestant threats to the *Hochstifte* which remained Catholic breaks little new ground. He carefully outlines the dangers posed by Protestant leaning bishops, threatening Protestant princes,

and Protestant nobles and administrators. What stands out in the discussion of the Imperial Church is its institutional strength. Even in the early years of the Reformation, the bishops showed "... a greater amount of *Amtsethos* (sense of duty) and respect for the institution they embodied..." (p. 185) than contemporaries (or modern Reformation historians) thought. Furthermore, the political risks of turning Protestant were too high for many bishops and most cathedral chapters were resolutely Catholic.

The history of the *Hochstifte*, argues Wolgast, reveals one of the ways in which the Reformation undermined the imperial constitution. Ecclesiastical principalities could only survive in the incubator of the Old Reich, and were thus one of its mainstays. The protestantization of the northern *Hochstifte* weakened the political unity of the bishops. Then, in 1648, the Peace of Westphalia went one step further and legitimized the full secularization of nine north German episcopal territories. Although the rest of the prince-bishops survived until the dissolution of the Reich, in Wolgast's view they were already obsolete, as was the Holy Roman Empire itself.

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War, State and Society in Württemberg, 1677–1793. By Peter H. Wilson. Cambridge Studies in Early Modern History. Cambridge and New York: Cambridge University Press. 1995. Pp. xvii + 294. \$27.95. ISBN 0-521-48331-x.

Whether true or not that "money is the root of all evil," this carefully researched work certainly demonstrates that money—in this case, the fiscal demands of the dukes of Württemberg in the late seventeenth and eighteenth centuries—was at the root of that duchy's bumpy and uneven institutional development throughout this period, as well as of the incessant and well-publicized quarreling between the dukes and the estates (*Ehrbarkeit*) of this medium-sized territory of the Holy Roman Empire. Locked into the parochial and traditionalist mentality of an ideally timeless social order, these estates obdurately resisted the changes they feared would result from consent to the numerous fund-raising schemes their dukes proposed—schemes that would have allowed the ruler to escape or circumvent the estates' unusually tight control over virtually all possible sources of revenue beyond the limited income he derived from cameral and prerogative sources. Through their resistance, the author makes clear, the estates prevented the establishment of a full-blown absolutism and of a large standing army, the twin engines of potential tyrannies elsewhere in Germany and Europe.

But the novelty of this book lies not in its narration and analysis of this oft-told tale of conflict, but in its reinterpretation of the purposes for