

loquy," by Emile V. Telle (pp. 211-220); chap. 12, "The Method of 'Words and Things' in Erasmus's *De Pueris Instituendis* (1529) and Comenius's *Orbis Sensualium Pictus* (1658)," by Jean-Claude Margolin (pp. 221-238); chap. 13, "Erasmus at School: The *De Civilitate Morum Puerilium Libellus*," by Franz Bierlaire (pp. 239-251); and chap. 14, "*Ecclesiastes sive de Ratione Concionandi*," by Robert G. Kleinhans (pp. 253-266).

The volume is a *Festschrift* in honor of Craig R. Thompson (the title-page gives no indication of this, but the fact is given due attention in the Preface [p. vii]). Accordingly, a useful listing of "Publications of Craig R. Thompson on Sixteenth-Century Subjects" is provided (pp. 267-269). Brief sketches about the contributors (pp. 271-273) and an index (pp. 275-282) conclude the volume.

The studies in this volume are both scholarly and readable. There is abundant documentation, with "endnotes" appearing at the close of the chapters rather than at the end of the work.

A corrective regarding the date of Erasmus's birth should be mentioned in closing. In harmony with recent trends in Erasmus scholarship, DeMolen has opted for 1469 as the birth year (see p. 1), a view which had also been my own until two years ago. John B. Gleason, in a brilliant short article entitled "The Birth Dates of John Colet and Erasmus of Rotterdam: Fresh Documentary Evidence," *RQ* 32 (1979): 73-76, has provided data that, in my opinion, conclusively establishes the birth year of Erasmus as 1466, the alternative date frequently appearing in the literature. (Obviously, this article was not available to DeMolen at the time the volume here under review was in preparation.)

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Dooyeweerd, Herman. *Roots of Western Culture: Pagan, Secular, and Christian Options*. Translated by John Kraay. Toronto: Wedge Publishing Foundation, 1979. xii + 228 pp. \$12.95.

Immediately after the close of World War II the Dutch National Movement emerged, calling for the rejection of traditional ideological divisions in favor of national unity. Believing that such a position was incompatible with Christianity, the Calvinist philosopher Herman Dooyeweerd published weekly columns in *Nieuw Nederland*, of which he was editor, that called upon Christians to examine the roots of their culture and thereby determine the direction that postwar renewal should take. This volume collects these fifty-eight articles, which began appearing in 1945; Dooyeweerd's argument is incomplete, however, because in 1948 he unexpectedly left the editorship of the journal.

Dooyeweerd argued that Western culture has developed on the basis of four religious ground motives: the "form-matter" motive of ancient Greece, which was combined with the Roman concept of *imperium*; the biblical motive of "creation, fall, and redemption through Jesus Christ"; the Roman Catholic motive of "nature-grace," which seeks a synthesis of Greek and Christian motives; and the modern humanistic motive of "nature-freedom," which attempts to synthesize the previous three on the basis of the human personality. He believed that only the biblical ground motive provides the foundation for a society that is both stable and dynamic.

The key element of Christian social and political thought, according to Dooyeweerd, is the concept of "sphere sovereignty." Developed earlier by Friedrich Stahl, Groen van Prinsterer, and Abraham Kuyper, sphere sovereignty grounds all aspects of society on God's creatorship, which established the internal nature and law of life for each "sphere." Although God has created these elemental principles, each requires human activity to become realized historically. This means, then, that progressive development has its rightful place in human culture but that each sphere of life—such as the state, church, or family—has its own function and inherent limits and must not interfere with other spheres. Failure to recognize these limits results in social disharmony, a characteristic of modern culture that Dooyeweerd believed results from loss of the biblical ground-motive in its original purity.

Any adequate critique of Dooyeweerd's ideas would require a theological, philosophical, historical, and sociological perspective, for the essays touch on each of these disciplines. This extensive range contributes to the volume's richness and suggestiveness.

Dooyeweerd's recognition that culture is based ultimately on some form of religious faith and his identification of the ground motives of Western culture and their effects seem to have validity. Likewise, his argument that culture is a God-mandated activity offers a possible focus for a Christian philosophy of history that would be relevant to the working historian. Although the volume emphasizes the intellectual element to the exclusion of anything else in the making of Western culture, Dooyeweerd has offered an analysis from which we can learn much.

But as a guide to Christian political action, these essays are not so successful. In reading them, one is impressed with the seriousness with which Dooyeweerd took his task and the possibilities of Christian political and social thought. Although more Christian thinkers need to engage in such efforts, it is doubtful whether Dooyeweerd has revealed the direction in which we must go. The biblical basis for determining the social and

political content of sphere sovereignty—an attractive idea, it must be admitted—is unclear and leaves the practical consequences of the concept fatally vague. Furthermore, Dooyeweerd's emphasis upon the antithesis between Christianity and humanism, which for him meant that Christians could not legitimately combine with non-Christians for political purposes, appears to be rooted in the particular political traditions of the Netherlands. As a result, it holds little relevance for the American political scene with its basically two-party, limited ideology politics. The Christian social thinker will find these essays worthwhile reading as an example of Christian thought within a particular historical context, but will need to be selective in using Dooyeweerd's philosophy.

Roots of Western Culture is written in a ponderous style (perhaps the result of translation) that sometimes makes the ideas appear more difficult than they actually are. And, because it originally appeared as a series of articles, there is frequent repetition. Dooyeweerd, however, deserves more attention than he has received outside Calvinist circles. This volume is a good introduction to his thought.

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Karant-Nunn, Susan C. *Luther's Pastors: The Reformation in the Ernestine Countryside*. Transactions of the American Philosophical Society, vol. 69, part 8. Philadelphia, 1979. 80 pp. \$8.00.

It has long been a desideratum in the study of the German Reformation to have information of more detailed nature as to how the Reformation actually progressed at the "grass-roots" level—i.e., in the parishes. The present volume takes a giant step toward filling the sort of vacuum which has existed on this topic, as it carefully analyzes the situations, attitudes, and developments affecting local clergy and laity in Ernestine Saxony from the 1520s through about 1555. Indeed, the broad outlines pertaining to the visitations, establishment of the consistory, and political involvement (especially on the part of elector John Frederick) have long been known, but the unique contributions of the book here under review is that it adds a wealth of useful and fascinating detail—sometimes with surprises that may necessitate revision of certainly widely held viewpoints.

Following a several-page introduction, the volume has nine chapters: "The Evangelical Pastors' Backgrounds" (pp. 8-13), "Preparation for