nobilities as MacHardy occasionally does. Though they were military confederates and shared a common cause against the Habsburgs, the political and religious setting of the Bohemian kingdom was substantially different from its southern neighbor. Within the Czech lands there is more justification in viewing the struggle between the local nobility and their Habsburg overlords as a long-term constitutional problem, an argument that Jaroslav Pánek made some years ago. Bohemia's religious setting, a product of the complicated legacy of the Hussite revolution, was also substantively different. These quibbles notwithstanding, *War, Religion and Court Patronage in Habsburg Austria* is a significant contribution to our understanding of Central Europe on the eve of the Thirty Years' War. But perhaps more importantly the book offers a different perspective on the complicated process of state-building and the formation of early modern elites, and it is on this point that MacHardy's monograph deserves an audience among scholars outside a Central European specialization. Her work on the Lower Austrian nobility complements the broader thesis that Jonathan Dewald has developed on European nobilities between the fifteenth and eighteenth centuries. Rejecting extremes of both Marxists and conservatives, Dewald argues for a more nuanced approach to the problem of identity formation among the elites. Here MacHardy's work ought to be examined closely as it contributes to this new understanding and picture of class formation in the early modern period.

HOWARD LOUTHAN
UNIVERSITY OF FLORIDA

Religion, Government and Political Culture in Early Modern Germany: Lindau, 1520–1628. By Johannes Wolfart. New York: Palgrave. 2002. Pp. xiv + 261. $72.00. ISBN 0–333–73144–1.

If, according to A.G. Dickens, the Reformation was an urban event, then can the same be said about the process of confessionalization? This is what Wolfart intends to demonstrate through a combination of microhistory and *histoire totale* applied to his narrative of unrest in Lindau on 7 November 1626. On that occasion the city pastor, Magister Alexius Neukomm, was freed from house arrest and accompanied to the church of St. Stephan by an armed escort of citizens in blatant defiance of an order from the town council. This event forms the backdrop to Wolfart's analysis of religious identity, political culture, bourgeois republican ideology and social conflict in a small imperial city located on an island in Lake Constance. If one could imagine Lindauers' social relations as a physical object, say a ball, then Wolfart literally turns it and views it from nearly every conceivable angle limited only by his rich archival sources.

In his brief introduction, Wolfart insists that his microhistory should be read neither as local nor regional history, but rather as a legitimate means to pursue "multiple dynamic explanations" (p. 4 — a term he borrows from John Walter) to explain a political culture in early modern Germany that was inherently religious. In doing so, his case study of Lindau illustrates the relative boundaries of authority in the public/private and secular/spiritual practices of everyday life. Wolfart's central argument in favor of this method is to highlight the general import of 'power' through the narration of a specific issue "without turning it into a mysterious autonomous agent" (p. 7). Chapter two quickly moves to the issue at hand, examining four narrative accounts of 1626, manuscripts written by a guildsman, an anonymous official, a town secretary, and a mayor respectively. Thus, we are confronted by conflicting views of the uprising and Pastor Neukomm's role therein, as well as the broader historical context (the inflationary disaster of the *Kipper- und Wipperzeit*) and the local concerns of divergent social groups represented by each author. Chapter three turns to the role of religion in political culture after the Peace of Augsburg. Wolfart advances the paradigm of an authoritarian Reformation against traditional sectarian and nationalist historiographies to transcend rigid chronological barriers between the Reformation and confessionalization. He employs a detailed prosopographic analysis of the distribution of public offices from 1519 to 1636 to critique oversimplified structural explanations based on an idealized image of Lindau's changing guild constitution. Here he identifies the continued clout of the guilds after their formal removal from political power by Charles V and the long-term persistence of oligarchic tendencies among civic authorities both before and after the disenfranchisement of the guilds. This leads him to reassess abstract concepts (communalism, confessionalization, Reformation and republicanism) within the political framework of anticlericalism. Wolfart identifies resentment against legacy-hunters and the alienation of property as motivating circumstances. This chapter closes with an extended consideration of sovereign authority (Wolfart's translation of the complex term *Obrigkeit*) and opposition manifest in the civic clergy. It is followed by an analysis of the religious and cultural dimensions of urban factionalism, both within guilds and between guilds, individuals, religious minorities (Catholics and Jews), the residents of Lindau's contado and the town council.

Chapter five, perhaps the most interesting, investigates inter-personal relationships, particularly youth and parentage — not only as stages in the life cycle, but also as important stages in an individual's political career. Wolfart demonstrates how internecine tensions between young and old played a significant role in succession, both in families and in communal politics. "Youth" was relegated to the semi-formal status of a subculture and gradually lengthened throughout the period. Chapter six returns to the 1626 uprising, integrating all the aforementioned factors into an examination of "practical politics" (p. 121), i.e., the

non-violent resolution of conflicts through litigation, defamation — sometimes from the pulpit — and appeals to republicanism in a public debate over the reintroduction of private auricular confession. In his description of the war of words between Pastor Neukomm and the town council, Wolfart ties together his arguments about the complex nexus of religion and political culture in the 1626 uprising. Chapter seven concludes with the aftermath, characterizing the self-proclaimed republic as Lindau under the rule of sovereign authority, ultimately an oligarchy of local commercial interests, regional professional elites and imperial administrators.

Wolfart's book should be well received by specialists with an interest in urban Reformation studies, guild politics, civic liberties, and republicanism. Certainly, though not solely, it represents a significant contribution to debates in local and regional studies for its wealth of archival research and willingness to engage several historians of Lindau. There are two impediments for the general reader. First, there is the price tag. Second, students fortunate enough to have access to a library copy will find that, without background knowledge of debates in the field literature, significant aspects of Wolfart's argumentation are difficult to follow. The conceptual work of Blickle, Zemon-Davis, Sabean, Schilling, and countless others (though I was surprised at the omission of Bouwsma's work on republican liberty in Venice) are mentioned explicitly, but there is some expectation of familiarity. References to other works are simply implicit in turns of phrases. Therefore, the work is best designed for use in seminars on early modern Central Europe at the advanced undergraduate or post graduate level. Here, it would not only prove useful for its astute historiographic and methodological observations, but also for the appendices of key terms, which could be used to further elucidate sources, such as Christoph Scheurl's famous description of the civic constitution of Nuremberg.

DAVID LEDERER
NATIONAL UNIVERSITY OF IRELAND, MAYNOOTH

Jesuits and the Thirty Years' War: Kings, Courts, and Confessors. By Robert Bireley. Cambridge: Cambridge University Press. 2003. Pp. 300. $65.00. ISBN 0–521–82017–0.

The Society of Jesus was a key actor in the Thirty Years' War. Its expulsion from Bohemia at the outset of the revolt helped set the early tone of the war as a religious conflict. Protestant propagandists often treated the Jesuits as the hidden drivers of controversial Catholic policies in the war. Bireley's book is the first to look beyond the place of Jesuits in the propaganda struggles of the war and offers a comprehensive look at how they interpreted and intervened in it.