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Review of *The correspondence of Wolfgang Capito, I: 1507-1523*. Edited and translated by Erika Rummel.

Amy N. Burnett

University of Nebraska - Lincoln, aburnett1@unl.edu

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The correspondence of Wolfgang Capito, I: 1507–1523. Edited and translated by Erika Rummel (with Milton Kooistra). Pp. xlii + 285. Toronto–Buffalo–London: University of Toronto Press, 2005. \$95. 0 8020 9017 6
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This is the first of a projected three volumes of the correspondence of the humanist and reformer Wolfgang Capito, covering his early career first as cathedral preacher in Basle, then as advisor to the archbishop of Mainz, Albrecht of Brandenburg, through his move to Strasbourg and his definitive break with Rome. About half of the almost 200 letters are published for the first time; the remaining letters, printed elsewhere in modern critical editions, are summarised. Purists may lament the decision to publish the letters in translation, but most of the original texts are available through the Electronic Capito Project (<http://www.wolfgang-capito.com>); also accessible to subscribers to Iter at <http://www.itergateway.org/>), while the English translations appeal to a much broader audience. The volume opens with a brief overview of Capito's life and his most important published works. Several of the letters reveal the network of agents and patrons used by benefice hunters (both Capito and others); others are wonderful examples of humanist flattery and invective, especially as pursued in dedicatory letters to published works. There is an eyewitness account of the Leipzig debate between Eck and the Wittenberg theologians, and several reports from a student in Wittenberg on developments in that city through 1521–2. Perhaps most striking are the friendly letters Capito received from both Catholics and evangelicals, a clear demonstration of his ability to

'sit on the fence' theologically as the controversy over Luther grew in the years surrounding the Diet of Worms. The translations are colloquial and tend towards the overly literal; the early ones in particular give readers a good sense of humanist rhetorical style. The annotations identify correspondents and individuals mentioned in the letters as well as the sources of the classical quotations and allusions that pepper the texts. Erika Rummel is performing a singular service to scholars of both humanism and the Reformation with this edition.

UNIVERSITY OF NEBRASKA-LINCOLN

AMY NELSON BURNETT

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