

one analyzes Lutheranism and then Calvinism in the Upper Palatinate between 1556 and 1621, part two assesses the period following the annexation of the principality under Maximilian of Bavaria in 1621, and part three concludes with an assessment of popular devotion shaped by the Catholic reformation up through the middle of the eighteenth century. This study is recommended to scholars of popular religion and the early-modern period for several reasons, of which two will be mentioned here. First, Johnson's analysis of unpublished archival sources and his interdisciplinary approach that draws upon popular spirituality, confessional theology, and political history produces a groundbreaking contribution to European Reformation and early-modern studies. Second, Johnson's equitable yet substantial challenge to confessionalization, whereby he argues that popular

TWO KINDS OF LOVE: MARTIN LUTHER'S RELIGIOUS WORLD. By Tuomo Mannermaa. Translated by Kirsi I. Stjerna. Minneapolis, MN: Fortress Press, 2010. Pp. xvii + 125. \$19.99.

Mannermaa is well known to anyone acquainted with contemporary Luther studies, particularly as such studies relate to ecumenical discussions. Given that he writes mainly in Finnish, we are more than normally in the debt of translators such as Stjerna for making his material available in English. Mannermaa is most famous for arguing that Luther has been fundamentally misread by traditional and modern scholars, whether of the Holl, Althaus, or Ebeling schools, and that his theology is far closer to Eastern Orthodoxy, particularly the notion of theosis, than

has typically been acknowledged by post-Kantian German scholarship. There is no room here to analyze this claim; suffice it to say it is contentious, and, in arguing his case, Mannermaa has generally placed a disproportionate emphasis on Luther's earlier writings. Here, however, he uses Luther's theses in the Heidelberg Disputation to argue that at the heart of the Reformer's theology lies a basic distinction between a love that is reactive and a love that is creative, and that it was the medievals' failure to distinguish these that lay at the root of their poor soteriology. The book is very readable; the thesis is interesting and, perhaps, somewhat less controversial than his major works on theosis. I was still left with the impression that Mannermaa's emphases are not those of Luther: while love is key to the Heidelberg theses, it is arguable that humility, as much if not more than love, is the underlying key; and, of course, it is faith that comes to dominate Luther's mature thought and that ultimately shaped the Lutheran confessions, from which Luther cannot be separated. Nevertheless, Mannermaa is always stimulating, and this brief book is a fine way to access one influential strand of Luther scholarship.

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was not a distant one. Personal correspondence took place between James and some of the French figures, and, in journal articles and reviews, they commented on each other's writings. The main concern of the French philosophers and theologians was to find an alternative to neoscholasticism with its overemphasis on reason and objective truth. The neoscholastics accused the RC Modernists of endorsing pragmatism and thereby entering the slippery slope to agnosticism. Some Modernists, most notably É. Le Roy, affirmed the concept, but in ways that revealed differences as well as similarities with the Americans. As the book's chapters make clear, the term "pragmatism" had meaningful content but was used in one way by the opponents of RC Modernism, in another by those French thinkers who adopted the term, and still differently by James and Peirce. Readers somewhat familiar with the early twentieth-century theological and philosophical landscape will find this book clearly written, with sufficient background included to make its claims understandable. Although authored by different scholars, the chapters fit together very nicely. Recommended for faculty, graduate students, and advanced undergraduates with some background in philosophy and theology.

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