and work, see their book *Letters from New Guinea* (New York: Vantage Press, 1976). In the catalog, descriptions are provided for each item, as well as additional insights and anecdotes by former missionaries.

The catalog stands alone as an excellent resource, apart from the museum exhibit which closed on July 1, 2016, four days before the Lord of the Church mercifully took his servant Robert Kroenke home.

Martin Dicke

Mark Granquist. *Lutherans in America: A New History.*
Minneapolis: Fortress Press, 2015. 388 pages.

FOR THE LAST FORTY YEARS, Lutheran students have learned their multi-synodical denominational history from "Nelson," i.e., *The Lutherans in North America*, edited by E. Clifford Nelson of St. Olaf College. Contributors to that volume included Concordia Historical Institute's own August R. Suelflow, as well as prominent historians in the former Lutheran Church in America (LCA) and American Lutheran Church (ALC). A generation of Lutherans has passed by and it is prime time for a new American Lutheran history book to replace Nelson.

Lutherans in America: A New History—by Dr. Mark Granquist, Associate Professor of Church History at Luther Seminary in Saint Paul, Minnesota—accomplishes the task with honors. I can highly recommend the book to all Lutheran college and seminary professors who need a textbook on the subject—and to anyone else interested in pursuing the "grand quest" of Lutheran history in these God-blessed United States of America.

In his introduction, Granquist indicates that his scope is limited to Lutherans in the USA and its colonial precursors. Within those bounds, he notes that his storytelling is not only about institutional-synodical history, but also "the individual and social history of Lutherans in America" (2). In my judgment, he has succeeded with both types of history in one book, which is a rare accomplishment.

For the reader, it means that he or she not only learns about how the institutions of Lutheranism got started and developed in America, but also how individual Lutherans of different periods worshiped, were catechized, socialized, exercised charity, and responded to the political and cultural events of their generation.

The "individual and social history" component of this book has two different effects. First, it gives the reader the sense of "same old, same old thing." In other words, our Lutheran ancestors were not that much different from us, which is of some consolation to the conservative mind-set typical for Lutherans. But it does lead to a necessary bit of repetition in the narrative. Second, on occasion, it helps the reader understand why some issues were so pressing—so hot—that they led to personal, congregational, and community disruptions and "explosions." Examples of this include the Civil War and its aftermath, World War I, and the 1960s social-ethical revolution. This is where the "individual, social history" pays dividends in deeper insight than is typical for synodical histories.

The first chapter of 28 pages is a quick overview of the "European Background to American Lutheranism." I agree with the author's decision to include this material, because many students and readers will be completely unfamiliar with pre-American Lutheran history. Without this material, the American story can be only half understood. In this chapter, I commend Granquist for a very fair treatment of Lutheran orthodoxy in its original forms (19–21) and an excellent analysis of the origins of Protestant Liberalism (25–26, 31–32).

The second chapter sketches out the stories of the earliest Lutherans in the Western hemisphere, from 1619 to 1720. The following chapters step through American Lutheran history, from twenty to forty years at a time. The final chapter twelve brings the narrative up to 2013, with time to reflect on the creation—from dissenters of the Evangelical Lutheran Church in America (ELCA)—of the LCMC (Lutheran Congregations in Mission for Christ; f. 2001) and the NALC (North America Lutheran Church; f. 2010). A last brief epilogue is titled "Hope" and offers some of that for Lutherans in America.

The graphics included in the book are good, though I wanted more. I know that cost is always a factor in printing graphics, so what is offered is useful and appropriate to the task of educating the reader. There are five maps from the Oxford University Press, I think from Gaustad's *Atlas of American Religion*. These maps show the location and population of Lutherans in the years 1750, 1850, 1900, 1950, and 1990. There are three useful graphs that chart out the mergers and divisions of the twentieth century, and two tables of membership growth for the nineteenth and twentieth centuries. Finally there are 27 memorable images, grouped together in the center of the book, from the Trappe congregation in Pennsylvania, to a protester being forcibly

the most significant events of American Lutheran history. So, for example, the Missouri Synod's position on slavery, as expounded by Walther, was due to the New Testament's acceptance of slavery and the requirement that slaves be obedient to their masters (see the book of Philemon). The rationale for Walther's acceptance of slavery is not clear in Granquist's narrative (175–176), but the negative impact of Walther's position, when it was accepted by leaders of the Norwegian Synod, is clear in the narrative and worthy of note by American Lutheran historians.

Another example is that the author observes that the formation of the General Council in 1866 was caused by "all sort of public controversies over confessional issues" (180–181), but he doesn't explain those issues in enough detail for the reader to understand them. This seems to be a general weakness of the book, and I could cite many more examples. It is strong on description, on context, and parish life, but weak in exploring the controverted theological issues that often split Lutheran churches and congregations. Perhaps this is necessary to manage the length of a general introduction to the subject of American Lutheran history. In any event, more "history of Lutheran theology" would have resulted in a different book.

Does this book entirely replace Nelson? Yes, as a textbook for today's students. No, for your own library; in other words, if you get your own copy of Granquist, don't toss your Nelson. I liked Nelson's lengthy quotations from persons and writings of the period under discussion, usually in boldface type. This "from the horse's mouth" type of history writing has its place—and personally I enjoy it. There are few of these sorts of quotations in Granquist. Nelson also has a lot more historical detail, and notes, which made it a more difficult read for the average student, but also more interesting for the amateur historian in each student.

What Nelson lacks, of course, is the last forty years of Lutheran history, ca. 1973 to the present. If you own and have read Nelson and have not kept up on a regular basis about what has been going on among the Lutherans in America, Granquist's last two chapters, eleven and twelve, will bring you up to date. It is a detailed and impartial presentation of these explosive events, including the "schism that has produced the LCMC and the NALC" that "has become the largest Lutheran schism since the 1860s, dwarfing the walkout of Missouri Moderates that formed the AELC [Association of Evangelical Lutheran Churches] in 1976" (348).

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Granquist's new book is worth its purchase price to hear and ponder his insights into that recent history. Who said that Lutheran history was boring?

Martin R. Noland

Philip H. Pfatteicher. *Luther Reed: The Legacy of a Gentleman and a Churchman.* Shaping American Lutheran Church Music. Minneapolis: Lutheran University Press, 2015. 62 pages.

LONG BEFORE THERE WAS AN official liturgical movement, there was Luther Reed. Already as a young man of 25, he was leading others in the quest for a deeper appreciation for the church's liturgical heritage through his founding of the Lutheran Liturgical Association in 1898. And long before others were traversing the Atlantic Ocean in search of learning, Reed made the journey in 1902 to begin his "real education," as he put it.

Pfatteicher's telling of Reed's legacy is as gentle and churchly as the man he describes. Appropriate details are provided without unduly burdening the reader, and pleasant vignettes of Reed's life draw us in further that we may know the man better. The service that Reed rendered through his participation in so many projects and his presence on so many committees is a testament to a man who was both indefatigable and zealous for the cause of the Lutheran liturgy.

It is Reed's exhaustive study, *The Lutheran Liturgy: A Study of the Common Service of the Lutheran Church in America,* where he truly left his mark. First published in 1947, this book was destined to become the rule against which all other studies of the liturgy would be measured. Given its significance, and the fact that the book is no longer in print, it is good that Pfatteicher spends at least a few pages detailing the contents of the book. One wishes, in fact, for more. (Perhaps the inclusion of Reed's detailed table of contents as an appendix to the monograph would have been fitting and helpful.)

Near the end of his account, Pfatteicher includes a massive letter (31–44) that Reed wrote to his colleague, Theodore Tappert, in response to Tappert's attack upon Reed in a history of the Philadelphia seminary that Tappert published in 1964. While devoting so many pages of such a small monograph to one letter may seem a bit out of proportion, the account beautifully depicts a man, now in his eighties, who was not afraid to unleash both barrels when the situation called for it.

ncordia Historical Institute Quarterly

Volume 89, Number 2 • Summer 2016

Contents

iember the days of old, I meditate on all that Thou hast done."
(Psalm 143:5)