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**Shantz, Douglas. An Introduction to German Pietism:
Protestant Renewal at the Dawn of Modern Europe**

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interpretations of contemporary scholars. The thread that binds them all together, however, is their reliance upon Allen's edition of the correspondence to do so. As Lisa Jardine puts it in the foreword: "Within the carefully crafted correspondence are to be found the dense skein of Ariadne's threads, which teased out and assiduously followed will lead the scholar to fresh insights in the great Low Countries humanist" (xiv).

MARK CRANE

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Shantz, Douglas.

An Introduction to German Pietism: Protestant Renewal at the Dawn of Modern Europe.

Baltimore: Johns Hopkins University Press, 2013. Pp. xviii, 490 + 11 figs., 3 maps, 3 tables. ISBN 978-1-4214-0831-6 (paperback) \$35.

To review a book like Douglas Shantz's *An Introduction to German Pietism* it is necessary to assess both the scholarly innovation of the author's research and the way in which the book introduces the reader to the topic. Shantz delivers results in both categories. *An Introduction to German Pietism* is the first general history of Pietism in the English language since Stoeffler's *The Rise of Evangelical Pietism* (1965). Shantz's book incorporates recent German and English language scholarship on Pietism and effectively synthesizes two very different scholarly interpretations: a traditional approach involving the study of Pietist leaders and their theological and intellectual innovations, and more recent approaches that have placed Pietism and its participants within the social, cultural, and political world of early modern Germany. Shantz argues that Pietism is important because of its role in ushering out the "medieval worldview" in matters of faith. Furthermore Pietism, according to the author, is deeply embedded in the religious traditions of North America, especially in nineteenth-century Evangelical and Revivalist Christianity. While it assumes at least a cursory knowledge of early modern history, *An Introduction to German Pietism* is an excellent introduction—especially suited to upper year undergraduate and graduate students.

Shantz opens with a survey of the broad historiographical terrain of pre-existing Pietism scholarship and provides his own definition of Pietism (7). Part 1, "The Setting and Inspiration for German Pietism," examines the religious, social, and political contexts into which Pietism was born. It looks at the so-called Radical Christians of the sixteenth century and their influence on the theological origins of Pietism. It examines the role played by reformers within the Lutheran Church after the Thirty Years War. Shantz also discusses the changes in German Christianity that occurred after the war, especially the renewed focus on harmony between Christians, which helped to form some of the basics of Pietist theology.

Part 2, "A Tale of Three Cities," discusses the birth of Pietism in the cities that became centres of Pietist activity: Frankfurt, Leipzig, and Halle. Shantz traces the origins of Pietism to Frankfurt's Saalhof Pietists and their leader, Johann Jakob Schütz. He attributes the popularization of Pietism to Johann Jakob Spener, a clergyman who spread Pietist ideas within Frankfurt's Lutheran establishment. Spener's writings and theological propositions gained popularity in Leipzig, first among theology students, led by August Hermann Francke, and then among Leipzig's general population. In 1690 Leipzig's Pietists were expelled, and many of the exiles spread Pietism to other parts of Germany. Francke left Leipzig for Halle, where he founded a Pietist orphanage that succeeded in educating a great many Pietist leaders, some of whom were placed in positions of great influence within the Prussian state apparatus.

Part 3, "The Social and Cultural Worlds of German Pietism," is comprised of chapters that dwell on important thematic dimensions. Shantz looks at the spiritualist dimensions of radical Pietism, as well as at how it spread throughout Europe and North America. He discusses the role of gender in Pietist communities and belief. He then examines the role of biblical interpretation in the development of Pietist theology and in the popularizing of German Pietism. Finally, Shantz writes about Pietist missionary efforts across the world in the seventeenth, eighteenth, and nineteenth centuries.

In part 4, "Pietism and Modernity," Shantz argues that Pietism was an inherently forward-looking religious movement. Some of Pietism's features, according to Shantz's interpretation, were distinctly modern in character. But Shantz concludes by warning the reader not to ignore darker and more controversial aspects of Pietism, such as its tendency for hero worship, the divergence of radical Pietists into cults and somewhat dangerous secret societies, and the occasional dalliance with anti-intellectualism.

An Introduction to German Pietism is an impressive scholarly work, especially in its interpretation of Pietism as a forward-looking, modern, and global religious and social movement. It is equally impressive as an introduction to Pietism's complex history and legacy. Shantz makes an excellent case for Pietism's relevance as a field of study. He writes clearly and effectively, providing context and ensuring that any potentially obscure terms are well defined. He discusses primary and secondary source availability for almost every topic, and suggests areas where there might be an abundance of sources that have yet to be sufficiently examined. The book's appendices offer a remarkable set of resources for both students and faculty or teaching assistants. The first two (A and B) are sets of translated primary sources available in English only in this volume. These include the sermons and writings of various Pietists, Pietist hymns, and personal letters between Pietists. Appendix C, which contains lists of discussion questions for every chapter, is particularly useful for instructors. The final appendix (D) is a list of student members of the Leipzig conventicle of Pietists in the 1680s, including biographical details for each one.

This book is clearly written and well structured. It tackles a complicated historiographical field while still emphasizing Shantz's own interpretation of Pietism's importance in the development of modern Europe and modern religion. Most importantly, it serves its primary purpose as an engaging and clear introduction to the study of German Pietism.

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Skenazi, Cynthia.

Aging Gracefully in the Renaissance: Stories of Later Life from Petrarch to Montaigne.

Leiden: Brill, 2013. Pp 178. ISBN 978-90-04-25466-4 (hardcover) \$127.

Cynthia Skenazi's book has two main goals: to explore shifts in attitude toward aging from the fourteenth to the sixteenth century, and to provide a historical perspective on the increasing proportion of elderly people, not just in Europe but globally; by 2050, people of sixty and over will outnumber those under fifteen (1), a phenomenon the author sees as a crucial problem of our time.