

Volker Leppin had already established long credentials in extending Luther's mystical genealogy beyond Oberman's beginning at the task. He gives us a brief compendium here.

Dean Phillip Bell opens the final section, on ministry, with the question whether a clergyman may flee from the plague. Luther does not simply rehash his predecessors' arguments. He omits prayers to and deeds in honour of saints and develops further the obligations of civic and clerical office as part of the holders' *vocatio*. Christopher Voigt-Goy examines the development of Luther's concept of priestly *potestas* and the implications for it of the priesthood of all believers. Departing from Jean Gerson and Gabriel Biel, the Reformer attributes to the clerical office-holder a special *donum* enabling him to wield the power of the keys and to rule. This is not common to all believers. Sujin Pak enriches Oberman's and Anthony Lane's conceptions of *analogia fidei* in exploring the Reformers' efforts to determine the true meaning of Scripture. As individual interpretations spread and gained followings, Luther insisted that 'the public task of interpreting Scripture . . . belongs to one holding an established ministerial office and not to just any layperson' (p. 238). Helmer concludes this section, and the book, with Luther's assertion that proper bishops and priests are solely those who communicate true doctrine. She calls Luther 'a good Catholic' (p. 258) who himself trembled in enunciating controversial theses, such as the Catholic Church's will to power. He took inspiration from Ockham.

Above all else, Luther's attribution to Scripture of the highest, indeed the exclusive, authority in defining the Christian faith compelled the Reformer to alter the Catholic tradition that looked equally to other sources of religious truth. Nevertheless, he was well apprised of prior thinkers on his matters and must be seen as indebted to their theories, indeed in part as continuing in their train. To this social and cultural historian, it sometimes seems strange that these superior scholars nevertheless are unaware of the clash of Luther's ideas with the reality of his daily life and the concrete churches involving simple laity that the Reformer was working to establish. Only in the abstract did he attribute elevated authority to pastors, for example, but in the concrete, and having quickly discovered the predominant clerical incapacity, strove in conjunction with his prince and his colleagues to oversee and guarantee doctrinal discipline, his doctrinal discipline, his moral discipline, within every parish. Thought is intangible, and it may not bear a close relation to life as lived.

UNIVERSITY OF ARIZONA

SUSAN C. KARANT-NUNN

*Des Indes lointaines aux scènes des collèges. Les reflets des martyrs de la mission japonaise en Europe (XVIe–XVIIIe siècle)*. By Hitomi Omata Rappo (foreword Pierre Antoine Fabre). (Studia Oecumenica Friburgensia, 101.) Pp. 598 incl. 136 figs and 3 tables. Münster: Aschendorff Verlag, 2020. €76. 978 3 402 12211 2  
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This book makes an essential contribution to the history of Catholic martyrs in Japan and to the history of their representation. This study is the result of a doctoral thesis directed by O. Christin (Paris-EPHE) and M. Turchetti (Freiburg). The author patiently builds up her object in successive layers. It was first necessary

to clarify the meaning of martyrdom in modern Catholicism, not only in a chronological sequence that goes from the execution (1597) to the different forms of public celebration (1750), through their beatification (1627), but also by taking into account the location. Why was it possible for Christian martyrdom to take place in Japan? Because, in short, Europe wanted it that way. Not only did the missionaries come from Europe, but it was also Europe that developed the political representation of Japan. Thus, the death of the missionaries can be described as a martyrdom, making Japan a cultured country ruled by tyrants for a long time to come.

The merit of this book, which is a bit burdened with repetitions, is that it combines a deconstruction of the European image of Japan, using the country's political archives to trace these murders, with a rich attention to the way in which early modern Europe put the crucifixion of its martyrs into images, particularly in Jesuit schools and their theatres, finally outlining the critique of martyrdom in European society.

CENTRE SÈVRES- FACULTÉS JÉSUITES DE PARIS

PATRICK GOUJON

*The persistence of mysticism in Catholic Europe. France, Italy, and Germany, 1500–1675.*

Part 3. By Bernard McGinn. (The Presence of God: A History of Western Christian Mysticism, VI/3.) Pp. xvi + 591. New York: Crossroads Publishing Company, 2020. £78.50. 978 0 8245 8900 4

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This is the latest volume in Bernard McGinn's ambitious *The presence of God* series. Never has such a wide-ranging and deeply researched series on western Christian mysticism been published in the English language. The first volume, published in 1991, conceived of the project as a four-volume set. Three decades later the publication of this book, marked as 'Volume 6, Part 3', reveals just how much the project has, through necessity, escaped McGinn's original vision, and highlights the vast richness of the tradition explored through the series.

This book serves as the final volume within a three-part set. The first two volumes discussed mysticism in the Reformation, as well as in the 'golden age of Spain'. Whereas those two volumes covered the period 1500 through to 1650, McGinn expands the end date in this volume to 1675. This allows his narrative to highlight events up to the emergence of Quietism, a series of religious movements which he rightly believes mark 'a real, indeed decisive, break in the story of Western Christian mysticism' (p. xiv) and as a result receive their own focus in the next volume in the series. *The persistence of mysticism* is split into two major sections entitled, 'Mysticism in France' and 'Mysticism in Other Catholic Areas', with discussions about France taking up around two-thirds of the book's length.

McGinn justifies this division due to the 'veritable explosion of mystical piety' (p. xiv) which emerged after the French Wars of Religion. Chapter i examines the 'Hegemony of France', exploring historical events and religious developments as well as sources for French mysticism, including a survey of previous mystical accounts available in print and manuscript. Chapter ii engages in a closer analysis of French mysticism, beginning with figures such as the Benedictine Louis de Blois, the wealthy laywoman Barbe Acarie and the Capuchin Benet of Canfield. The