

These flaws include a number of omissions that fall into four categories: first, Troeltsch wrote numerous philosophical works that B. could have used to help clarify and expand upon the points Troeltsch raised in his reviews. Second, a number of critically important reviews are either totally ignored or treated marginally, such as those of Georg Simmel (*Die Religion*) and William James (*The Varieties of Religious Experience*). These first two types of omission may be matters of personal choice, but the second two types are not. B. chose to focus on many of Troeltsch's reviews of books that are philosophical in nature, but she does not provide sufficient explanations of them. Unless readers have a thorough background in Kantian epistemology, they will be at a loss to understand why Kant's work was so important to a theologian who was writing almost 100 years after Kant's death. Unless readers have a good grasp of neo-Kantianism, the references to Troeltsch's reviews will not make much sense. That is partially because "neo-Kantianism" is a broad term that applies to the "Marburg School" as well as to the "Southwest School." B. simply mentions "Southwest neo-Kantianism" (35) without explaining that its major figures, Wilhelm Windelband and Heinrich Rickert, sought to place the "human sciences" on an equal footing with the natural sciences by showing that the concepts employed were individual rather than abstract, and were valid for historical occurrences but not universally applicable. Furthermore, these efforts were coupled with the problem of values. If there are no universal standards, then how are values to be determined? These were all questions that interested Troeltsch. This very brief account is a great oversimplification, but B. did readers a disservice by failing to explain what neo-Kantianism was and why it was so important for Troeltsch. Lastly, B. never explains her title: While "*Protestantische*" can be easily understood as "Protestant," "*Selbstverortung*" is rarely used to mean "self-orientation." B. shows, however, that, however, Troeltsch was never in need of that.

There is one glaring error—perhaps it is a typo: B. claims that Troeltsch wrote a total of "1300 book reviews" (1), yet the three volumes of the *Kritische Gesamtausgabe* devoted to Troeltsch's reviews contain a combined total of (only!) 256.

These serious problems significantly detract from the book's worth. B. has, however, proven two major points: first, Troeltsch's reviews are important philosophical sources, not just for understanding his views on other scholars, but also because Troeltsch often used reviews as vehicles to explicate his own important theses. Second, no one can claim, after reading B.'s account, that Troeltsch "became" a philosopher only later in life. B. has also demonstrated another important point: Troeltsch is an inspiration for every scholar who strives to write clear, coherent, and objective book reviews.

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*John Donne and Religious Authority in the Reformed English Church.* By Mark S. Sweetnam. Dublin: Four Courts, 2014. Pp 203. \$85.

John Donne was a complicated man; his vocational trajectory suggests as much. He was born into a venerable, if politically quiet, Roman Catholic family and spent the

rest of his life struggling out of that confessional identity and into the reformed English Church. He was a scholar, rover, pauper, and writer of satires, an eventual court favorite, husband and father, a priest, and a poet. The man eludes neat categories, religious and literary, but according to Sweetnam, it was ultimately as a preacher that Donne found bearing and purpose in life.

It is not easy to get him there. S. begins his study with some heavy lifting, moving aside mostly political and ideological assumptions assigned to Donne in one form or another since the 17th century. Most recently, New Historicist scholars have threatened to reduce his protean thinking and writing to “a cocktail of apostasy and ambition that supposedly intoxicated the poet and preacher” (186). S.’s studied response is to let Donne speak for himself, and so nearly every page of this book resonates with some excerpt from the Donne canon. There are lines from prose works such as Donne’s satires and the *Essays in Divinity*. A few of the poems are here as well, but the real witnesses to Donne’s understanding and practice of religion are his sermons, and it is fitting that they should be, given their primacy of place in the liturgy as the preacher’s explorations of the living word of God.

This study has the merits of brevity and focus. Rarely does S. stray from Donne’s understanding of the religious authority that guided his life. Of the book’s six chapters, the first two address the fundamentals of this religious authority, in particular the centrality of the Scriptures. Little is presumed in this regard: S. patiently moves through Donne’s understanding of the canon but also the necessary encounter of the individual with the transformative power of the Word so cherished in the Reformation tradition. But how the Scriptures are understood requires the church’s ongoing guidance, most authentically witnessed in the preacher’s work. In turn, this interpretive authority is never singular; it is shaped by other Christian authorities—ecclesiastical, legal, and governmental. With Donne’s scriptural foundations set, S. moves to a more systematic examination of his ecclesiology in the book’s two central chapters. While Donne emphasizes in his sermons the rewards of common ground and shared beliefs amid Christian communities (what S. calls Donne’s “essentialist ecumenism”), Donne also insists that one cannot “shuffle religions together, and make it all one which you chuse” (112). The final two chapters sum up Donne’s understanding of religious authority centered on the vocation of the preacher, and this is perhaps the finest treatment in the book. It was as a preacher that Donne found ultimate meaning in his life, “a task that demanded the highest pitch of the oddly assorted talents with which his earlier life had furnished him” (139).

S.’s sharp focus on Donne’s theology yields considerable rewards. Donne’s complexities are abiding, and S. avoids falling into the trap of forgiving his subject every idiosyncrasy. While S.’s scrutinies of Donne’s language help the reader appreciate the nuances of his theology, at times the larger world of Stuart England with its tempestuous religiosity seems to be absent. Perhaps more about Donne’s career as dean of St. Paul’s and the inevitable politics this appointment had to play in his preaching would have added more subtlety to this work. But we do get glimpses of Donne’s larger world and the intellectual forces that shaped much of his thinking and preaching: his affinity for the natural philosophy of Thomas Aquinas, for instance, and his obvious appreciation of the writings of Richard Hooker and Donne’s own contributions to the Stuart fascination with apostolic succession. Of the latter, Donne not surprisingly

maintained that a reverent and necessary link with the Apostles was less a matter of ordination ceremonies and more the bond of evangelical preaching.

In sum, this is an excellent study of the English Reformed Church through the prism of one of its most celebrated, brilliant, and complex pastors. It deserved a better final production in editing: an unfortunate number of typographical errors in S.'s commentaries on Donne's language—missing or wrong words and occasionally stray punctuation—mar this masterful study.

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*The Personalism of John Henry Newman.* By John F. Crosby. Washington: Catholic University of America, 2014. Pp. xxv + 227. \$59.95.

While one ought never judge a book by its cover, some covers are singularly suited to the book's content. Such is the case here. The cover features a striking photo of the elderly John Henry Newman, pensive and far-seeing, clothed in simple black cassock and coat, the trace of a smile on the sculpted face. Each time one returns to this volume the cover beckons to a renewed personal encounter with Father Newman.

Long-standing students of Newman will welcome Crosby's fine study, while newcomers will find here a winning introduction to the thought of the great precursor of Vatican II. The book, written in an engaging, almost conversational style, develops a careful, cogent argument for Newman as a "personalist" thinker. In making this case, C., professor of philosophy at Franciscan University, suggestively places Newman in relation to thinkers like Kierkegaard and William James, Max Scheler and Rudolf Otto, Romano Guardini and Dietrich von Hildebrand. Like Newman, these thinkers sought to overcome a constricted understanding of human experience, fruit of a too narrowly defined rationalism, and broadened it to encompass the affective and interpersonal realms.

Perhaps the book's crucial chapter is "Heart Speaks to Heart"—the title, of course, taken from Newman's cardinalatial motto. C. highlights Newman's well-known assertion that "the heart is commonly reached, not through the reason, but through the imagination. . . . Persons influence us, voices melt us, looks subdue us, deeds inflame us" (47–48). In this chapter, then, C. mounts an argument for a more experiential knowing that engages the affections. He goes so far as to postulate the need, in philosophical anthropology, to speak not only of intellect and will but also of "heart" as the seat of distinctively human affectivity.

In this connection one is reminded of the development in Lonergan's *Method in Theology* of a new emphasis on feelings and intersubjectivity. Lonergan, who was early influenced by Newman, in his later writing drew upon the very authors important to C.: Scheler and von Hildebrand. Oddly, however, Lonergan receives no mention in the book.

In exploring Newman's "personalism," C. successfully eschews false dichotomies. He does not set heart in opposition to reason, or "real apprehension" to "notional apprehension." He strongly insists that one is not constrained to opt either for anthropocentrism or theocentrism, but that one must affirm both. Indeed, the book's