and permits the heart to be freer" (197). In one of the few anecdotal additions to his discourse, he describes a Cistercian at Amiens who was "filled with such joy at the reception" of the sacrament "that he was seized up into the air a distance of two feet from the earth and stayed there for the period of around half an hour, not held up by any other support" (255). T.'s spare and very useful notes document William's quotations from classical and patristic sources, sometimes incorrectly attributed or untraceable. William's own rhetoric soars as he catalogues the many ways the elements of creation serve humankind (379–83); prayer serves as the fitting response to God's beneficence.

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The German Roots of Nineteenth-Century American Theology. By Annette G. Aubert. New York: Oxford University, 2013. Pp. xii + 402. $74.

This is an extremely interesting and well-researched book. Originally a dissertation at Westminster Theological Seminary, Aubert has produced a careful and convincing study of the influence of German mediating theologians (advocates of *Vermittlungstheologie*) such as G. A. Tholuck, Carl Ullmann, Isaak August Dorner, and Karl Hagenbach, on two extremely important American theologians: Emanuel Gerhart at Mercersburg and the inimitable Charles Hodge of Princeton Theological Seminary.

As A. notes in her introduction, American religious scholarship has tended to focus on the transatlantic influences on Transcendentalism, Unitarianism, and Protestant liberalism generally, while largely ignoring European influences on North American Reformed Protestantism. A. sets her sights on a quite focused project: the "roots" she so carefully traces are not of the European influences on the likes of Emerson, Finney, Bushnell, or the New Haven School, nor even on the North American Reformed Protestant tradition per se (such as Lyman Beecher and John Gresham Machen), but rather on the transatlantic conversations of one giant of American Presbyterian theology and an understudied and underappreciated thinker at Mercersburg. Thus A. has continued the tradition spearheaded by Claude Welch over four decades ago, of moving beyond "national" histories of American religion. In taking up Welch's project, A. contextualizes the Reformed Protestant theological endeavor of two theological giants within a much broader framework that evinced an "international movement of ideas."

A. traces how, starting in the 1820s and 1830s, North American religious thinkers in the Reformed tradition began to engage the rich scholarship being produced at German theological centers through both direct and indirect encounters. A classic example of the former is the career of Hodge himself, who studied under mediating thinkers like Tholuck at the University of Halle and Wilhelm Hengstenberg and Friedrich Schleiermacher at the University of Berlin. As A. shows so well, Hodge

spent much of his long and distinguished career interacting with, critiquing, and reshaping the theological ideas he first encountered as a student in Germany.

A. presents Gerhart as an example of the "indirect" encounter with German mediating theology. A first-generation American born into a German immigrant family, Gerhart studied under Frederick Rauch and John W. Nevin at Mercersberg Theological Seminary and later served as editor of the *Mercersberg Review* with Philip Schaff (arguably the most famous German émigré theologian working in the United States). During his career as coeditor with Schaff, Gerhart announced his intention to propagate "Anglo-German evangelical theology." He was thus committed to integrating mediating theology into his own systematizing efforts, as he believed that the static doctrines presented in the classic creeds coming out of Reformed Scholasticism required revisions in light of nineteenth-century "scientific" movements. He was also eager to convey continental mediating ideas to his students and readers of the *Review*, as he was convinced that *Vermittlungstheologie* was the best way of enacting such revisions.

A.'s findings are interesting indeed. Using Hodge and Gerhart as sample cases, she argues that these two American theologians creatively crafted ecclesial responses to the intellectual challenges of the Enlightenment, especially with regard to theological method and the doctrine of the atonement—the two foci framing her study. Hodge and Gerhart suggested that the German theological tradition was one of "mediating theology," a movement emerging out of the eighteenth-century Pietism that asserted Christianity was "not doctrine, but life." This mediating approach, blossoming in nineteenth-century German theological faculties, offered both a welcome approach to culture and an incentive for seeking a positive relationship with "modern science." And especially in light of that latter commitment to abetting a conversation between Christian theology and nineteenth-century science, the mediating theologians of Germany were clearly distinguished from "confessionalist" thinkers seeking to shore up the fortress of orthodoxy against the onslaught of modernity.

Among the many strengths of A.'s work is her argument for more fluid and nuanced categories in narrating the history of theological ideas: in adumbrating the transatlantic conversation in which Gerhart and Hodge took part, A. is at pains to indicate that the continental mediating theology that provoked the energies of Gerhart and Hodge appealed to science and revivalism, no less than to German idealism and the Reformed tradition. As she skillfully shows, the German thinkers with whom Gerhart and Hodge sought to interact (Hegel and Schleiermacher, for example) did not seek any kind of simplistic conciliation between rationalism and supernaturalism. They rather had a much larger goal: to rekindle Christian theology itself as a vibrant enterprise for interpreting both human culture and the theological tradition of the church.

A.'s study takes up the famous call of Sidney Ahlstrom, Martin Marty, and Claude Welch many decades ago to contextualize the North American theological endeavor within the broader world of the North Atlantic exchange of ideas. In doing this, she shows that famous American theologians like Charles Hodge—whom we thought we had permanently placed into the correct theological box—need to be reexamined in light of the continental conversation partners who shaped their theological categories.

This important volume will nuance how we look at American theologians in the Reformed Protestant tradition.

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Geschichte der deutschen Jesuiten. By Klaus Schatz, S.J. 5 vols. Münster: Aschendorff, 2013. Pp. xxx + 274; vi + 321; viii + 451; x + 534; v + 490. €68/vol.

The Society of Jesus initiated the serious engagement with its own history, thanks to its 24th General Congregation (1892) and the leadership of Superior General Luis Martín (1892–1906). The first volume of the *Monumenta Historica Societatis Iesu* appeared in 1894. The *Monumenta* and historical scholarship have privileged the so-called Old Society, that is, from the foundation of the order in 1540 to the papal suppression of 1773. In the first half of the twentieth century, Jesuits began producing multivolume histories of the Society in this period. Bernhard Duhr wrote on the Jesuits in German-speaking lands, and Henri Fouqueray wrote on the Society in France. The fourth volume of Pietro Tacchi Venturi's *Storia della Compagnia di Gesù in Italia* ended only in 1565. John O'Malley inspired a new generation of scholars of the early modern period with *The First Jesuits* (1993). The so-called New Society, restored by Pope Pius VII in 1814, has unfortunately attracted less interest from historians. Especially for the period before the Second Vatican Council (1962–65), the Society labored under the unsavory impression of being monolithically reactionary, anti-modern, and ultramontanist.

German Jesuit historian Klaus Schatz has produced a monumental history of the German Jesuits in modern times, a fascinating achievement showing that these Jesuits constituted anything but a monolith. He presents them in their wide variety of ministries, religious outlooks, and personalities. These volumes present first and foremost a rich, abundantly documented history of Jesuit priests and brothers reclaimed by meticulous archival research. Schatz has adopted Duhr's institutional methodology. After opening each period with the larger historical context of the Society, he lets us see the German Jesuits at work on the provincial level, in the various stages of their formation, within their spiritual culture and religious controversies, in their local communities, in their scholarship, missionary work, other ministries, and at the Germanicum in Rome. In volume 3 he profiles a few notable Jesuits, such as the biblical scholar and troubleshooter Augustin Bea and the adamant anti-Nazi Friedrich Muckermann, and investigates in the same volume and the next sample cases of Jesuits who left or were expelled from the Society.

In volume 1 we learn of the reemergence of the Society. Pius VII's restoration of the Society in the Russian Empire in 1801 and in the Kingdom of Naples in 1804 aroused revivalist hopes among ex-Jesuits and aspiring Jesuits. The revival in Germany traces its origins to a religious association of priests, the *Pères de la Foi*, founded by Niccolò Peccanari in Rome in 1797. Peccanari did not want to restore the Old Society; instead