

Islam or on comparative religion. This volume also makes a very particular contribution. When thinking about theology and Islam, academic scholars have tended to focus on the particular Islamic science known as *kalam*, a science composed principally of rational refutations of doctrinal positions ascribed to competing religions or schools of thoughts. R., who accompanies his translations with brief commentary, provides for us a broader perspective with which to view Islamic thought about God. He rightly includes the Qur'ān as a work deeply concerned with God's nature, and he shows through his selection of texts that Muslims working in other fields, from exegesis to spirituality, reflected on the divine in diverse ways. R.'s work is also noteworthy for the diversity of ideological perspectives (including Shi'ites, Hanbalites, Mu'tazilites, philosophers, and Sufis) and original languages (Arabic, Persian, Urdu, Malay, Javanese, and Chinese) represented.

Gabriel Said Reynolds
University of Notre Dame

Understanding Śaṅkara: Essays by Richard De Smet. Edited by Ivo Coelho, SDB. Delhi: Motilal Banarsidass, 2013. Pp. xii + 525. \$44.99.

Richard De Smet, SJ (1916–1997), a Belgian by birth and a direct student of Joseph Maréchal, lived and taught in India from 1946 until his death. Trained in the Jesuit “Calcutta School” of indological studies, De Smet established himself from the 1950s onward as a pioneer in the philosophical and theological encounter of Hindu and Christian thought. He was perhaps the leading Christian indologist/philosopher in India in the 20th century. His main area of expertise was non-dualist (advaita) Vedanta, especially as articulated by Śaṅkara (ca. seventh century CE), who is the most renowned and most controversial thinker in Hindu history. De Smet, a Thomist, not only established unexpected parallels between Śaṅkara and Aquinas in their ontology and method, but he also recognized the value of reinterpreting Christian teaching in non-dualistic terms. Coelho, De Smet's student and friend and the leading authority on De Smet today, traces De Smet's growing appreciation of Śaṅkara and non-dualistic thought in a superb introductory essay to this volume as well as in the chronological arrangement of twenty-eight of De Smet's most important essays on Śaṅkara's advaita teaching and its relation to Christian doctrine.

This is the second book of De Smet's essays edited by Coelho. The first volume, *Brahman and Person: Essays by Richard De Smet* (2010), focused on concepts of personhood, divine and human. This second volume is the more useful of the two books for introducing the reader to De Smet's wide-ranging interests as well as to his two most significant contributions to the Hindu–Christian encounter, which are, according to Coelho, the affirmation of Śaṅkara as an ontological realist instead of a world-denying illusionist as well as of De Smet's assertion that the supreme reality for Śaṅkara was eminently personal rather than impersonal.

De Smet was a prolific scholar who authored six books and over four hundred articles, most of which are little known outside India. Hindu–Christian comparativists unacquainted with this Jesuit indologist will therefore find much to savor in this rich volume.

Bradley Malkovsky
University of Notre Dame

Patriotism and Piety: Federalist Politics and Religious Struggle in the New American Nation. By Jonathan J. Den Hartog. Charlottesville: University of Virginia, 2015. Pp. xii + 262. \$39.50.

This book argues that the religious and political lives of the young American Republic were both intertwined and equally competitive. The decision to ban church establishment unleashed an intensive struggle among denominations. They did not hesitate to include political venues in their competition.

During an initial “republican” phase of their religious development, Federalists saw their theology as compatible with the principles of the American Revolution. However, the more radical ideals of the French Revolution, celebrated by the rival Democratic-Republican Party, provoked religious Federalists into a second, “combative” phase in which they condemned these threats to the Republic. This strategy failed; the Democratic Republicans dominated the Federalists electorally after 1800. Rather than adapt to the political tactics that had defeated them and to the social changes coming over the nation, many Federalists retreated to a “voluntarist” stance in which they tried to promote their ideals through informal philanthropic associations rather than government. They felt so comfortable in such organizations that traditional Federalists did not return to politics even when the new Whig Party asserted some of their old principles but with more populist political tactics. Still, the voluntary strategy assured the Federalist values a long heritage in American culture.

The author traces the commentary of many leaders of the movement. Especially prominent are the members of the Jay family, John and his sons William and Peter Augustus, whose lives collectively proceeded through all three phases. However, other famous Federalists also appear, officeholders as well as clergy. The author concentrates much on the tension between evangelical Protestants and the emerging Unitarians.

This microscopic study of the Federalist Party will inspire similar reconsideration of religion’s role in the life of the Democratic-Republican Party. The few references to Catholicism in the text cite an original Federalist anti-Catholicism that was modified by sympathy for victims of French Revolutionary anti-clericalism. What about Federalists who were themselves Roman Catholic? Did they find the voluntarism approach a means to cope with the nativism of the later 19th century? Not the least of Hartog’s accomplishments is to prompt this question.

Thomas Murphy, SJ
Seattle University