

other prominent dimension of public worship, is the subject of part 3, with Calvin's sermons as a centerpiece. Of particular note in part 3 is M.'s consideration of what the sermons—not only their content but also how they were copied and dated—reveal about Calvin's listeners. Part 4 examines the relationship between corporate worship and parishioners' personal and daily prayer lives. Pastoral care ministries, such as Geneva's reforms of the rites surrounding death, are described in detail.

A strength of M.'s work is how she uses her meticulous analysis of Geneva's daily, weekly, and annual liturgical rhythms and ministerial rotations to underscore the centrality of worship both for the identity of the corporate church and for the identity of individual believers. In this regard, M.'s work is a substantive resource for scholars, teachers, and graduate students. Concisely written and clearly argued with extensive footnotes and appendices, the work goes far to illustrate and clarify how Calvin and his pastoral colleagues in Geneva understood the vocation of the minister in relation to the community's vocation of worship.

Though the monograph's primary content is over 650 pages, M.'s central themes for the project, stated in the introduction, reappear throughout to weave the rather wide-ranging collection of data together. The introductions to each part also function to provide coherence to the work as a whole. M.'s well-conceived "treasure hunt" through congregational records, old prayers, and sermons succeeds in balancing theology and social history to accomplish her primary aim of showing how Calvin and his colleagues in Geneva worked to reform and shape communal life and piety through their reforms of worship.

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The Shamrock and the Cross: Irish American Novelists Shape American Catholicism.

By Eileen P. Sullivan. Notre Dame, IN: University of Notre Dame, 2016. Pp. xi + 361. \$30.

Sullivan has produced a fascinating work exploring how fictionalized accounts of Irish American Catholicism shaped the growth and role of the church in American society in the nineteenth century. She surveys in all the work of eleven writers, four "early Catholic novelists" including John Bryant and Anna Dorsey, but concentrates on seven "Irish American" novelists ranging from Charles James Cannon to Mary Anne Sadlier perhaps the best known and the only woman in this cohort, but also the "least American" (123) of these writers. Of the six Irish American men three were priests and all were from the East coast although Father Hugh Quigley also ministered in Minnesota and Wisconsin. Cannon, born in New York in 1800 to Irish immigrants, was the first writer to emerge from this group and his initial work was penned against the background of anti-Catholic hostility prevalent in many American cities in the 1840s.

All the writers S. investigates deal with themes and issues of Catholic integration into American society, loss of faith, conversions of Protestants to Catholicism, and

immigration particularly from Ireland. The rapid growth of the Irish component in American society helped swell the Catholic population from 1 million in 1840 to 6 million by 1870. Throughout this work, S. highlights in the novels she examines the question of how immigrants can become equal participants in the social, economic, and political life of the US, in an environment which was, at times, hostile to their very existence: an issue which has deep resonances in our own day.

S. ranges widely over questions such as the origins of American Catholic writing, the place of women in Irish American fiction, slavery, Catholics and economic success, the role of the priest and the importance of the church and family in nineteenth century American Catholic experience. The strength of the book is that S. gives extremely good summaries of the plots of the novels under consideration. She is, however, less good at analyzing how the tales told fit into the wider picture of Irish and Catholic US experience or the process by which the novels actually shape Catholicism in America; which is after all the subtitle of her book. She too easily comes to the conclusion that anti-Catholicism waned after the Civil War; perhaps it did in some sections of American society but the anti-Catholic ethos of the Ku Klux Klan and the visceral protests during John F. Kennedy's bid for the White House in 1960 hardly suggest a general acceptance of Catholicism by American society as a whole.

The fact that Catholics maintained an allegiance to a foreign potentate, the pope, also touched on the matter of Catholic integration into American culture; in general the novelists support the pattern of church–state relations that obtains in the US and stress that Catholics owe the pope no civil allegiance. S. seems to think it odd that the writers she examined did not support individual rights of conscience nor the equal rights of all religions. But this is not surprising in an era when the church taught that error had no rights. In a number of instances there was a curious naïveté that the problem of Catholic integration would be solved by the fact that America would eventually become a Catholic country, a view expressed in Quigley's *Profit and Loss* (1873).

From the point of view of internal dialogue within American Catholicism, S. states that as the nineteenth century wore on the issue of Catholic integration in wider society was transformed. The concern emerged in Irish-American literature of whether freedom and materialism, the hallmarks of American life, were the real dangers to Catholic sensibilities. It seems strange that in S.'s discussion of religious liberty she makes no reference to the impact of Pius IX's 1864 encyclical *Quanta Cura* with its infamous appendix, the Syllabus of Errors, and the effect these documents had on American Catholic opinion. More generally, S. does not do enough to situate the novels she examines in a more general context of American and Irish Catholic experience.

While this is not an easy book to read, made harder by the repetition in later sections of ideas and points already expressed in early ones, it does repay careful study. One significant lacuna is the absence of a sustained treatment of Irish nationalism and in particular the impact of extremists such as the Fenian Brotherhood on the Irish community and the American church more generally. To be fair S. does advert to this, briefly, in chapter 6, but does not develop it. The book does have many commendable qualities, not least the extensive scholarship on which it is based, and the conclusion

is particularly touching. The work addresses a neglected area of Irish and American Catholic studies and on that ground alone deserves a wide audience.

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Ernst Troeltsch. *Briefe III (1905–1915): Kritische Gesamtausgabe Band 20*. Edited by Friedrich Wilhelm Graf in Collaboration with Harald Haury. Boston, MA: de Gruyter, 2016. Pp. xvii + 889. \$321.

This is the third volume of the projected four volumes of the *Ernst Troeltsch Kritische Gesamtausgabe* which will be devoted to the correspondence of Ernst Troeltsch. This volume covers the decade between 1905 and 1915, which was a time of many significant changes in Troeltsch's life in terms of academic discipline, of location, and of family life.

T. married Marta Fick in 1901 but the marriage was initially not a particularly happy one because Marta suffered from numerous physical ailments and depression. These increased after the unexpected death of Marta's mother in 1904 and T.'s correspondence during the early years of this period contains numerous references to Marta's lack of well-being. Although she appeared much improved after her stays at sanatoriums, there were frequent setbacks. A major turning point for the better for T. and his wife apparently occurred during the spring of 1907; T. wrote that Marta was "essentially healthy" and he "felt extraordinarily happy"—it seemed to him that "it is a new life" (215). But, their biggest sorrow continued to be that they could not conceive a child. That finally changed in 1913. T. wrote in late July that he could not leave Marta alone because she was pregnant, but depressed, and that they expected the baby sometime soon. The baby arrived in late August, and T. wrote that he was extraordinarily happy about the boy.

In 1906 T. was well integrated in the theology faculty at Heidelberg University. Deacon of that Faculty, he was renowned for speeches and for his writings, especially *Protestantisches Christentum und Kirche in der Neuzeit* (1906). By 1915 T. was no longer at Heidelberg, but at Berlin, no longer part of a theological faculty, but now in philosophy. He had wanted to move to Berlin a number of years before, but the conservatives at the university were able to deny him a position. In the summer of 1914 T.'s supporters, who included Adolf Harnack, were more persuasive, and T. and his family moved to Berlin in the late spring of 1915, which is when this volume of letters ends.

During this decade, T. held a variety of academic roles and was active in regional politics. Not only was he Deacon of the theological faculty twice (1904–1905 and 1910–1911) but he also held the position of Pro-Rector of Heidelberg University (1906–1907). He was a member of the Baden parliament and later participated in Heidelberg politics, but often he was unable to attend meetings because of ill health or other pressing commitments. In his letters, T. frequently complained about being overworked. As editor for the "dogmatic" section of *Die Religion in Geschichte und*