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Kurze Einleitung in das Studium der Theologie mit Rücksicht auf den wissenschaftlichen Standpunkt und das Katholische System: Tübingen 1819, by Johann Sebastian Drey

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tween Enlightenment ideals and orthodox beliefs (chap. 5). L. W. B. Brockliss scrutinizes 18th-century French library records to outline the spiritual opinions of medical personnel (chap. 6). He leaves us, however, with the impression that the Catholic Enlightenment was “this-worldly and humanist,” having overcome an Augustinian “vale of tears,” that gave Catholics the “capacity and duty to change the world that they had been born into” (118)—as if Christians until the time of Muratori sat idly by waiting for the Second Coming. Rina Knoeff provides good insights into the theological debate between Mennonites and Calvinists about anatomical perfection (chap. 7), and Benjamin Schmidt studies the impact of newly developing tropical medicines (chap. 8).

Claudia Stein focuses on J. A. von Wolter (1711–1787), a Bavarian court physician (chap. 9). Like many medical historians, however, she uses simplistic, naturalistic, and judgmental language when describing religious people of this period, labeling 18th-century Christians as “naïve” or as “bigots”—instead of describing their belief in miracles and then providing a critique. On the other hand, Robert Jütte’s contribution on the miraculous golden tooth (chap. 10) demonstrates how well-balanced and nonjudgmental historical medical scholarship can be. Grell’s essay in chapter 11 lights on the conversions of N. Steno, Spinoza’s friend, and of Jacob Winslow. It is worth noting Bossuet’s role in both conversions. Peter Elmer investigates medicine and the politics of healing in 17th-century England (chap. 12), highlighting the fact that nonconformists in particular kept alive the belief in witchcraft and often fell victim to mental illnesses “with diabolical origin.” The last contribution, by John Henry, deals with Scottish psychology models (chap. 13).

The quality of the essays varies considerably. The bibliographies of several essays were not updated after their original presentation in 2004. Catholic historians will be thankful for a number of new insights, for example, on Benedict XIV and the courts in Naples, Munich, Lisbon, and Madrid. However, despite a number of very well-balanced essays, many contributions display rather blatant, antireligious biases. Some of the medical historians would have done well to examine their claims about theology, perhaps exploring especially recent philosophical literature about the critique of miracles (e.g., Swinburne, Earman), perhaps finding therein ways not to simply echo Hume or Voltaire, and thus to avoid simplistic naturalistic statements or judgmental terms. All in all, however, the book is a work of serious scholarship that deserves attention and discussion.

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KURZE EINLEITUNG IN DAS STUDIUM DER THEOLOGIE MIT RÜCKSICHT AUF DEN WISSENSCHAFTLICHEN STANDPUNKT UND DAS KATHOLISCHE SYSTEM: TÜBINGEN 1819. By Johann Sebastian Drey. Edited and introduced by Max Seckler. Tübingen: Francke, 2007. Pp. xix + 464. €118.

Drey’s *Kurze Einleitung in das Studium der Theologie* is perhaps the most underappreciated book in the history of modern Catholic theology.

One is hard pressed to find a book so little known yet so original, groundbreaking, and subtly influential on post-Enlightenment theology. In recent years, this lack of recognition in the English-speaking world is all the more surprising with the 1994 appearance of a translation by Michael J. Himes. The volume reviewed here appears as volume 3 in Drey's *Nachgelassene Schriften*, edited by Max Seckler, professor emeritus of fundamental theology at the University of Tübingen, with the collaboration of Winfried Werner.

The *Kurze Einleitung (KE)* is remarkable on several counts. It was an early contribution to the 19th-century genre of the theological encyclopedia: works on method that attempted to reimagine the task of theology against the backdrop of the Enlightenment critique of Christianity. D. found the blossoming intellectual movement of Romanticism to be an effective medium for the project of theological revision. Like his older contemporary Friedrich Schleiermacher, D. judged the Romantic appreciation for the historicity of meaning to be especially compatible with the apologetic need to represent the reception of Christian revelation as a historical development, and to that end he articulated a theological explanation of the development of doctrine a generation before Newman.

As a work on method that considers the compatibility of divine revelation and the conditions of human experience, the *KE* is an early contribution to the branch of theology that we have come to call fundamental theology. But more than a methodological work that introduces the student of theology to all its disciplinary subfields—biblical exegesis, historical theology, scientific or systematic theology, and practical theology—the *KE* presents a constructive theological vision of its own, wherein God's eternal idea of the kingdom of God gradually achieves actuality in history. The *KE* was published in 1819, shortly after the Catholic faculty at Ellwangen moved to Tübingen, where a Protestant theological faculty had flourished since Reformation times. The theological sensibilities of the *KE*, and D.'s life-long work as an educator, influenced the subsequent generation of Catholic Tübingen theologians such as Johann Adam Möhler, Johann Evangelist Kuhn, and Johann Baptist Hirscher, themselves makers of modern Catholic theology.

In its original edition, the *KE* was only 263 pages long. Max Seckler's critical edition complements the 1819 work with two student notebooks that record D.'s lectures on theological encyclopedia from 1841/42 and 1845/46. Especially valuable is the nine-chapter introduction (mostly by Seckler), a collection of erudite studies of the *KE* in its very rich historical, philosophical, and theological contexts. All theological research libraries need this important scholarly achievement in their collections.