

that he could support any civil leader completely: the pope, he held, had no jurisdiction in the secular sphere. Maryland denied a church establishment, codified religious toleration, and rejected sectarian oaths. Charles Carroll, the wealthiest man in seventeenth-century Maryland, an owner of over 500 slaves, continued along these lines: he denied the Pope's deposing power, he rejected the Pope's claims to jurisdiction over British soils, and he swore allegiance to the King.

Chapter 5, "No Papists," is the high point of the book and a wonderful intellectual history of early modern Catholic Republican Thought that is Atlantic in scope. The reader is treated to a wide range of Catholic Whiggism and Republicanism that substantiates the author's main claims. Breidenbach shows how the Carrolls, for example, were exposed to Jansenist arguments that councils were superior to the pope. He unpacks the arguments found in English priest Joseph Berrington's 1781 book, *The State and Behavior of English Catholicism*, which rejected the Pope's claim to monarchical powers. The chapter is full of dazzling turns of phrase like the following: "The 'Machiavellian moment' in America was as much about ecclesiastical republicanism as it was about political republicanism." Medieval and Renaissance debates over papal authority echoed in the nation's founding documents.

The book concludes by showing how the American Catholic Church supported a republican political culture in the nascent United States of America. Breidenbach makes the case that the Catholic tradition of anti-papalism informed the American Revolution. He suggests it propped up the separation of church and state: "No church could dictate to a state, just as no state could dictate to a church." The primary theorist of this idea was fourteenth-century writer John of Paris, not James Madison. When, in the 1950s and 1960s, John Courtney Murray went to craft his own arguments for a cleft between religious and secular orders—an intellectual edifice for religious liberty—he too turned to John of Paris. He rejected Bellarmine. Perhaps we historians should rethink John Locke: why would it matter if Locke did not think these Republican Catholics were real Catholics? We tend to assume that Locke's thoughts matter a great deal.

While this book does not necessarily help us explain why Catholics are still attracted to church-state mergers and various iterations political authoritarianism, it goes far in showing us the influence of Catholicism on modern constitutionalism. The arguments remain subtle and persuasive. This is an excellent book that deserves a wide readership.

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***Law in American Meetinghouses: Church Discipline and Civil Authority in Kentucky, 1780–1845.* By Jeffrey Thomas Perry. Baltimore: Johns Hopkins University Press, 2022. 224 pp. \$64.95 cloth; \$64.95 e-book.**

In this important and well-written book, Jeffrey Thomas Perry studies disciplinary practices in Baptist churches in Kentucky between 1780 and 1845 to understand evangelicals' changing imagination about law and authority. He interweaves discussions of patriarchy, market capitalism, and religious disputes to discuss the shifting lines

between religious and civil authority. The book asks three main questions: it inquires about the roles discipline served in church communities; it asks why discipline changed and declined; and, most importantly, it seeks to understand what that decline meant for “broader legal developments and the relationship between civil and religious authority.” (3) The last two questions take on newer ground in the historiography and allow him to make his largest contributions to the historiography.

Perry argues that by the 1820s, Baptists were uncertain that their church structure—more particularly the communitarian ethos guiding dispute resolution—could handle the thornier issues of the liberal market economy. Responding to the structures of the economy and the desires of white patriarchs, churches increasingly abandoned their disciplinary practices. In so doing, they came to embrace civil legal authority as a necessary foundation for a liberal economic system and to “reposition the authority of their churches alongside that of the state.” (41)

Perry contends that there were three intertwined circumstances that propelled the transformation of discipline. The first was the reification of gender and racial hierarchies in Kentucky. As white Baptists increasingly insisted upon the privacy of the domestic realm, the patriarchal rights of white men, and the importance of white men’s reputation, churches abandoned past disciplinary interventions into behaviors and relationships that, at times, had benefited white women and enslaved men and women. By the 1820s, Perry finds churches increasingly ceded their authority over household matters and, indeed, over white members generally. This is an intriguing argument, though it is not one of the ones that seems to drive Perry’s primary analysis.

With his next chapters, Perry takes up the other two developments that transformed how evangelicals understood church and legal authority, which provides the centerpiece to his most important arguments. In the late eighteenth and early nineteenth centuries, Baptist churches had valued communitarianism in their pursuit of an orderly Christian community. They restricted members from suing other members and instead adjudicated disputes themselves, creating a kind of church “court.” These hearings involved interpersonal negotiations, intimate probes, and prioritizing the responsibilities of, and to, the community over the rights of the individual. In a careful and sharp reading, Perry contends that Baptists yielded oversight of economic and property disputes as they realigned what they wanted from “law.” The conditions of frontier market capitalism—competitive, speculative, embedded in a violent land grab, unstable, and rapidly expanding—shifted ideas about acceptable economic behaviors. Perry argues that Baptists increasingly preferred the practices of law found in civil courts over churches. Rejecting scrutiny by brethren, they wanted dispassionate justice, uniform practices, and impartial distance rather than intimate and layered obligations. This is a subtle shift and one that is hard to track, but Perry offers a fascinating account of the changing imagination regarding law that increasingly defined law as impartial, dispassionate, and a fundamentally *civil* construct.

According to Perry, religious conflicts provided the third development that persuaded Baptists to abandon their discipline practices. In the early and mid-nineteenth century, Kentucky churches were deeply divided over the teachings of Alexander Campbell and missionary work, which resulted in fierce contests over theology, religious values, and right church structure. In some places the disputes became so heated that churches split apart. Perry documents how these conflicts sapped energy as well as adherents from congregations. Bruised from years of conflict, churches had little interest in discipline that might annoy white members and so restricted themselves to oversight of religious duties and the behaviors of Black members.

Taken together, Perry argues, these shifts demonstrate how Baptists realigned churches in relation to civil authority as they increasingly narrowed religious purview, redefined law as fundamentally civil, and even found themselves turning on the state. After the schisms, both factions often tried to lay claim to church property. Factions sought out state authority, asking courts to determine which was the “true” church, crafted complicated land deeds (at times with creeds), and sought incorporation. Thus, ironically, the centrifugal forces that built Baptist churches—with their insistence on independent congregations and separation of church and state—become the very forces that required churches to rely on state assistance.

The intertwining of these issues is important and well done, though more is needed on the roles of race and slavery. Perry offers tantalizing information about the role of race and the increasing sensitivity of white members to being questioned by their churches, but it is a brief section that calls out for more. So too, the disciplinary practices leveled against (or, at times, used by?) Black Baptists needs greater interrogation. Perry points out discipline was sometimes used for the surveillance and policing of Black members but also notes at times it occurred in separate Black meetings, which could allow enslaved members to define and enforce their values and law and to “secure [their own] property claims.” (67) How ought we understand those very different meanings of church discipline? How many charges were brought by Black members against other Black members, and how many were brought by white members? Even if the records do not allow for the kind of quantitative data that Perry often develops, it would be wonderful to hear Perry or a future scholar take up the issue of Black law in light of this book’s arguments.

This is a fascinating book, and it offers a timely and important contribution to the historiography. Its arguments should intrigue scholars of religion, the South, and the law in early America and inspire new questions in the years to come.

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***Bernard Bolzano: A New Evaluation of His Thought and His Circle.***  
By Kamila Veverková. Translated by Angelo Shaun Franklin,  
London, Roman and Littlefield Publication, 2022.

Two hundred years ago, a Catholic priest from Prague made important contributions to modern language analysis and the philosophy of science. This improbable reality remained hidden from the English-speaking world for a long time, despite the fact that most of his work is available in German; but over the past generation his contributions have become more visible—even in English. A new book by Kamila Veverková, *Bernard Bolzano: A New Evaluation of His Thought and His Circle*, contributes to our understanding of this great philosopher, especially with regard to Christian theology and ethics. The English translation of Veverkova’s book from the Czech by Angelo Shaun Franklin has now appeared in London, but the Czech original does not seem to have been published. This history of Bolzano’s influence in the nineteenth