in the U.S. Angress did not find this experience as affecting as the Gross Breesen one, although he worked there with several fellow Gross Breesener and other exiles with whom he forged—as this gifted friend did everywhere he stayed for more than even a few weeks—strong bonds. In 1939, having learned little English and increasingly disenchanted with the agrarian life, he and several comrades decided to enlist in the U.S. army, above all, to improve their English and accelerate naturalization. The decision accomplished those goals. It also opened another formative chapter in Angress's life, a chapter in which he participated in major historic events that tested the ethical principles he had imbibed at Gross Breesen and demonstrated that Bondy's lessons had sunk deep roots.

Angress's extraordinary experiences in the American army and in the European war are truly riveting. He took part in D-Day as a paratrooper and in the final year of the war as an interrogator of German POWs. Rather than summarize this dramatic material, I will comment on Angress—the former German nationalist enamored of military might—as American soldier. His account of his combat experiences makes clear that he was a dedicated, inventive, and brave soldier, and an effective interrogator. He describes, self-critically, some stupid mistakes and wrong choices, though none that cost innocent lives. He also presents, modestly, cases in which through hard work, intelligence, and luck he made good decisions that saved lives. True to Bondy's teaching, he put the interests of his comrades, unit, division, and army before his own. Despite what he had been through in Berlin, desperate anxiety about his family, and now identifying himself as an American, he treated German POWs with decency and humanity. His behavior as a real soldier was far removed from the militaristic fantasies he harbored as a boy, yet ironically fulfilled his youthful dream of contributing to the just victory of a powerful armed force.

I recommend this memoir to anyone who can read German. I hope that it soon appears in translation so it can reach an English-language audience, and especially undergraduates in the United States.

Donna Harsch
Carnegie Mellon University

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Contemplating Edith Stein. Edited by Joyce Avrech Berkman. Notre Dame, IN: University of Notre Dame Press. 2006. Pp. ix-xii + 354. Cloth $75.00. ISBN 0-268-02188-0. Paper $38.50. ISBN 0-268-02189-9.

"They who seek the truth are seeking God whether they know it or not," was written by Edith Stein to Sr. Adelgundis Jaegerschmid, OSB, in 1938.

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Throughout Stein's life, through her many transformations, her pursuit of knowledge, even in her death, the search for the truth was always her foremost goal. Whether she is remembered as Edith Stein, the second German woman to receive a doctorate in the "manly" field of philosophy, or as Sister Teresa Benedicta a Cruce, the recently canonized saint in the Roman Catholic Church, this was clearly a woman of formidable intelligence whose life's accomplishments were many.

Editor Joyce Avrech Berkman has done readers a true service by pulling together so many valuable contributions to the scholarly research of the life and works of Edith Stein. *Contemplating Edith Stein* is divided into three parts; part one focuses on who Edith Stein was, in her many complex and mysterious facets; part two emphasizes Edith Stein's feminism; and part three examines the philosophical writings of Stein. These three sections are then followed by an extremely useful review of English language literature on Edith Stein and then a succinct chronology of Stein's life and death. The intent of this volume is to provide the non-specialist with an understanding of Stein's intellectual and personal endeavors. Each essay reinforces the breadth of Stein's contributions to so many academic areas, including philosophy, religion, history, literature, education, and more, and unlike many other works on Stein, this particular volume is primarily focused on her secular writings, although Stein's religious and spiritual developments are never excluded from consideration.

Part one of the volume is an exploration by several authors to reveal facets of Edith Stein, the woman, the intellectual, the student, the daughter, and the victim of Nazi barbarity. Joyce Avrech Berkman's essay focuses on the intellectualism of Stein as she progressed through her life, while Dana K. Greene's essay serves as a fine reminder that to capture the vivid personality of someone such as Stein, hagiography alone is inadequate. Patricia Hampl argues that Stein's decision to convert to Roman Catholicism from Judaism is still a partial mystery to scholars, but, as Hampl demonstrates, Stein's conversion was in keeping with her lifelong ambition to follow her search for the truth. In a pleasant balance, Hampl's essay is followed by Father John Sullivan's examination of Stein's sense of humor and how it related to her sense of compassion. Scott Spencer's essay offers further insights into how Stein reviewed her own family history through the device of written portraits and contrasts this with the glimpses we get of Stein's own life experiences, including as Theresa Wobbe's article argues, Stein's choice to embrace belief in Christianity. Wobbe documents the truly ambitious nature of Stein's intellectual pursuits, her feminism, and her decision to enter the Carmelite order as a moment of choice. Angelika von Renteln also examines the events leading up to Stein's decision to enter the convent and connects periods of serious crisis in Stein's life to that ultimate decision to embark on a new part of her life. Hanna-Barbara Gerl-Falkovitz's essay picks up with the newly converted Edith Stein working on translating

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the pre-conversion letters of John Henry Newman. Here we see once again Stein's interest in finding the truth, and Gerl-Falkovitz draws the reader along Stein's path and compatibility with another convert who was dedicated to searching for religious truth. The final essay in part one, written by Berkman, in many ways unites the entire section in that it seeks to reveal the many competing facets of Edith Stein's identity, specifically her Germanness and Jewishness, reminding the reader of Stein's own words, "I am not a 'cleverly designed book'; I am a human being with my contradictions" (p. 193). What emerges from all of the above mentioned essays is a picture of a profoundly intelligent, endlessly fascinating, strong woman who seems to defy easy categorization.

Part two contains three essays addressing Stein's feminism. Linda Lopez McAlister, Rachel Feldhay Brenner, and Lisa M. Dolling each attempt to tackle some elements of Stein's long-neglected contributions to feminist philosophy. McAlister is quick to point out that Stein's philosophical writings should be examined and read by feminist philosophers, if for no other reason than the fact that Stein was one of the first women to receive the doctorate in philosophy in Germany. Beyond that, McAlister demonstrates that Stein was just as interested in how women are socially constructed as are secular feminist philosophers and sees merit in their studying Stein's writings. Likewise, Feldhay-Brenner, examining lectures that Stein delivered on women, on education, and on women professionals, reveals Stein empowering women to be more than what the Nazi government relegated women to be. In a time of great despair, Feldhay-Brenner sees Stein as a voice of encouragement that woman could be the healer and savior of a collapsing world. Finally, Lisa M. Dolling delves deeply into Stein's specific writings on education for women, and again we find the echo of Stein's encouragement to women, this time as it relates to fighting to receive a liberal education that empowers women to realize fully their potential as loving, caring human beings, particularly in a world that seems to be degenerating.

Part three addresses Stein the philosopher. Antonio Calcagno reveals the relationship that emerged between Stein and Edmund Husserl. Calcagno argues quite forcefully that Stein was much more than Husserl's secretary. In reality, Calcagno believes that Stein's working relationship was truly one of collaboration and unfortunately Husserl and his followers never gave Stein the recognition she deserved. In many respects Angela Ales Bello's essay directly connects with Calcagno's as she argues that Stein completed her philosophical formation directly under the guidance of Husserl and that this formative process never left Stein the philosopher and her quest for understanding essence and the relationship between the world, existence, and subject. Building on this essay is the work of Sarah Borden, who examines Stein's development of the concept of individual uniqueness and individuality. Borden does exactly what so many of the authors of this volume encourage others to do: she critiques

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Stein's concepts and challenges others to continue to explore Stein's writings. Beate Beckmann-Zöller's essay is just such an exploration in that she seeks to compare the passionate Simone Weil with the more sober Edith Stein by looking critically at both women's theories of freedom. For Stein, freedom could come from commitment to "the call of God . . . through the church" (p. 315).

That this volume is a valuable contribution to the fields of history, religion, philosophy, feminist thought, and more clearly reveals the power and versatility of Edith Stein's life and thought. Despite the controversies that have swirled about her memory, Berkman has done a phenomenal task in bringing so many scholars of Stein into one clear, coherent, accessible volume.

Beth A. Griech-Polelle
Bowling Green State University

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Volksfrömmigkeit und Katholisches Milieu. Marienerscheinungen in Heede, 1937–1940. By Maria Anna Zumholz. Cloppenburg: Verlag und Druckerei Runge. 2004. Pp. 745. €39.80. ISBN 3-926720-31-X.

Between 1937 and 1940, four young girls reported dozens of sightings of the Virgin Mary in Heede, a small German village in the thinly populated, remote Northwestern region of the Emsland close to the Dutch border. The sightings gave rise to initial feelings of wonder at a time when the Nazi regime was cracking down on the Roman Catholic church in this highly Catholic region. Very quickly, however, the apparitions led to significant conflicts between the repressive Nazi state and the church and, more critically, the church hierarchy and those who harbored more popular forms of piety (*Volksfrömmigkeit*). By the late 1940s, long after the threat of state persecution had subsided, the apparitions came to divide the families of the four girls themselves, culminating in accusations of physical attacks and even an ignominious lawsuit.

In this magisterial book, Maria Anna Zumholz convincingly places these apparitions and the cults that subsequently emerged in a larger historical context. The establishment of these cults, she argues, was not the result of processes of milieu formation but rather served to assuage collective fears in crisis situations. All of the major eras of Marian apparitions in recent German history, those of the 1870s, 1930s, and 1940s, corresponded to periods of crisis in Catholic history, including the Kulturkampf, Nazi persecution, and the general fears and dislocations of the immediate postwar era.

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