

who do exist are often within the discipline of theology and in reference to women's absence from the major clergy; an undeniably important aspect of women's lives, but an over-focus on ordination and an overdependence on traditional categories of theology obscure the many, varied, and fascinating ways in which Orthodox women are custodians of their own religiosity. To this end, Ina Merdjanova's new volume is a boon to both church and academy because it brings depth and texture to understandings of Orthodox women's lives.

M. and the contributors bring the perspective of social science to bear on the subject, which, as M. points out, is a relatively new perspective given not just the "understudied" character of this subject in general, but the particular fact that such study of religion and women was entirely off limits in the communist regimes under which much of the traditional Orthodox world labored in the previous century. Even though study was off limits, women perpetuated and even innovated Orthodox tradition in times of church oppression, and this volume does well in illustrating this with several examples. It also brings to light a diversity of historical and contemporary realities of Orthodox women, including nuns and laywomen of different ages in post-financial-crisis Greece, issues of neo-secularization in Bulgaria, and a timely ethnographic observation of Orthodox women, head coverings, and vaccines in the US. One hopes this volume, in all its richness and complexity, will be welcomed in the church and in the academy and will also inspire future such investigations. There is a great deal more to study, examine, and appreciate.

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Kant and Mysticism: Critique as the Experience of Baring All in Reason's Light. By Stephen Palmquist. Lanham, MD: Lexington Books, 2019. Pp. vii + 166. \$39.99.

Stephen Palmquist's *Kant and Mysticism* represents another valuable contribution to the burgeoning body of recent literature focused on Kant's philosophy of religion. In thirteen chapters, P. explores the significance of Kant's 1766 work *Dreams of a Spirit-Seer* for the formation of his mature thought and suggests that the primary elements of his Critical philosophy are already present in that work. P. details some of the distinct purposes of this 1766 work, one of which involves Kant rejecting uncritical forms of mysticism (*Schwärmerei*) in order to supplant them with a "Critical Mysticism," in which mystical experience "revitalizes our experiences of *this* world and our reflection on it from various perspectives" (44). Additionally, P. examines Emmanuel Swedenborg's relevance as an influential figure for Kant's Copernican Revolution and argues that Swedenborg, perhaps even more so than Hume, was the crucial figure in Kant's awakening from a dogmatic slumber. Thus, P. attributes to Swedenborg a significance for understanding Kant's Critical philosophy that other interpreters might not have previously considered. The book divides into three major sections, "I: Swedenborg's Influence on Kant's Critical Awakening," "II: Kant's Critical Philosophy

as Critical Mysticism,” and “III: The *Opus Postumum* as an Experiment in Critical Mysticism,” followed by a brief concluding chapter.

This work will undoubtedly ruffle the feathers of a certain contingent of Kant scholars. However, the author is hardly painting Kant out to be a mystic in any conventional sense. P.’s claims are not without textual warrant and should be taken seriously by anyone intent upon understanding the relationship between Kant’s pre-Critical and mature thought. Furthermore, this work opens several interesting lines of inquiry for further research not only for Kant scholars, but also for theologians and religious historians interested in appraising Kant’s work for resources relevant to studies in mysticism, religious experience, and metaphysics.

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