

fieldwork interviews in eastern Africa conducted over two decades (p. 17). Altogether, the sources that Earle and Carney have been able to make use of here take us well beyond the traditional institutional archives used to examine religion and politics, and this is one of the book's main achievements. No collection of archives will tell a whole story, of course, but it is difficult to imagine a more complete biography of Kiwanuka being published.

While the authors make a number of important interventions on the subject of Ugandan colonial and post-colonial politics, one of the book's most important points is valuable to scholars of African political history as a whole. That argument is that there is more to Ugandan politics than people 'eating' power or the state (p. 1) in the manner first theorised by Jean-François Bayart (*The state in Africa: the politics of the belly*, trans. Mary Harper, Christopher Harrison and Elizabeth Harrison, London 1993). Instead, the history of African political thought – not just in Uganda but elsewhere – is far more interesting than simply of the 'politics of the belly'. As such, this book represents a challenge to historians, first, to look more deeply into the lives of understudied figures and their influence on the formation of independent African states and, secondly, to be alive to the pluralities and contestations surrounding the construction of statehood on the world's second largest continent.

QUEEN MARY,  
UNIVERSITY OF LONDON

REUBEN A. LOFFMAN

*Transatlantic charismatic renewal, c.1950–2000*. Edited by Andrew Atherstone, Mark P. Hutchinson and John Maiden. (Global Pentecostal and Charismatic Studies, 41.) Pp. viii + 260. Leiden–Boston: Brill, 2021. €55 (paper). 978 90 04 44583 3

*JEH* (73) 2022; doi:10.1017/S0022046922001063

Charismatic renewal has been a colourful but controversial feature of Christianity in the transatlantic world since 1945, and it has mostly been given a wide berth by modern historians of the traditional denominations. Coverage has often been perfunctory at best, influenced perhaps by an assumption that it is something of a minority concern, with little wider influence. There has been much greater awareness of the distinct history of the Pentecostal Churches, though even here research on North America and Europe has been relatively slight, with attention particularly focused instead on the growth of Pentecostal Churches in Latin America, Asia and Africa.

The volume under review sets out to remedy this deficiency. Some ten research essays focus on particular countries, organisations, networks or individuals, but in the process help to illuminate the complex cross-currents of influence and identity that shaped charismatic renewal on both sides of the Atlantic. A number of themes emerge again and again: the role of universities as channels through which charismatic renewal spread; its appeal particularly (but by no means exclusively) to the young; the importance of personal networks, currents of international influence and 'global flow'; the ecumenical reach of renewal; and the associated readiness of many charismatic renewal leaders to work in harmony wherever possible with

authorities in their own denominations and with like-minded people in others. In the main, charismatic renewal has been a feature of western Christianity, Catholic and Protestant alike, which has found the older traditions a habitable context, despite some hostility. Moreover, the cultural clothing of charismatic renewal has been immensely influential, changing liturgical and devotional fashion in parishes and congregations in the 'mainstream'.

Though there is a useful introduction which sets out the methodological and interpretative issues, and a particularly illuminating conclusion by David Bebbington which draws attention to the similarities and especially divergences between Pentecostalism and charismatic renewal, the real strength of this volume is in the case studies. The standard is consistently high, though some contributions make greater headway than others in drawing out the broader implications of the material they cover. For this reviewer, particular highlights are Joshua Ziefle's study of David du Plessis's positive relationship with the historic denominations, John Maiden's study of the extensive influence of the publishing enterprise, the Logos International Fellowship, on renewal in the US and elsewhere, Ian Randall's fascinating microstudy of renewal in Cambridge, Mark Hutchinson's consideration of historical narratives developed by Catholics for and against charismatic renewal in the Catholic Church, and Andrew Atherstone's consideration of the ministry of John Wimber and its impact in the United Kingdom and continental Europe. Other chapters cover renewal in Wales (David Ceri Jones) and France (David Bundy), the impact of the *Christian Life* magazine in the US (Amber Thomas Reynolds), the origins of Catholic charismatic renewal in the US (Valentina Ciciliot) and renewal amongst American Mennonites (Devin Manzullo-Thomas); these are all excellent too.

As is only to be expected from a volume of essays, one of the values of this book is to act as a prompt for further research, since at a number of points it is clear that only the surface is being scratched of a phenomenon in modern western Christianity which merits much closer study. But this will be an essential starting-point, none the less. A number of perspectives have been mapped out here – local studies, regional or national studies, personal and organisational networks, critical biography, the material culture of print and publishing – which could usefully be extended into other contexts. Without doubt, this volume establishes firmly the breadth, influence and significance of charismatic renewal in the last half century or so, and opens up fascinating insights into its study.

CAMBRIDGE

JEREMY MORRIS

*Survival and resistance in Evangelical America. Christian reconstruction in the Pacific Northwest.* By Crawford Gribben. Pp. xiv + 210 incl. 1 map. Oxford–New York: Oxford University Press, 2021. £19.99. 978 0 19 937022 1

*JEH* (73) 2022; doi:10.1017/S002204692200121X

Deemed dying or dead by many in the late 1990s, Christian Reconstruction – or 'theonomy' – has not only been resurrected dynamically in northern Idaho, it is also influencing Evangelical culture nationally, argues Crawford Gribben. Gribben makes a compelling case that theonomy's postmillennial goal of shifting America away from an Enlightenment-based democracy into an Old Testament-grounded