

in the foreseeable future. If the history of the ordination of women in Australia is any indication, a diocese or dioceses will take action on their own initiative.

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Geoffrey R. Treloar, *The Disruption of Evangelicalism: The Age of Torrey, Mott, McPherson and Hammond* (London: Inter-Varsity Press, 2016), pp. 334. ISBN 978-1-78359-432-0.

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This volume is the last to be published in the magisterial five-volume *History of Evangelicalism* series, which provides scholarly but accessible overviews of the movement from the early eighteenth century to the present, from five of the world's leading experts. It offers a stimulating synthesis of the latest literature, with excellent bibliographies for researchers who want to dig further, while also charting some important new pathways for our understanding of evangelicalism between the *fin de siècle* and the Second World War.

Geoffrey Treloar's work is a fitting capstone to the series, examining a period usually neglected in evangelical historiography though it is now thankfully beginning to attract scholars at last. In standard interpretations, evangelicalism entered the doldrums in the interwar years, disengaged from popular culture, obsessed by anti-modernism, in retreat from the academy, and generally ineffective in its witness. After the death of Charles Spurgeon in 1892 and Dwight Moody in 1899 there were no leaders of equivalent global stature until John Stott and Billy Graham spearheaded the neo-evangelical resurgence from the 1940s. Because older evangelical histories tend to gravitate towards heroic figures, they neglect this period as a painful aberration and embarrassment – unless studying the birth of Pentecostalism or Fundamentalism.

Something of that jarring dissonance is seen by comparing the titles for this series. The other four volumes speak of the 'Rise', 'Expansion', 'Dominance' and 'Globalization' of evangelicalism, but here we read of its 'Disruption'. It was an era when the foundations were shaken by traumatic crises like the Great War and the Great Depression, and evangelicals like most of their contemporaries struggled to find their feet in this disorientating new context. They also fragmented into rival camps, fighting to control both the future strategy and the nomenclature of the movement. This has classically been portrayed as an internecine war between entrenched polar opposites – conservative evangelicals versus liberal evangelicals – but Treloar shows that the reality was far more complex and fluid, even amorphous, with some surprising areas of commonality and unlikely alliances. His narrative ranges widely, from Cambridge to California and Aberdeen to the Antipodes, taking in colourful personalities like John Mott, the missionary statesman and evangelical ecumenist, and Aimee Semple McPherson, the flamboyant divorcée and single

mother who evangelized interwar Los Angeles with all the latest tricks of media, marketing and self-promotion straight from the Hollywood playbook.

Treloar's overall assessment is strikingly positive and thus may help to jolt the historiography in new directions. He argues that far from the doldrums, evangelicalism in the early twentieth century showed much evidence of dynamism, creativity, diversity, and intellectual and cultural engagement. Most importantly, he sets out to demolish the popular 'great reversal' thesis by successfully demonstrating that interwar evangelicals continued their serious commitment to social renewal and political activism pioneered by the Victorian generation. Yes, they may have been eclipsed by other Christian thinkers like William Temple and Reinhold Niebuhr, and may not have won lasting political reforms, but evangelical commitment to social transformation (when faced, for example, by rising levels of poverty and unemployment) went hand-in-hand with their missional priorities.

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Robyn Wrigley-Carr, *The Spiritual Formation of Evelyn Underhill* (London: SPCK, 2020), pp. xv+173. ISBN: 978-0281081578.

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Robyn Wrigley-Carr teaches theology and spirituality at Alphacrucis, Sydney, Australia, and undertook her doctoral studies at St Andrews University, Scotland, taking as her topic Baron Fredrich von Hügel as spiritual director. In 2016, she visited Pleshey, the retreat house beloved of Evelyn Underhill, one of von Hügel's directees. Much to her surprise, at the retreat house Wrigley-Carr stumbled across one of Underhill's personal prayer books – handwritten and with her own bookbinding – which Underhill had used when leading retreats there, but which had later somehow got lost. Then another such book was unearthed, and Wrigley-Carr used these forgotten/neglected treasures to compile *Evelyn Underhill's Prayer Book* (SPCK, 2018). *The Spiritual Formation of Evelyn Underhill* is the follow-up, and the first thing one might well remark about it is its own stylish cover, closely based on Underhill's bookbinding – a high-quality production embossed with silver. It is a splendid herald of the riches to be found upon opening.

A first chapter focuses on von Hügel himself, a second on Underhill, a third narrates von Hügel's special influence on Underhill, unfolding Wrigley-Carr's doctoral research. Two final chapters then explore different aspects of Underhill's self-designated 'motherhood of souls'.

Of the two central figures, quite evidently Underhill is better known and more remembered, and yet this book brings something new to the study of her thought by its appealing focus on her 'spiritual formation', discussing in turn dimensions of her life, such as her 'formation through Italian religious art', 'formation through marriage', '... through the suffering of the war', '... through ill health'. It is a striking way to appreciate her, and one I can imagine being useful as a model to invite analogous survey of their own personal experience by readers undertaking spiritual