

It was difficult for the Holy See to transmit the Note to the belligerent powers because of the paucity of diplomatic links that it had been able to maintain, as Cardinal Parolin and others remark. Britain (re-)established diplomatic relations when war broke out, fearing the influence on the Vatican of Berlin and Vienna. As Pollard comments, this reopening of diplomatic ties was regarded by the British Foreign Office as successful, and not only was it never afterwards abandoned but, he argues, the experience led to other countries being eager to make, or remake, their own links with the Holy See in the aftermath of the war. The Note itself, however, was not so successful. It was regarded by the French as excessively pro-German, and by the Germans as inopportune. Most of the German bishops as a consequence refused to associate themselves with the pope's peace points: only the Jesuit journal *Stimmen der Zeit* was prepared to publish it in full. George v told the Italian ambassador that he thought the pope had sided with the socialists (cf. p. 340). Even after the war nationalism created problems for Benedict as he attempted to encourage the creation of an indigenous clergy in missionary territories under the control of Propaganda Fide – some 60 per cent of whose seminarians, as Pollard points out, were British subjects.

There is an international cast of contributors, but a list with their academic affiliations would have been useful. Many of the essays have been translated from English, French or German, making this a distinctly, if not excessively, Italian publication. Reading 'The Church in wartime, the faith under siege' by Frédéric Gugelot, translated from English, one would not imagine, apart from a passing mention of Cardinal Bourne and one 'Charles Palter' – in the endnotes and index called Platter, *vere* Charles Plater sj – that Britain had been a participant in the Great War, or that the impact of the war on both Roman Catholicism and on the Church of England had been thoroughly researched.

One cannot help thinking that had the essays been left in the language in which they were written, then the money thereby saved might have been spent on producing a more satisfactory index. The one with which the readers are presented is of proper names only, restricting, I would suggest, the book's usefulness. None the less this is an important publication, and no historian of the first couple of decades of the twentieth-century Church can afford to ignore what is to be found in it not just on papal diplomacy but on ecumenism, relations with the Jews and other matters. It is a rich resource.

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The rise of Pentecostalism in modern El Salvador. From the blood of the martyrs to the baptism of the spirit. By Timothy H. Wadkins. (Studies in World Christianity.) Pp. xvi + 255 incl. 10 ills, 2 tables and 1 map. Waco, Tx: Baylor University Press, 2017. \$49.95. 978 1 4813 0712 3
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Towards the end of this book Wadkins states that his study 'has focused on patterns of modernisation that have taken place in El Salvador ... and the ways in which Spirit-filled Christianity has been impacted by and has impacted these patterns' (p. 187). Although not primarily an historical study, this is, for several reasons, a

refreshingly honest book on Latin American Pentecostalism. Firstly, it has been thoroughly researched and vividly written, so that the author can give meticulous detail of his first-hand knowledge of the subject. Secondly, the study is grounded in thorough familiarity with the wider background of Pentecostalism across the globe within which it is situated, and includes a perceptive outline of its history. Thirdly, it is also a microstudy of a relatively small Latin American country, El Salvador, and relies on both personal ethnographic observation and archival research for its findings. The microstudy provides profound insights into Pentecostalism throughout Latin America and elsewhere. Finally, unlike some studies that tend to focus on a church or churches in isolation from the wider context, this book places the Salvadoran movement firmly within its historical, social and political moorings, allowing for rich nuances and thick descriptions that make for informative reading. The study is complete with thirty-three pages of useful data arising from the author's fieldwork. The author's background as director of the Institute for the Global Study of Religion at Canisius College, Buffalo, New York, a Jesuit, Catholic university, gives him a unique perspective. He has worked and done research in El Salvador for over a decade, particularly focusing on the aftermath of the Salvadoran civil war (1980–92) and its effect on society and Church. His detailed, almost insider knowledge of worldwide Pentecostalism is remarkable and perceptive.

Wadkins begins by tracing the background to his study and the dramatic growth of Pentecostalism in El Salvador, a movement that after only a century is now conservatively estimated at comprising 35 per cent of the population. This growth reflects the expansion of Christianity throughout the global South during the twentieth century and its corresponding decline in the North. Two enormous megachurches, Tabernáculo Bíblico Bautista (with an American Baptist background which does not identify as Pentecostal) and Misión Cristiana Elim (which does, with origins in neighbouring Guatemala), are briefly described, but these Churches with thousands of members are the tip of the iceberg, with many thousands of small Pentecostal churches scattered throughout the country, and a large growing Catholic Charismatic movement. Wadkins discusses Pentecostalism as a religion for the poor – or as he puts it in the title of the second chapter, instead of Liberation Theology's 'preferential option for the poor', which largely failed to connect with the people whom it was supposed to help, the poor had 'The Preferential Option for the Spirit'. The rise of Pentecostalism is explained with reference to the secularisation/modernisation debates and the transformation that took place in Salvadoran society during the twentieth century. The history of the civil war and its effects on society receives special treatment; and the post-war period results in the creation of a 'New World Order' – the title of chapter iii. The following chapter traces the history of Protestantism and Pentecostalism in El Salvador from the late nineteenth century to the present, including the many schisms from some of the American missionary-founded denominations such as the Assemblies of God and the Church of God. How Pentecostalism affected individuals is illustrated by numerous case studies throughout the book.

Although Wadkins points out that external social action is rare in Pentecostal Churches, the numerous small Pentecostal congregations scattered throughout the country have a transformative effect on the social lives of their members.

Chapter vi, 'Consuming the world', traces the rise of a new consumer-oriented, entrepreneurial Pentecostalism in recent years, with two megachurches, both commencing in 2000, as examples. The next chapter discusses Pentecostalism and social ethics, revealing the growth of a socially-conscious Pentecostal leadership in Latin America, with specific examples from El Salvador – albeit these voices for social change tend to remain on the periphery. Chapter viii, 'Managing the Spirit', is about the Catholic Charismatic movement in El Salvador, representing 15–20 per cent of the Catholic population, and how it was gradually brought under the control of the church hierarchy. This is an important movement present throughout Latin America that has to some extent contained the haemorrhaging of Catholics into Pentecostal churches.

Wadkins ends by discussing his central theme – the relationship of Pentecostalism to modernisation and its ability to sustain and provide meaning for people in a new modern Salvadoran society. He points out that the 'age of the Spirit' is a phenomenon all over the global South, and that his study of El Salvador is a leading example of what is happening elsewhere. This book is commended as outstanding not only for its deep insights into Salvadoran Christianity, but because of its sympathetic yet critical perspective on Pentecostalism globally.

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Billy Graham. American pilgrim. Edited by Andrew Finstuen, Anne Blue Wills and Grant Wacker. Pp. xvi + 326. Oxford–New York: Oxford University Press, 2017. £22.99. 978 0 19 068352 8

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This is a useful collection of essays on the foremost evangelist of his age whose career offers an important lens through which to view America's own pilgrimage in the post-World War II era. The authors are Evangelical insiders, and while they are not uncritical of the man, those in search of tough-minded assessments will have to look elsewhere. The volume is best considered as a companion to co-editor Grant Wacker's magisterial *America's pastor: Billy Graham and the shaping of a nation*, filling in some gaps and providing sustained attention to aspects of the Graham story that might otherwise be overlooked. For example, Andrew Finstuen's essay on Graham's mission to universities and William Martin's overview of his international crusades highlight the importance of religion to the American project at home and abroad during the early post-war period. Darren Dochuck's fine-grained account of Houston as a site of some of Graham's most focused activity provides important insight into the shift of the locus of Evangelicalism to the Sunbelt in the latter part of the twentieth century. Anne Blue Wills's thoughtful essay on Ruth Bell Graham – Mrs Billy – and Steven P. Miller's account of journalist Marshall Frady's struggle to capture Graham in a biography conjure with the opacity of two figures whose success depended very much on carefully constructed images. Overall, the volume does not substantially change the received trajectory of the crusading Cold War preacher who, after picking his way through partisan politics and the civil rights revolution with fair success, emerged as a progressive internationalist and opponent of nuclear proliferation in his later years. But this whiggish interpretation of Graham's life seems out of place in the era of Trump,