


her realism insofar as it referred to her frankness about bodily and sexual details. These literary arguments revealed a great deal about the terms under which U.S. Catholics sought success and acceptance as writers and intellectuals in the mid-century United States.

Nichols's Undset study could well end up serving as a useful primary source for analogous Catholic debates in the current era. He seems to presume an intramural audience both in his use of language (referring, for example, to someone who "becomes a neophyte" [100], without explaining the term's technical meaning as one of the stages of preparation for baptism) and in discussions such as the one in Chapter 8 of the early twentieth century's fine gradations of the application of Mystical Body theology. He is impressively familiar with Undset's work and that of others writing about her, in both English and Norwegian. His discussions, however, sometimes feel like seminar room chat among people already conversant with the novels and with the theological questions that most interest Nichols, particularly Undset's narrative renderings of the key elements of Catholic dogma.

Writing about literature and theology can be a form of intellectual history. Given the breadth of Undset's interests, experiences, and writings, exploring her work through the lens of broadly informed Catholic theology could draw in readers from many fields: theology, yes, but also medieval and modern history, art history and aesthetics, women's studies, the history of fascism and the Second World War, modernism in literature and art, and any number of others. Instead of spreading a table and inviting all these to the feast, Nichols focuses on an audience already convinced of the truth of Catholicism and presents Undset to them as a skilled champion whose conversion they can point to as a victory for their side. It is difficult not to feel he missed an opportunity to make her achievement clear to those not already so convinced.

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***American Crusade: Christianity, Warfare, and National Identity, 1860-1920.* By Benjamin J. Wetzel. Ithaca, NY: Cornell University Press, 2022. x + 215 pp. \$47.95 cloth; \$31.99 e-book.**

Benjamin J. Wetzel, an assistant professor of history at Taylor University, has written an engaging monograph centered on examining how leading white mainline Protestant ministers viewed questions of war and peace from the American Civil War through World War I. Focusing principally on the writings of Lyman Abbott, Henry Ward Beecher, Horace Bushnell, Harry Emerson Fosdick, and Newell Dwight Hillis, *American Crusade* maintains these ministers embraced a militant Christian God of war. All these clerics saw the American republic as sanctified, and they called on their compatriots to fulfill God's providential plan by supporting a crusade against white southerners in the American Civil War, Spaniards in the Spanish-American War, and Germans in World War I.

What is most striking is the degree to which these ministers demonized America's enemies. Lyman Abbot insisted that white southerners were "defamers of God and the Christian religion" (26) and stressed after the fighting ended the need for missionaries to descend on the South in order to bring it to the "full and free gospel" to the inhabitants (27). In going to war with Spain, Abbott insisted that Spain's failure to embrace the Protestant Reformation remained at the core of why the United States needed to wage war on a regime that systematically looted the Cuban people. With regard to Germany, he claimed that they were nominal Christians who actually worshiped the Norse god Odin. Abbot's characterization of Germany proved tame compared to that Newell Dwight Hillis who occupied the prestigious Plymouth Church pulpit in Brooklyn once held by Henry Ward Beecher. In his book, *The Blot on the Kaiser's Scutcheon*, Hillis considered the possibility that it might be necessary to exterminate the German people and discussed a plan for mass sterilization of the nation's soldiers.

Scholars of the American Civil War and World War I have long recognized the strong support the American war effort received from white northern Protestant churches. Wetzel's makes a distinctive contribution is examining the dissenting traditions in this period beginning with African Methodist Episcopal Church in the Civil War. Drawing on the *Christian Recorder* shows how the African Methodist Episcopal Church mirrored white Protestants in their condemnation of a southern society that rejected the tenets of Christianity and saw the war as one of liberation ordained by God. However, Henry McNeal Turner and many lay members questioned the degree to which the United States was a Christian Republic. They stressed that the blot of racism was hardly confined to the South. After the United States entered the war against Spain in 1898, the Roman Catholic Church hierarchy supported the war effort, but remained more ambivalent about demonizing Spain and casting aspersions on religiosity of this nation.

Prior to America's entrance into World War I, the Lutheran Church-Missouri Synod largely adhered to Martin Luther's doctrine of two kingdoms and seldom discussed politics and international affairs in church periodicals or sermons. But there were some notable exceptions that hint at the pro-German sympathies of many Lutherans. While mainline Protestants were demonizing German leaders, the *Lutheran Witness* published an article lauding the faith of Paul Von Hindenburg. America's entrance into the war in April 1917 forced this insular Church to offer support for mobilization by encouraging bond sales from the pulpit and displaying American flags in sanctuaries. One of the most enduring cultural shifts sparked by the war would be dropping the use of German during church services. But after the Armistice, the Missouri Synod retreated from engagement with the kingdom of politics.

Wetzel makes a convincing case for continuity in white Protestant's attitudes toward war from 1861 to 1918. But the author surprisingly passes over the Philippine American War with only passing mention of it. Compared to the Spanish-American War, the Philippine-American War remained much more costly in American lives shed. Equally important, America's first sustained land war in Asia proved immensely controversial fostering a significant anti-imperialist movement championed by one of the nation's leading lay Protestants, William Jennings Bryan.

In considering northern Protestant churches reaction to World War I, Wetzel does not discuss the role of Episcopal Bishop Charles Brent. He is significant given the stature and influence of the Episcopal Church among political and economic elites, but also because he served as Chief of Chaplains for the American army in France. Except for

the voice of African Americans who contributed to the *Christian Recorder* during the Civil War, the view of the soldier is largely absent in *American Crusade*. In terms of the American Civil War, the scholarship of James McPherson, George Rable, and David Rofes suggest the sentiments of Abbott, Beecher, and other northern Protestant leaders widely held by white Union soldiers. But one wonders if this is fully the case with the doughboy in World War I, given the antipathy many had toward the proselytizing by Red Cross workers. Moreover, World War I had staggering rates of draft evasion and even outright armed resistance. These caveats aside the Benjamin Wetzel has written an important book that warrants an audience among students of both religious studies and military history.

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***Jesuits and Race: A Global History of Continuity and Change, 1530–2020.* Edited by Nathaniel Millett and Charles H. Parker. Albuquerque: University of New Mexico Press, 2022. xii + 286 pp. \$65 cloth or digital.**

Edited by two history professors at St. Louis University, a Jesuit institution founded in the early nineteenth century, this volume contains an introduction, nine essays, and an epilogue. It offers a variety of studies on how Jesuits in various times and places have acted regarding racial differences, or what Ulrike Strasser in a blurb on the back cover calls “the long history of Jesuit entanglements in racialized views and practices.” The introduction begins with the 1838 infamous sale of slaves by Georgetown University, the oldest of the Jesuit universities in the USA. Six of the volume’s essays deal with the period up to 1773, that is, prior to the Suppression of the Society of Jesus. Two of these examine European contexts, especially Italy and Spain; one considers East Asia, and three concern Mexico or Chile; the three essays on the post-1814 restored Jesuits all deal with the United States. John McGreevy’s epilogue offers a very helpful summary of this collection of essays.

In addition to McGreevy’s work, at least two essays stand out. Emanuele Colombo’s essay on Italian Jesuit Antonio Possevino (1533–1611) offers an excellent summary of the efforts of one Jesuit to defend admissibility to the Society of Jesus of *moriscos* and *conversos* (and the descendants of these converts to Christianity from Islam or Judaism). Though Jesuit founder Ignatius of Loyola (1491–1556) saw no obstacle to such admissions, by the end of the sixteenth century the Jesuit Order had banned those lacking what was considered purity of blood, that is, “blood” free of any Muslim or Jewish ancestry. Colombo shows this ban came to be used to also justify other exclusions, such as “native” peoples on various continents where Jesuit missionaries endeavored to preach the gospel. Nathaniel Millett’s essay on the memory of slavery, or lack of such a memory, at St. Louis University, shows how a Jesuit university that had slaves from 1823 to 1865, has again and again conveniently left this out of its