

which only widened the divide separating them from independent charismatics. The end of the decade brought both heyday and twilight. The climactic 1977 Conference on Charismatic Renewal in the Churches in Kansas City, for example, stands as a historic triumph but also as the movement's last meeting "of such ecumenical scale and ambition" (185).

Age of the Spirit merits a prominent place on the renewalist bookshelf, but it does have weaknesses. For one thing, the narrative seems overweighted toward Anglican-Episcopal, Roman Catholic, and a few select independent circles. For the full picture, readers will need to keep the standard reference works near at hand. The categorization schema is also unsatisfying. Maiden divides the movement into three main streams: (1) mainline charismatics (combining Roman Catholics and Protestant mainliners); (2) independent charismatics; and (3) "charismaticised" Pentecostals. The first and third streams are problematic. Notable ecumenical overtures notwithstanding, the Catholic Charismatic Movement, with its many doctrinal, ecclesiological, and cultural distinctives, begs for its own category. The third stream, for its part, is never actually defined, and just as well. Pentecostal-Charismatic influence ran both ways, true, but throughout the period in question, classical Pentecostal bodies underwent profound sociocultural transformations driven by the same factors shaping the Charismatic Movement. It is hard to imagine how the Charismatic influence on a subset of Pentecostals could be isolated with anything like the precision needed to delineate a coequal category within a three-part schema of this kind. Last, the book suffers from an excess of errors in formatting, grammar, and punctuation, the last including frequent use of the semicolon to set off dependent clauses; one hopes Oxford's New York office, at least, better manages to bar such peccadilloes from print.

R. G. Robins
Kanazawa Institute of Technology
doi:10.1017/S0009640723003268

***Evangelicals and Presidential Politics: From Jimmy Carter to Donald Trump.* Edited by Andrew S. Moore. Baton Rouge: University of Louisiana Press, 2021. 208 pp. \$40.00 hardcover.**

This edited collection highlights transdisciplinary research on religion and politics in the late-twentieth- and early-twenty-first-century United States. It grew out of a 2017 conference on "Jimmy Carter and the 'Year of the Evangelical' Revisited," held at Saint Anselm College.

The volume consists of nine essays and an introduction written by senior and emerging scholars working in multiple disciplinary frameworks; the breadth in approach is a strength of the collection. Together, the contributors reassess not only *Time* magazine's famous declaration of 1976 as the "year of the evangelical," but also the subsequent half century of the Religious Right. They challenge some popular myths, including the supposedly apolitical evangelical era between the Scopes trial and *Roe v. Wade*, the false claim that *Roe* was the catalyst for concerted political efforts in the 1970s (it was tied at least as closely to resisting IRS enforcement of desegregation mandates for private

religious schools), and the journalistic conventional wisdom that Donald Trump's candidacy created an evangelical schism during the 2016 election. These brief essays do a good job of establishing some key historiographical consensus points and guiding the way toward deeper reading on relevant topics, such as the anti-abortion movement, anti-communism, and the role of segregation and race in the rise of white evangelical political power.

Gender is the clear gap in this collection. While several essays add to the increasing historical literature on the anti-abortion movement in the 1970s, other issues related to gender and sexuality during this era are conspicuously missing. Aside from brief references to patriarchy and Trump's strong-man leadership style, this collection fails to reckon with the importance of (re)asserting heteropatriarchy amid feminist and gay rights movements as a foundational value for the Religious Right.

Unsurprisingly, given the timing of the inciting conference, there are illuminating essays here on Trump's 2016 election, with the consensus being that the support among white evangelicals was not as hypocritical or contradictory as it is often depicted because the racism and authoritarianism underlying his appeal fit within the history of the Religious Right. However, Jeff Frederick argues that white evangelicals have suffered from a crisis of credibility, as a result of their increasing politicization and embrace of Ronald Reagan and Trump over authentic evangelicals such as Carter.

Overall, despite limitations, this is a strong collection for those wanting to understand how our current political era connects to a broader context.

Sarah B. Rowley
DePauw University
doi:10.1017/S0009640723003049

***The Dominicans in the British Isles and Beyond: A New History of the English Province of the Friars Preachers.* By Richard Finn.**
Cambridge, UK: Cambridge University Press, 2023. xix + 387pp. £90 hardback.

This volume by Richard Finn OP was written with the aim to fulfil a wish earlier articulated by his fellow Dominican Fr Bede Jarrett to provide “a more detailed and more accurate account of this English province . . . up to now so curiously ignored” (1) and was compiled as the octo-centenary of the friars' arrival in England was approaching. It covers a broad sweep of time from the Dominicans' first arrival in England up to 2021, encompassing periods of growth, stability, exile, expansion, and contraction. The nature of the English Dominican Province was, at times, such that its reach included Ireland and Scotland in its early years, until they became two separate provinces, as well as extending to the Caribbean and South Africa. Various forms of Dominican life are explored in this book; thus in addition to the friars, the book also addresses the history of Dominican nuns, as well as lay tertiaries, although the latter two groups receive less attention than the friars. The early section of the book sees a good deal of attention paid to the Irish and Scottish parts of the province, which highlights the contrasts between these places and England, in terms of the different patterns of expansion