Overall, Ballantyne's achievement rests not in the originality of his sources, but in the overarching argument that he imposes on his script. The core argument is convincing, that social and cultural change for Maori in northern New Zealand resulted not from direct missionary action, but from "entanglement" with the newcomers. Correspondingly, Maori chiefs constrained what the mission could do, while Maori shaped the mission and its work. Maori could control missionaries on the ground in New Zealand; Maori culture was not destroyed. But they could not control missionary writings, which travelled internationally, resulting in further entanglement. Despite the missionaries' professed opposition to colonization, it is ironic that their humanitarian missives famously influenced the Colonial Office's decision to intervene formally in New Zealand and arrange a Treaty with Maori chiefs. The northern chiefs whose tribes were the earliest to become entangled in the webs of empire were, in fact, the first chiefs to sign the Treaty of Waitangi in 1840, and the missionaries themselves were agents of the colonization process from which they believed their presence would protect Maori. As Ballantyne concludes, the missionary remains an ambiguous figure in national histories and in British imperial history. While bodies and body politics do not feature as much as I expected given the professed emphasis on bodies called into question, this is a welcome contribution to histories of religion and empire and to our understanding of cross-cultural "entanglement".

Philippa Mein Smith
University of Tasmania

doi:10.1017/S0009640716001062

Faithful Republic: Religion and Politics in Modern America. Edited by **Andrew Preston, Bruce J. Schulman, and Julian E. Zelizer**. Philadelphia: University of Pennsylvania Press, 2015. 224 pp. $45.00 cloth.

As the editors of this collection convincingly contend, "If American history once had a religion problem, . . . that is no longer the case" (6). The editors then double down on this thesis by announcing a "religious turn in American history" (7). Readers might wonder if the truth lies somewhere in between. Still, as this volume indicates, U.S. religion has become fashionable enough a topic that it now draws in many scholars who could hardly be described as card-carrying religious historians. Something similar has long been true of

political history, with its innumerable works on political culture and smaller number of electorally- or institutionally-centered studies.

The volume's contributors, most of whom are in the early stages of their academic careers, seemingly were selected for their abilities to assimilate religion into the manifold narratives of political history, broadly defined. Some of the essays draw from published monographs, while others point toward forthcoming works. All are elegantly trimmed, many shine, and none fall flat. Combined, they suggest that the new religious history will have staying power.

While the essays cover time periods ranging from the Gilded Age to the start of the twenty-first century, most are written with an eye toward explaining recent phenomena. In the opening essay, for example, David Mislin shows how opposition to divorce liberalization during the late 1800s brought together Catholic and Protestant elites, foreshadowing the conservative ecumenical coalitions that reappeared a century later. Lila Corwin Berwin posits the historical inseparability of Jewish politics and urban politics in the United States. Both milieus evinced a "version of the American liberal promise to balance between individual freedom and group protections" (36). Matthew S. Hedstrom explores the mid-twentieth century roots of the rapidly growing portion of the American population that might be described as often spiritual and sometimes religious, but always resolutely unaffiliated. Such "spiritual cosmopolitanism," he writes, in a nod toward an emerging scholarly consensus, is the offspring of liberal Protestantism (71).

Several contributors link their topics with other subfields. In the arena of economic history, Darren Dochuk's essay contrasts independent oilman and fundamentalist patron Lyman Stewart with petroleum magnate and liberal Protestant booster John D. Rockefeller, Jr. Fundamentalist-modernist divisions thus had clear corporate analogues, extending from the oil patches of California to the mission fields of China. Molly Worthen's chapter on the theological roots of the Christian Right encapsulates her project of treating theology as a kind of "ideology" and, hence, as part of intellectual and political history alike (113). Lily Geismer shows how postwar suburban Boston, a region that was as religiously active as it was religiously diverse, modeled the type of socially liberal and economically moderate politics that became a Democratic Party commonplace by the end of the century. Her work echoes Hedstrom's notion of diffuse, enduring liberal Protestant influence.

The closing essay, composed with inimitable flare by Bethany Moreton, suggests the promise of the volume's wide-net approach to religious history, as well as some possible limits. Moreton uses former Speaker of the House turned conservative hustler, Newt Gingrich, as a starting point for explaining the post-1960 "conservative rapprochement among the country's most observant Christians" (134). Gingrich's religious journey took him from mainline Lutheranism to megachurch Southern Baptism and finally to JP2

Catholicism. Moreton's emphasis on conservative ecumenism artfully loops back to Mislin's case study of divorce politics a century earlier. Moreton risks overreach, though, when she posits a too-smooth connection between the high-tech economy that Gingrich had long celebrated, and the traditionalist family values that he came to support (if not personally practice). Right-wing supply-side writer George Gilder certainly drew such a connection, but few, if any, of the entrepreneurs who actually drove the tech boom would have agreed. Bill Gates is more Rockefeller than Stewart. As Moreton's closing riff on the nation's evolving religious mores appears to concede, the millennial generation might ultimately be heirs to none of the above.

Some of the new conventional wisdom about religious history—namely, God's presumed political equivalence to gold—might well dissipate should the present trend toward religious non-affiliation intensify. Even if the vogue of religious history turns out to be something less than a turn, though, these essays and the larger projects they draw from will be of enduring value.

Steven P. Miller
St. Louis, Mo.

doi:10.1017/S0009640716001074

The Moscow Council (1917–1918): The Creation of the Conciliar Institutions of the Russian Orthodox Church. By **Hyacinthe Destivelle, O.P.** Edited by **Michael Plekon and Vitaly Permiakov**. Translated by **Jerry Ryan**. Notre Dame, Ind.: Notre Dame University Press, 2015. xxiii + 447 pp. $36.00 paper.

Hyacinthe Destivelle's study of the great Russian church council of 1917–1918 —arguably the most significant reformation council in that church's history—is modest in its goals and refreshingly forthright about its modesty. In 160 pages of translated sources and 190 pages of analysis, Destivelle approaches the council only "from the point of view of its decrees," eschewing the viewpoints of individual participants and the larger "historical perspective" that a larger body of sources would require (2). He offers a "synthetic presentation . . . rather than a thesis," limiting himself to "commentary on the actual texts of [the council's] decisions" (4). These texts, Hyacinth concedes, "are only imperfect reflections on the council's work"; they represent only the "culminating point of the debates within the council" (71).