

Aldridge had access to Pike's letters and papers, and he finds space in his intellectual biography, particularly in the letters, to bring some human interest to his story. Pike's mind operated at a level unreached by most humans. But he had feet of clay, and Aldridge is often at his best using Pike's own words to demonstrate his struggles with "nerves," what would likely be diagnosed as depression today, his short temper, and his health. But Pike also had a wonderful sense of humor, which Aldridge also weaves into his narrative from time to time. Pike's admirable championing of women in missions, precisely because their minds were the equal of any man's, is another area where the human side of the story comes to the fore.

Aldridge's subtitle, *An Evangelical Mind*, positions Pike's story and Aldridge's thesis as a minor corrective, if not a challenge, to Mark Noll's seminal work, *The Scandal of the Evangelical Mind*. Writing in the mid-90s, Noll began, "The scandal of the evangelical mind is that there is not much of an evangelical mind." Aldridge places Pike in the tiny bit of wiggle room left in Noll's "not much." There was at least room for Ken Pike. Aldridge further argues that Pike's scholarship and his faith were integrated—not compartmentalized. There has been much discussion among evangelical academics in the past several decades about the meaning of Christian scholarship. Is there anything unique about it? Or is it simply committed scholarship that tends to focus on communities or issues of faith? Aldridge wants to argue, for Pike at least, that his faith profoundly influenced his theory of linguistics. Where other linguists took a mechanistic approach to language, Pike's more fully orbed humanistic approach was influenced by the importance his faith placed on individual human beings.

My only real criticism of Aldridge's biography is that he assumes, in his readers, a fairly substantial knowledge of the history of evangelicalism. While that is likely a fair assumption for most readers, with the addition of a few more pages of background in the history of evangelicalism and of missions, the book might have been made more accessible to non-academic readers, and Aldridge's thesis of Pike's influence on the evangelical mind as it transitioned out of fundamentalism may have been rendered even more persuasive.

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***The Blessings of Liberty: Human Rights and Religious Freedom in the Western Legal Tradition.* By John Witte, Jr. Law and Christianity Series. Cambridge and New York: Cambridge University Press, 2022. 300 pp. \$110.00 cloth; \$29.99 paper.**

This elegantly written volume is the latest of John Witte's many, many contributions to the study of law and religion. *The Blessings of Liberty* addresses the principal themes of his three decades of scholarship: "(1) that religion has long been a critical foundation and dimension of human rights; (2) that religion and human rights still need each other for each to thrive; and (3) that robust promotion and protection of religious freedom is the best way to protect many other fundamental rights today" (xi).

Much of the first part of the book is a vigorous response to the argument that human rights were invented in the twentieth century. Witte begins with the Bible—"filled with critical passages that have long inspired Christian writers in their reflections on . . . human rights" (17)—and fast forwards through Roman Law and Medieval Catholicism. Then he devotes more detailed attention to various strains of Protestant thinking, leading to what he describes as the "Protestant reformation of religion and law" (77).

In a sweeping volume that analyzes theological precepts and legal principles in the United States and Europe over many centuries, Witte looks primarily for consensus rather than dissent. He concludes, for example, that "most [early] Protestants championed basic rights to life, property, family, reputation and procedural justice," even as they "differed on matters of religious freedom and church-state relations" (104).

Those differences about religion and law are resolved in the second major part, which focuses on America. Again, Witte looks for, and finds, common views, in this case among the nation's "founders" on (1) "liberty of conscience; (2) free exercise of religion; (3) religious pluralism; (4) religious equality; (5) separation of church and state; and (6) no establishment of religion" (139). These principles found their way into state constitutions, and, in a refreshing change from most church-state scholarship, Witte devotes far more attention to Massachusetts' church/state history than Virginia's.

Those principles can also be found in the First Amendment. Although it "explicitly and embraced" just two (152), Witte finds them all embedded in the Constitution. In his discussion of the two religion clauses' original meaning, Witte concludes that "the founders saw the principle of no establishment of religion as integral to the protection of . . . religious equality, liberty of conscience and separation of church and state" (155). Perhaps most importantly for Witte, was the "founders' most elementary insight—that religion is special and needs special constitutional protection" (156). This "key to the enduring success of the American experiment in religious freedom" (156) is joined by two others: that "the constitutional process must seek to involve all voices and values in the community" (157), and that there will be a continuing need to "balanc[e] the multiple principles of religious liberty" (158). He then devotes a chapter to how the Supreme Court should do that balancing, and another to whether religious property should be exempt from taxation.

Witte eventually returns to Europe, where "traditional Christian establishments have been challenged by the growth of religious pluralism and strong new movements of '*laïcité*' and secularism" (227). He notes that many religious freedom issues now end up in the European Court of Human Rights in Strasbourg, which has emerged as "a hotspot for religious freedom claimants from all over Europe" (227). Witte summarizes the major cases and worries that the Court "has begun to use the concept of state '*religious neutrality*' in a way that deprecates religious expression in public life and political discourse" (228).

Whereas the rulings of the Strasbourg Court are "soft law that depends on voluntary compliance," the decisions of the Court of Justice of the European Union in Luxembourg are "hard law that binds the entire European Union" (259). In reviewing some of the recent decisions of this "new boss of religious freedom in Europe" (259), Witte is concerned that they resemble the US Supreme Court's 1970s and 1980s cases that "gave minority faiths and those with no faith something of a '*heckler's veto*'" (275).

Witte's volume is history on a grand scale and not the place to take up all the "but what abouts" that scholars will inevitably have, which should be directed to his detailed

works on these various subjects. Moreover, it focuses primarily on the Protestant theologians, judges, and lawmakers who have, at least in principle, embraced the broad commitment to religious freedom Witte describes. Other volumes will need to ask whether those same Protestant elites have had the courage of their convictions in their dealings with other forms of religiosity, including witchcraft, the religions of enslaved peoples, indigenous religions, and Islam, during the many centuries covered by this book.

All in all, we can appreciate *The Blessings of Liberty* for its success in offering an accessible retrospective summarizing decades of influential scholarship, a valuable introduction to the current state of play at the intersection of religion and law on two continents, and a promising prolegomena to future volumes on these ever-evolving issues.

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***Transatlantic Charismatic Renewal, c. 1950–2000.* Edited by Andrew Atherstone, Mark P. Hutchinson, and John Maiden. Global Pentecostal and Charismatic Studies 41. Leiden, Netherlands: Brill, 2021. viii + 260 pp. \$63.00 paper.**

There is a growing body of literature that critically analyzes many aspects of Pentecostalism, especially questions about origins, worldwide development, and its relationship to social forces like modernization, secularization, and globalization. This book makes a very important contribution to that scholarly discussion. The editors have established a clear purpose that focuses on addressing the theoretical and methodological questions in a particular historical time frame from 1950 to 2000 that critiques certain story lines, especially denominational ones. To do so, the editors select a series of case studies in ten chapters that focus on a range of questions about the polygenesis origins of Pentecostalism, global flows of Pentecostalism across cultures, material culture-like publications, and the importance of networks. These theoretical ideas are then discussed to raise questions about the very definition of Pentecostalism, including what is traditionally viewed as a “three wave” history throughout the twentieth century from classical Pentecostalism to Charismatic renewal and neo-Pentecostalism. The editors then set out to problematize another important definitional issue around a family traits approach including the central qualities of primitivism, emergence, experimentalism, expressionism, and presentism.

These particular theoretical and definitional issues are raised throughout the book, which is organized around ten chapters. Each of the chapters gives attention to one or more of these questions about definition with historical studies on a range of cases, including David du Plessis, evangelical magazines, renewal organizations, local histories in the UK, France, Wales, the United States, Roman Catholic renewal, renewal among Mennonites, and John Wimber. The introduction is excellent and outlines the various historical issues. An epilogue by the British historian of evangelicalism, David Bebbington, offers an important assessment of the book and its ideas.