

theological; Troeltsch repeatedly notes his ongoing polemic with Julius Kaftan (98, 115, 125, 140, 187, 194). Conflicts were occasionally about organizational matters—for example, his ongoing battle with his colleague Ludwig Lemme over the preparations for the celebration of the centennial of Richard Rothe's birthday (192, 195, 229).

The correspondence also shows Troeltsch as overworked, depressed, and occasionally unwell. He wrote, for instance, of his family's financial misfortune and of his hope for marital happiness (144, 182–83, 185–86, 198). Though diligent in meeting his scholarly deadlines, Troeltsch complained of being habitually late with his correspondence; and though he published an astonishingly large number of works, he always estimated that it would take years if not decades to finish some of his projects. In fact, Troeltsch never completed his proposed book on the history of theology (88, 119). He repeatedly promised it to Paul Siebeck, owner of the publishing firm J. C. B. Mohr (Paul Siebeck). Siebeck consistently relied on Troeltsch as an author and never rejected a single submission from him (18). Siebeck wanted Troeltsch to be one of the major editors of the multivolume *Religion in Geschichte und Gegenwart*, and he frequently wrote him for advice on potential submissions and collaborators (100, 109–10, 139–41).

The editors acknowledge that Troeltsch's correspondence is incomplete and lament that many letters are probably lost forever. Despite these relatively minor problems, interested scholars will greatly appreciate this volume, as it provides a more accurate and much fuller picture of Ernst Troeltsch than we have had previously.

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Latino Pentecostals in America: Faith and Politics in Action. By Gaston Espinosa.
Cambridge, MA: Harvard University, 2014. Pp. xi + 505. \$35.

For over a century Pentecostals have shown spiritual vibrancy and demographic growth everywhere. Today the Assemblies of God (AG), a subgroup of the larger Pentecostal movement, constitutes the largest Latino Protestant denomination in the United States, one that has grown in social and political influence over the years. The AG traces its beginnings to a revival gathering on Azusa Street in Los Angeles in 1906 when, according to record, attendees felt the overpowering presence of the Holy Spirit and were moved to prayers of praise and speaking in tongues.

Led by African American preacher William J. Seymour, the multiethnic Azusa Street congregation witnessed the beginning of what was to become a widespread religious experience; Latinos, among others, enthusiastically embraced expressions of a piety characterized by emotion, divine healing, and glossolalia. Espinosa argues that the history of the AG has been narrowly interpreted from a Euro-American historical perspective that often overlooked ethnic minority contributions. To correct the record, E. presents new evidence that highlights the pivotal role of Latinos' leadership and communal life. The Pentecostal movement's expansion from California to Texas and the Southwest, to which E. devotes five chapters, is the largest section of the book.

Outlining personality and power struggles between white and Mexican pastors and missionaries, E. discusses the difficulties experienced by Latinos who struggled to find a proper place and recognition.

One compelling example occurred in the 1920s and 1930s when Henry C. Ball, the *de facto* leader of the Latino AG in the United States, confronted the leadership aspirations of Francisco Olazábal—a charismatic Mexican leader and missionary who worked in the Borderlands. Olazabal wanted recognition and a share in the AG leadership. While Ball commanded love and respect from the mostly Spanish-speaking faithful, he was slow to recognize that Latino ministers provided much of the spiritual, cultural, and social cohesiveness that stabilized the movement. When Olazábal met with Ball's opposition, he understood that there was no place for Latino high-ranking leaders and opted to leave the movement altogether. E. suggests that this is an example of white domination that has accompanied Pentecostal ministry in the United States.

Three chapters of the book treat AG developments in Puerto Rico, where it arrived in 1916, and in New York City, where it began to flourish in 1928. The recurrent theme of ethnic tensions plays out in this arena as well. Once again Latino leaders guaranteed the survival of the movement against many odds. One such leader was Juan Lugo, a native Puerto Rican and Spanish speaker, who brought the movement's message to the streets of San Juan and Ponce with remarkable success. Although Puerto Rico broke ranks with the central AG leadership in the 1950s, the Spanish Eastern District has remained strong and vibrant.

The concluding three chapters provide insightful commentary on AG's approach to women in ministry and the movement's role in advocating social justice and political concerns. E. acknowledges that the AG has ordained more women than any other Protestant denomination; but he also contends that their role remains subservient to males in leadership and representation. As E. puts it, clergywomen "still face an uphill struggle as third-class leaders" (321). The book challenges the view that Latino Pentecostals tend to be politically apathetic and/or uninvolved. In the last decade, in fact, the AG has shown support for a comprehensive US immigration reform—not surprisingly, given that some members are undocumented.

E.'s work provides a well-researched and fresh view that reinterprets US religious history of the AG in a more ethnically inclusive light. Some questions, however, remain unanswered. For example, readers might like a more intentional discussion on the relations between Pentecostalism, the AG, mainstream Protestant denominations, and the Roman Catholic Church during the period in question. Readers might also find it helpful to learn about recent relations between the AG and "Pentecostalized Catholics" (members of the Catholic Charismatic Renewal), with whom they share common traits. Another set of questions arises about the roles played by multiple national Latino identities in the growth and consolidation of AG in the United States. For example, did E. discover significant differences in the conversion process, leadership roles and styles, and forms of worship among various nationalities and cultures? Additionally, given that Latin American Pentecostals far outnumber Pentecostals in the United States today, we need to better understand whether and how groups relate to one another. As E. asserts, Latinos, most of whom remain religious throughout their

lives, today represent a major force in shaping cultural and religious life in the United States. The book provides a much-needed and comprehensive view of the beginnings, development, and present state of Latino AG. It makes a most valuable and lasting contribution to scholars and practitioners in the field.

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A Bridge across the Ocean: The United States and the Holy See between the Two World Wars. By Luca Castagna. Washington: Catholic University of America, 2014. Pp. xviii + 193. \$49.85.

This volume is a significant and, to some extent, original contribution to the study of Vatican diplomacy and to the history of the political and diplomatic relations between the United States and the Holy See from World War I to the opening days of World War II.

Conceived as a doctoral dissertation, and already published in Italian, Castagna's book is enriched by Gerald P. Fogarty's foreword and Italian scholar Luigino Rossi's afterword. Exhaustive and well written, C.'s work is the fruit of extensive study of primary sources of diverse provenance—mostly used for the first time—found in the Vatican Secret Archives, the Franklin Delano Roosevelt Presidential Library, the US National Archives, the Archives of the Italian Ministry of Foreign Affairs, and the Alderman Library of the University of Virginia. C. supplements these sources with newspapers and journals from both the United States and Italy.

C. accurately and critically analyzes the dialogue—and its absence—between Washington, Rome, and the American Catholic hierarchy, contextualizing US–Vatican rapprochement on the eve of World War II “within the disturbing international scenario” (xv) of the first two decades of the 20th century. Far from presenting a sterile picture of American and Vatican foreign policy, C. provides a fascinating and vivid account of the main phases of alliance and conflict between the United States and the Holy See during a dramatic period of world history.

Considering both the international and the internal sphere, C. discusses the spread of anti-Catholicism in the United States in the early 1900s and its repercussions on the American administration's behavior during and after the Versailles Conference (1919). As C. correctly argues, in the years of the Great War “the clash between Benedict XV” and the Wilsonian White House “became more or less total since the [President] considered pontifical diplomacy an inappropriate interference by a spiritual leader” (11). As a consequence, Wilson “opposed both all participation on the part of the Holy See to [sic] the Versailles Peace Conference and Vatican efforts to arbitrate between belligerent countries” (11).

Wilson's anti-Catholic obstinacy and intense skepticism toward the potentialities of papal diplomacy erected a wall of incomprehension between the United States and the Vatican. At the same time, a resurgence of nationalism and a fresh wave of anti-Catholic nativism started to permeate American society, virtually nixing any prospect