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to archival sources confirm common practices or shared Pentecostal academic paradigms, and the gradual indicate an ever-widening gap is certain: Pentecostalism



JEFFREY W. BARBEAU

south. By Jarold Roll. (The 72 incl. 4 maps and 6 figs. is Press, 2010. \$80 (cloth), 36

ect this book to address the ction through much of the ed study focuses on cotton southeast Missouri, between self-sufficient, independent ers and sharecroppers, Roll ps and cleared forests where capitalist development that labour. While racism often rs, they found ideological 'entecostalism, and for some elings of powerlessness and t and economic autonomy. eal to 'mainly prosperous' the 1920s similarly lay in elt's personal sympathy for Agricultural Adjustment encouraged them to evict n and day labour. Conflicts STFU) and a Congress of ed a unified response by gansisations for assistance. ublicised roadside protest the federal Farm Security l communities for landless ble to buy their homes after , programmes did not stop system' (p. 171) but tried oming. Roll argues that by arily in terms of their urban

migration historians have missed the vibrancy of determined, if ultimately unsuccessful, rural efforts to sustain producerism. Furthermore, he claims that his 'story reveals a forgotten lineage of agrarian rebellion that linked Populism to the rise of civil rights unionism in the 1940s' (p. 8) because many migrants brought to the urban labour unions that they joined 'a spirit of radical religiosity, experience in community organizing, and belief in the responsibilities and power of the state' (p. 179). However, his claim about linkages to civil rights unionism is supposition in need of evidence. Despite Roll's claim to have unearthed a lost tradition of southern rural resistance, his evidence does not extend beyond seven border state counties, and the STFU's efforts more widely are, in any case, well known to historians. Within the Boothill, Roll's evidence suggests that socialists and the UNIA achieved only minority support among those whom they sought to enlist, and the importance of religion in rural resistance during the 1930s is asserted rather than convincingly supported.

UNIVERSITY OF EDINBURGH

MARK NEWMAN

- Il giornale dell'anima. Soliloqui, note e diari spirituali*. Edited by Alberto Melloni. (Edizione nazionale dei diari di Angelo Giuseppe Roncalli - Giovanni xxiii, 1.) Pp. xlviii+546. Bologna: Istituto per le scienze religiose, 1987. €50. 88 901107 0 8
- Nelle mani di Dio a servizio dell'uomo. I diari di don Roncalli, 1905-1925*. Edited by Lucia Butturini. (Edizione nazionale dei diari di Angelo Giuseppe Roncalli - Giovanni xxiii, 2.) Pp. xvii+598. Bologna: Istituto per le scienze religiose, 2008. €50. 978 88 901107 5 7
- Tener da conto. Agendine di Bulgaria, 1925-1934*. Edited by Massimo Faggioli. (Edizione nazionale dei diari di Angelo Giuseppe Roncalli - Giovanni xxiii, 3.) Pp. I+285. Bologna: Istituto per le scienze religiose, 2008. €50. 978 88 901107 5 7
- La mia vita in oriente. Agende del delegato apostolico, I: 1935-1939; II: 1940-1944*. Edited by Valeria Martano. (Edizione nazionale dei diari di Angelo Giuseppe Roncalli - Giovanni xxiii, 4.1, 4.2.) Pp. xxxiii+823, xxi+865. Bologna: Istituto per le scienze religiose, 2006, 2008. €50 each. 88 901107 7 5; 978 88 96118 0 1 6
- Anni di Francia, I: Agende del nunzio, 1945-1948; II: Agende del nunzio, 1949-1953*. Edited by Étienne Fouilloux. (Edizione nazionale dei diari di Angelo Giuseppe Roncalli - Giovanni xxiii, 5.1; 5.2.) Pp. xxviii+595, xxii+725. Bologna: Istituto per le scienze religiose, 2004. €50 each. 88 901107 1 6; 88 901107 9 1
- Pace e vangelo. Agende del patriarca, I: 1953-1955; II: 1956-1958*. Edited by Enrico Galavotti. (Edizione nazionale dei diari di Angelo Giuseppe Roncalli - Giovanni xxiii, 6.1; 6.2.) Pp. xxxiii+697, xxxvi+81. Bologna: Istituto per le scienze religiose, 2008. €50 each. 978 88 901107 4 0; 978 88 901107 6 4
- Pater amabilis. Agende del pontefice, 1958-1963*. Edited by Mauro Velati. (Edizione nazionale dei diari di Angelo Giuseppe Roncalli - Giovanni xxiii, 7.)