



ideological neo-colonialism, no matter what harm it might be causing Africans.” Ekocha cites a Global Financial Integrity study that shows “from 1970 to 2008, Africa lost \$854 billion in cumulative illicit capital flight, which would have been enough to wipe out the region’s total outstanding external debt and leave \$600 billion for poverty alleviation and economic growth.”

Ekocha claims that “aid with ‘conditionalities’ is at the core of the ideological colonization taking place across Africa.” These conditionalities tie foreign aid to the willingness of African leaders to facilitate the sexual revolution in their countries. First World leaders continue to give money to corrupt African leaders because of “the willingness of these leaders to allow a new, ideological colonization of the African people.”

The author concludes by paying tribute to the real treasure of Africa and its gift to our troubled world—the feminine genius of African woman who cherish natural marriage and welcome children: “Africa can offer the world a refocused view of the dignity of the human person and the goodness of family life.” *Target Africa* demystifies and exposes the sinister spirit that animates the top-down push to impose sexual and reproductive rights and gender ideology on Africa under the guise of human rights. For those truly interested in the integral and sustainable development of the Developing World, this book is a must-read wherein we learn to see through the stratagems and false solutions used to conceal a hegemonic agenda.

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Maura Jane Farrelly, *Anti-Catholicism in America, 1620–1860*. Cambridge University Press, 2018.

Maura Jane Farrelly’s *Anti-Catholicism in America, 1620–1860* argues that anti-Catholicism during this period derived primarily from different understandings of freedom between Protestants and Catholics. For Farrelly, Protestants embraced an individualistic approach to freedom, stemming from a person’s right to have an unmediated encounter with the Bible, while Catholics held a corporate approach to freedom that stressed the necessity of the guidance of church authority in human affairs (76, 77, 192). Anti-Catholicism, she argues, not only played an important role in American politics, particularly during the 1850s, but also ironically

led American Catholics “to embrace an individualistic, rights-oriented, Protestant understanding of freedom” in order to protect themselves from persecution (79). Farrelly’s volume is part of the Cambridge Essential Histories series, designed specifically as a broad introduction suitable for college classrooms. The writing style and topical coverage mark the book as a success, but conceptual problems concerning defining freedom mar the book’s effectiveness.

Farrelly demonstrates that anti-Catholicism served both cultural and political needs during the colonial period. The English Reformation, she notes, produced two broad traditions, Calvinism and Anglicanism, that pursued different religious and political agendas. But, during the seventeenth century, anti-Catholicism became a tool to unify English Protestants. After the Glorious Revolution of 1688–1689, anti-Catholicism became part of a British imperial identity, even extending to the colonies in North America (26). To be British, Farrelly reminds us, was to be a liberty-loving Protestant. The British both portrayed Catholics as tyrants, persecutors, and oppressors who should be excluded from the community and developed extensive propaganda to demonize Catholics. Despite these efforts, Catholicism survived in Britain and especially in the Maryland colony. In North America, anti-Catholics worked to “curb the growth of popery” by refusing legal toleration to Catholics (88). By 1776, Maryland Catholics cast their lot with the American Revolution, hoping it would bring relief from persecution.

Farrelly believes Catholics embraced the American cause and new country transformed them, leading American Catholics to envision their church in new ways. Reflecting on a new spirit of religious freedom, the first American bishop, John Carroll, perceived the need for an American Catholicism that was more ecumenical and non-confrontational, and less focused on pomp and ritual. In addition, a republican Catholicism emerged in which lay people sought to govern parishes and control church property. Farrelly stresses the contentious nature of this Catholicism before moving to the immigrant flood of the 1830s and 1840s. The waves of poor Irish immigrants to northern cities combined with fears among New England Protestants of regional and religious decline to revive anti-Catholicism as a potent force. Farrelly particularly covers New England reformers, many of them abolitionists, who hated Catholicism because of its supposed support for slavery. The immigrant threat led to reaction in both the Church and the Protestant world. Anti-Catholic riots, the burning of convents, and fabricated salacious literature about Catholic corruption joined with more respectable movements such as public schooling and extending periods of naturalization for immigrants as means to save America from hordes

of Catholics. Catholics responded in part, Farrelly maintains, by forming their own school systems and building their own world within the larger American culture. But, anti-Catholicism also taught Catholics, she stresses, to appreciate liberal ideas of freedom, demonstrated, for example, by their common efforts with Jews to remove Bible reading from New York public schools and thus secularize the city's public education (151). Farrelly's portrayal of Catholicism in the Early Republic is not unique; instead, she follows the contours of the dominant historiographical narrative associated with scholars such as Jay Dolan and James Hennessey.

Despite Farrelly's endorsement of a contextual understanding of freedom (191), her account relies on essentialism rather than a historical approach. She ironically leans on the same argument employed by nineteenth-century Protestant nativists: that Protestantism and Catholicism had irreconcilable views of freedom (xiv). Nineteenth-century nativists portrayed Protestantism as proto-liberal because of its individualistic focus. This, they argued, separated it from retrograde Catholic ideas of freedom and made Protestantism specifically suited for modern American life. Anti-Catholic polemicists sought to place American Catholics in an unwinnable dilemma. If Catholicism was essentially antithetical to freedom and freedom was an essential part of American identity, then Catholics could not be Americans. If Catholics responded that they could be good Americans and that they did love liberty, then, by definition, they must be bad Catholics who rejected the Church's teachings. If Catholics instead insisted on the strength of their religious identity, then they could not be good Americans because they rejected the modern, progressive idea of freedom essential to America. Historian Jon Gjerde analyzed this dilemma expertly in his posthumously published *Catholicism and the Shaping of Nineteenth-Century America* (2012). Farrelly falls into the nativists' trap by insisting both that Pope Leo XIII's definition of freedom contradicted American liberal ideas and that American Catholics rejected Church definitions of liberty and welcomed modern, liberal notions long before the Church officially changed its tune, in her view, at Vatican II (76–77, 99, 193). In other words, Farrelly accepts the framing of the nativist argument.

But polemics should not be confused with history. Protestant thought on freedom before 1860 was complex and varied, not uniformly modern and liberal. As Barry Alan Shain demonstrated in *The Myth of American Individualism* (1994), Protestant ideas of freedom, well into the nineteenth century, were intensely communal and localistic. Similarly, in his 1989 *Albion's Seed*, David Hackett Fischer identified four broad Protestant conceptions of freedom in America that existed in tension with one another. One can see the same complexity within Catholicism. American Catholics

employed numerous understandings of freedom in their engagement with American politics and culture between 1789 and 1860. Farrelly displays some evidence of this in her coverage of Maryland Catholic Charles Carroll, who used the language of Whig constitutionalism and the ethnic political approach of the Irish immigrants. Consideration of American Catholic thought on liberty in the wake of the European Revolutions of 1848 would have demonstrated a wider variety of opinions, many of them anti-liberal. Thus, Farrelly draws her pictures of Catholicism and Protestantism too broadly, leading her to employ the same essentialism used by nineteenth century polemicists. Unfortunately, in oversimplifying her narrative, she misses the real complexity in the story of American Catholicism.

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George P. Fletcher and Richard V. Meyer, editors, *Law and the Bible, Volume One: A Collective Genesis*. Mazo Publishers, 2017.

This work on law and the Bible is an uncommonly useful, accessible, and appropriate work on the founding text of Judeo-Christian notions of good and evil, determinism and free will—in essence, the natural order of human civilization and its relationships with God. This presumptive first of many volumes to come, edited by two renowned Catholic scholars, is written with highly illustrative language as well as evocative accompanying imagery.

The format of the book consists of a foreword by editor Richard Meyer, an introduction by contributor Suzanne Last Stone, a collective Genesis threshold essay, then two parts and ten essays by various scholars to place “the stories of the people in the Bible . . . in the context necessary to fully comprehend the values they adhered to and incorporated into law.” The inspiration for each contributor’s format and content is Fletcher’s landmark *Rethinking Criminal Law* (1978), in which Fletcher looked at well-settled legal concepts from a variety of perspectives, ranging from moral philosophy to political philosophy, history, international law, and comparative law.

In part 1, “Rethinking The ‘Fall’ of Man,” the first four chapters explain how the account of Adam and Eve’s actions have a “tectonic effect” on the moral and legal lessons gleaned from the text. Chapter 1, “The Jurisprudence of Genesis,” conveys a simultaneous duality of ideals and