

qualities is a worthy effort, but surely any teacher whose obituary mentioned her or his long-term commitment to Sunday school teaching would be exceptional, not typical.

A final chapter on “British Sunday Schools and the World” misses the opportunity to position the Sunday school within the rich historiography on empire. In this chapter, the “world” is that of Great Britain, its missionaries, and the Sunday school workers whose home ties provided comfort when they migrated to Canada, Australia, New Zealand, or the United States. “The world” that Sunday school students encountered unfolded through the blinkered lens of British missionaries who journeyed to exotic lands. Here, as elsewhere in the book, a narrow focus on the schools’ internal operations limits the broader interpretive possibilities that McCartney’s research might have produced.

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***Visions of Salvation: Chinese Christian Posters in an Age of Revolution.* By Daryl Ireland. Waco, TX: Baylor University Press, 2023. xxvii + 277 pp. \$69.99.**

Between 1919 and 1949, Christian groups papered public spaces in China with propaganda posters. Like the nationalists and communists, political parties that also engaged in mass-printing campaigns, the Christians deployed posters to promulgate “a vision for how to build China into a modern nation-state” (3). These posters, which have heretofore received only scant attention, are the subject of this volume of essays. Daryl Ireland, the editor, argues in his introduction that the posters, taken collectively, suggest that Christianity’s cultural authority did not wane after 1930 as much as scholars have supposed.

Each of the ten essays approaches the posters from a different angle. Peter Zarrow reveals that Christian groups, intent upon helping China achieve national salvation, pushed social reform more than religion in their posters. Connie Shemo shows how the posters emphasized the important role played by women in advancing public health. Margaret Mih Tillman investigates the posters’ ambiguous depictions of children; childhood comes across both as an “idealized” time of “happiness” and, more darkly, as a precarious life stage in which decisions carry “important, even eternal, consequences” (108). Other essays examine the religious dimensions of the posters. Dana Robert shows how the posters advanced the evangelical goals of the China Inland Mission. Daryl Ireland and David Li, who focus on iconography, explain the problem presented by Jesus, whose mutilated body offended “Confucian sensibilities” (136). Groups solved the problem by de-emphasizing Christ and promoting the cross as Christianity’s primary symbol. Finally, Joseph Ho stresses the “in-betweenness” (244) of the posters. They emanated out of “foreign and indigenous imaginations,” existed in public as well as private spaces, and borrowed both from Chinese media and from traditions of Western art.

Ireland insists that the book represents only the start of a scholarly inquiry. I disagree. These superb essays majorly advance our knowledge on these fascinating yet

largely unexplored cultural artifacts. Reading this book is also a joy in that one feels as if one is taking in an illustrated lecture. Scarcely a paragraph passes that does not direct the reader's attention to one of the 238 color reproductions. In sum, readers are sure to find this volume highly engaging, richly informative, and deeply enjoyable.

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Evangelische Kirchen im Nationalsozialismus: Kollektivbiografische Untersuchung der schleswig-holsteinischen Pastorenschaft (Three Volumes). By **Helge-Fabien Hertz**. Berlin: De Gruyter Oldenbourg, 2022. x + 1778 pp. \$340 hardcover.

Historians need historical sources. Some historical fields have more sources than others. It is rumored that in some ancient historical sub-fields it is possible for the historian to read every extant primary source, but no historian of twentieth-century German religious history has accomplished this feat. Helge-Fabien Hertz has come to the aid of historians of religion in the National Socialist era with his expansive *Evangelische Kirchen im Nationalsozialismus: Kollektivbiografische Untersuchung der schleswig-holsteinischen Pastorenschaft* (*Protestant Churches under National Socialism: A Collective Biographical Study of the Schleswig-Holstein Pastorates*). This unprecedented work offers the largest case study of the clergy of a single German regional church in the Third Reich. Hertz's three-volume work examines the collective clergy of the Schleswig-Holstein Church from 1930 to 1945. Hertz provides a scrupulous examination of over 700 pastors. He analyzes their actions along a broad spectrum of compliance to nonconformity vis-à-vis the Nazi state. He identifies ten prototypical personality types of Nazi conformity/nonconformity through the analysis of 122 types of action.

This work is an encyclopedic examination of 729 pastors from Schleswig-Holstein and their responses to National Socialism in the Third Reich. Hertz draws from various national, state, city, and regional archives as well as published sermons and family collections. He provides in these three volumes nearly 1,800 pages of material. Originally a dissertation at Christian-Albrechts Universität in Kiel, Hertz developed this work into a data goldmine for future research. This is truly a first of its kind source in terms of its ambitious approach to examining and classifying an entire regional Church's pastorate. Furthermore, Hertz's voluminous data are available online through the support of various Church and research entities in Schleswig-Holstein. Interested researchers may access the data at pastorenverzeichnis.de. The website includes pages for all 729 pastors including: biographical data, church-political associations (e.g., *Deutsche Christen* or Confessing Church), political affiliations, parish information, sanctions against pastors, and recommended sources and literature.

Hertz employs ten personality types to display the range of responses to National Socialism within Schleswig-Holstein. He examines a prototypical pastor for each type. These types range from the Nazi activism of Boye Gehrckens to the victimhood of Ernst Gloyer. These ten prototypes include pro-Nazi positions, anti-Nazi positions,