people have done or claim to have done and on what they believe is unquestionably valuable, but I am more sceptical of the value of polls which try to measure opinion on issues which many of the respondents may never have thought about. As Field, with his keen attention to methodology, points out, a lot may depend on the wording of the question. When presented with an abstraction – 'Should the Church intervene in politics?' – most people will say 'No'. When presented with something more concrete – a series of quotations from Justin Welby – most people say that Welby was right. In practice I think that most people are grateful for church interventions, provided of course that they agree with what the Church is saying. There is intriguing material on religious prejudice. Polls suggest that prejudice against Muslims is rife; that prejudice against Catholics and Jews has declined but not disappeared; and that prejudice against atheists has largely disappeared. It would be useful here to have more information on who is prejudiced. Field sees the overall decline in prejudice as a form of secularisation, but it may be more complicated. Research in Switzerland found that anti-Muslim prejudice was higher than average (presumably for different reasons) among Evangelicals and those with no religion, below average among Catholics or members of the Protestant state Churches. And while I would agree with Field that secularisation should be seen in the long term, going back to the nineteenth, and even to the eighteenth century, this should not preclude recognition of the specific significance of particular periods, including, not least, the 1960s.

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Father Luis Olivares. A biography. Faith, politics and the origins of the Sanctuary Movement in Los Angeles. By Mario T. García, Pp. xi + 547 incl. frontispiece and 25 ills. Chapel Hill, NC: University of North Carolina Press, 2018. $27.95 (paper). 978 1 4696 6927 4

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For more than forty years the Sanctuary Movement has provided the basis for a historical narrative that bears comparison with the Underground Railroad of the 1840s and 1850s. While the religious motivations of nineteenth-century opponents of slavery have long been recognised, the part played by the Churches in protesting against the treatment of Central American refugees (and later of undocumented migrants) is less well attested. Mario García's biography of Luis Olivares, by contrast, offers an integrated picture of the religious substructure of the Sanctuary Movement, recording the life journey of one Mexican American priest from 'company man' to liberation theologian (albeit a practitioner rather than a theorist). This transition was partly inspired by his relationship with César Chavez, the founder of the United Farm Workers, whose Catholic faith was a guiding principle of his trade union activism (p. 164). It was in his relationship with Chavez, García argues, that Olivares rediscovered a Mexican American identity that he had been inclined to repress during his years of priestly formation. As Olivares himself put it: 'In school they tell you [that Luis is] your Spanish name, your real name is Louis. . . But I was always Luis, I just used a different name for a while' (p. 170). García thus provides an illuminating case history of the intersection of Chicano history and American Catholic history embodied in the life and ministry of Olivares. In compiling what even he concedes to be attenuated hagiography, it is striking

that much of his 'criticism' focuses on his subject's 'ego'. This is particularly noticeable in his discussion of Olivares's term as treasurer of his Claretian order, when he administered a multi-million-dollar stock portfolio and lived a lifestyle far removed from that which characterised his years as pastor of La Placita Church in Los Angeles. It was from La Placita that in 1985 Olivares formally declared its inauguration as a sanctuary parish, presenting a religiously inspired challenge to the federal government that would have resonated with William Lloyd Garrison a century earlier. The weightiness of this study (it runs to 500 pages) is not without its limitations. Relying heavily as he does on oral histories of family and associates to understand the man behind the clerical collar (little personal correspondence having survived), García frequently draws inferences about Olivares's theology and ministry which, though plausible, fall somewhat short of being definitive. For one desirous of celebrating Olivares's progressive credentials and his commitment to liberation theology's 'preferential option for the poor', moreover, he makes surprisingly little of aspects of Olivares's theology that suggest an enduring commitment to traditional Catholicism, notably Olivares's initial reluctance to receive an award from the American Civil Liberties Union for his work with refugees because of the ACLU's support for abortion (p. 372). Defence of the poor and the marginalised – the central plank of Olivares's ministry at La Placita – may consequently not have been predicated on the same values that informed the work of his liberal Protestant counterparts in the Sanctuary Movement.

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Hijacking history. How the Christian Right teaches history and why it matters. By Kathleen Wellman. Pp. xvi + 368. Oxford–New York: Oxford University Press, 2021. £22.99. 978 0 19 757923 7

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Kathleen Wellman is to be commended for attempting to bring to wider awareness the extensively used history curricula produced by the leading US Christian Right textbook publishers Abeka Books, Accelerated Christian Education and Bob Jones University. Since the 1970s, these texts have been used by millions in private Christian schools and in home-schooling, and through the Christian Right's takeovers of school boards their core message has been incorporated into public education standards in much of the United States. As Wellman points out, given the increasing scarcity of post-secondary history courses at US colleges, millions of Americans now get their historical facts from these textbooks alone. Moreover, their narration of US and world history has saturated conservative media and many a Republican politician's public discussion. Given all this, the content of such Christian curricula certainly merits a book-length examination such as is here attempted.

The end result of this particular attempt, however, is not a little disappointing. Some allowances should surely be made for the author not being an expert on the US Christian Right but rather on early modern French history (especially of the history of science), although such a background might conceivably also open up fruitful new perspectives and lines of inquiry. But not here. This book does not offer an impassioned objective examination of the subject matter at hand but instead devolves into yet another, utterly predictable artefact of the