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### Book reviews

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rather than a biography, with minimal commentary between the letters. One uncharacteristically sentimental passage of correspondence reveals what a 'nightmare' these years were for Lauterpacht personally, as he worried about the fate of his parents and siblings in Poland (175). After the war, he learnt that only one relative in Europe, a niece, had survived the Holocaust.

This experience makes his professional detachment as counsel in the Nuremberg trials and in the prosecution of the German propagandist William Joyce seem all the more impressive. These and other cases he was engaged in are dealt with in the latter sections of the book, which also convey the extent of Lauterpacht's pioneering influence on developing notions of international human rights and international criminal law, through his publications and professional activities. It also reveals his significant work behind the scenes, advising governments on difficult and sensitive matters.

The final section of the book deals with his brief but influential tenure as a judge of the International Court of Justice. The expansive concept of the judge's role that appears in Lauterpacht's writings was manifested in his judicial approach: 'each case was seen as an opportunity to expound the relevant law, even beyond the limits strictly required by the needs of the case' (388).

The contents of the epilogue on Lauterpacht 'the man', his personality, work method and politics, seem somewhat out of place. Indeed, the work might have benefited if more commentary of this nature had been woven into the main text.

This book is nonetheless a compelling account of the career of an important international figure. It contains much that will appeal to historians and to those with an interest in twentieth-century political thought, as well as to a primary readership of international lawyers.

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#### Notes on contributor

**Jamie Trinidad** (MSt, University of Oxford; MSt, University of Cambridge; barrister, Lincoln's Inn) is a PhD candidate in the Department of Politics and International Studies at the University of Cambridge. His research interests include international law, self-determination, secession and human rights.

Nicole Janz, *'And no one will keep that light from shining': civil religion after September 11 in speeches of George W Bush*, Berlin, LIT-Verlag, 2010, ISBN13 9783643104687 (pbk), 89 pp

In *'And no one will keep that light from shining'*, Nicole Janz, a PhD candidate at the Department of Politics and International Studies at the University of Cambridge, argues that European reactions to George W Bush's 'God talk' stem from a lack of awareness of American civil religion. Far from exceptional, she argues, Bush's theological language is perfectly consistent with the tradition of American presidents reiterating the tenets of American civil religion, a phenomenon described by Robert Bellah in 1967 that unites the American people and draws their support to presidential political aims. Janz hopes that correcting this

misunderstanding will help those in the international community to understand 'how different the American value system has always been to that of Europe, and how old myths still make up the American identity', realizations she hopes will aid in diplomatic efforts (71).

Janz begins by outlining her understanding of American 'civil religion', based largely on the early work of Bellah, addressing some aspects of the critical debate on the concept, but arguing for the continued usefulness of Bellah's term. For Janz, American civil religion is a set of values and beliefs that are shared by the majority of Americans and which are 'based on both myths and historical facts about the origins of the nation' (20). These elements include a 'vague concept of God' and stem 'from Protestant dominance in colonial and subsequent times' (20). US presidents, she argues, use civil religion themes in their speeches to create a sense of unity in the nation and garner support for their political agenda. She sees four main themes in their rhetoric: (1) the nation's mission from God; (2) the goal of that mission, the protection and spreading of freedom; and the roles of (3) sacrifice and (4) rebirth in the process of living out this mission.

Janz then uses critical analysis to show how Bush uses each of these themes in a selection of speeches, related to 9/11 and Bush's notion of a 'War on Terror', that were delivered between 11 September 2001 and the first night of the war in Iraq. In the following section, she draws quotations from several US presidents throughout history, particularly the twentieth century, to show how their presentation of these themes is in line with that of Bush. Finally, Janz addresses the contention that Bush used uniquely evangelical God talk in his speeches (defining evangelicals as those who 'believe in salvation through Jesus, in the experience of conversion by which they are born again, and in the duty of spreading their faith') and argues that Bush's theological references rarely overstep the bounds of American civil religion and that when they do they do not represent these central tenets (63).

Janz performs a great service by drawing greater attention to the notion of American civil religion. However civil religion might function in other countries, in the US there is certainly a particular set of phenomena that need to be understood in order to understand the meaning behind and the effect on the domestic audience of presidential rhetoric. At the same time, Janz's study would be strengthened by further engagement with works that address the variety within American civil religion. For example, Pierard and Linder—in a study she cites—show some of the differences between presidents. Wilson, whom she also cites, demonstrates how the phenomena sometimes called civil religion vary greatly throughout US history and also among different groups within the US. Bush's God talk is indeed not unique, but a more complexified notion of American civil religion would show the differences in the ways in which US presidents have used civil religion, while also appreciating the variance of US reactions to this rhetoric. The brevity and limited selection of quotations from other US presidents suppresses these differences, but even some of those that are present seem forced into a pre-existing framework that does not quite suit them. For example, when Bill Clinton spoke of the US 'mission' in Kosovo in 1999, he may have been simply using the common language of 'military mission'. And his conclusion, '(m)ay God bless them, and may God bless America' is by now a standard appeal in US political rhetoric which may not entail any belief that God ordained this particular mission (54). This standardized language contrasts with

the particular religious rhetoric of Bush, as, for example, when he claims providence is on the side of the US: 'We cannot know every turn this battle will take. Yet we know our cause is just and our ultimate victory is assured' (Bush 2001). It is unclear whether Bush's evangelical references are as rare as Janz suggests. It is possible that Bush's speechwriters meant for his evangelical references to go undetected by those who are not sympathetic to them. As Bruce Lincoln has pointed out, Bush's rhetoric frequently contains coded language that signals certain theological ideas to his evangelical Christian base, while being less obvious to others. Nevertheless, Janz's study brings an important conversation to a larger audience. She makes an important point about the connections between Bush's religious rhetoric and that of other US presidents, but the differences are important as well.

### Reference

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**Jillinda Weaver** (MDiv, ThM, Emory University) is a PhD candidate in ethics and society in the religion department at Emory University. Her research interests include ethical issues related to the rhetorical use of the notion of freedom in the speeches of George W Bush and in texts written for a large, public audience by Martin Luther King, Jr and Reinhold Niebuhr. Recent publications include 'Civil religion: George W Bush's divine mission, and an ethics of mission' in *Political Theology*, 9:1, 9–26 (2008).