es" (81). (There is in this chapter room for further reflection on the curious contrast, drawn in passing, between "alternative religious healing traditions such as spiritualism, Russelism (Jehovah's Witnesses), and Christian Science, as well as *nonspiritual* [emphasis added] medical traditions such as allopathy, homeopathy, osteopathy, and chiropractic medicine" [64] – given that homeopathy, osteopathy, and chiropractic were all undergirded by spiritual assumptions.)

Chapter three explains how the Presbyterian Church of Ghana responded to the mass exodus of members by, after 1960, incorporating healing practices within the church. As Mohr puts it, "So many adults left the Presbyterian Church to join newer Pentecostal churches that the Presbyterian leadership decided a radical change needed to be made. If it was to survive, the Presbyterian Church needed to become enchanted" (81 f.).

The second half of the book, chapters four to six, turns to Ghanaian migrant Presbyterian churches in North America. In the early 21st century, many Ghanaian women found employment in the U.S. health care industry – one effect of which is that women gained more earning power than their husbands. This socioeconomic situation has facilitated a shift in gender relationships, both domestically and in church communities, where it is becoming increasingly common for men to exhibit signs of spirit-possession, while women are empowered to act as ministers of healing and deliverance from demons.

The conclusion explains why biomedicine has not been a disenchanting force in Ghana, argues that state welfare spending is inversely related to religious enchantment, and relates Ghana's form of religious enchantment to the predominant rural land tenure system (in which "[c]orporate landholding by extended families in Ghana maintains high levels of social expectations of reciprocity within families, which, when not met by many labor migrants, frequently results in socio-spiritual afflictions perpetrated by extended family members in Ghana" [17]).

"Enchanted Calvinism" makes an excellent contribution to an expanding scholarly literature on the centrality of Pentecostal healing practices in the growth of world Christianity. Mohr provides an apt case in point. The Presbyterian Church of Ghana lost members in droves when its leaders rejected spiritual healing in favor of biomedicine. By contrast, competitor Pentecostal churches grew at the Presbyterians' expense – and they did so by offering divine healing and deliverance to lay people who were wracked by sickness, spiritual oppression, and fear of witchcraft. The Presbyterian Church of Ghana recovered members and authority by embracing the same healing and deliverance practices used by its competitors. Among Ghanaians in the United States, Presbyterians are – ironically – *more* likely than Pentecostals (as well as more likely than non-African Presbyterians) to emphasize healing and deliverance.

Mohr's findings may not surprise scholars of Pentecostalism. One might for example consult Cephas Omenyo's publications on Charismatic healing in Ghana's mainline churches (including the Presbyterian Church of Ghana), Claudia Währisch-Oblau's research on African migrant churches, or Sean Kim's scholarship on divine healing in the Korean Presbyterian Church (which officially abandoned the doctrine of cessationism in 1923 – several decades before the Presbyterian Church of Ghana institutionally embraced divine healing). Mohr's research is nevertheless valuable, because it fills out more of the picture for Ghana and confirms the findings of scholars studying Pentecostalism and healing in other regions. Mohr's work is, moreover, unusual in the directness with which it challenges Weber's influential theorizing.

The book is thoroughly researched, clearly written, and persuasive in its claims. It should be of great interest not only to scholars of African religions, but more broadly to students of world Christianity, Pentecostalism, spiritual healing, globalization, immigration, and interactions of religion with economics, gender, and politics. It is, moreover, written in a style accessible to undergraduates (given its exceptionally clear signposting), and could be a welcome addition to syllabi for courses on religion in Africa or the United States. In sum, this is a successful book, that deserves a wide readership.

Candy Gunther Brown

Mückler, Hermann (Hrsg.): Österreicher in der Südsee. Forscher, Reisende, Auswanderer. Berlin: Lit Verlag, 2012. 328 pp. ISBN 978-3-643-50390-9. (Kultur- und Sozialanthropologie, 1) Preis: € 29.90

This volume contains eighteen chapters by thirteen international specialists based in Austria, Germany, New Zealand, and Switzerland on the Austrian connection with the South Pacific, and is edited by Hermann Mückler, Professor of Cultural and Social Anthropology at the University of Vienna, who also wrote the foreword and four major chapters. As Mückler explains in the "Foreword," this volume sets out to bring together the best contributions from the two volumes of "Novara: Österreicher im Pazifik" published by the Austrian South Pacific Society in 1998 and 1999, of which the first volume is now out of print, and combines them with a number of new contributions. Of the ten contributions reprinted here from the two volumes of "Novara: Österreicher im Pazifik," three are updated: those on Fernberger (by Karl R. Wernhart), von Hügel, and Bernatzik (by Mückler); the rest are unchanged, but without the accompanying illustrations.

Of the eight new contributions, two are by Mückler. The first is the introductory chapter on Austrian connections with Oceania, which gives an invaluable overview of Austrian travellers, explorers, and scientists in Oceania from the early 17th to the mid-20th centuries, from Christoph Carl Fernberger, whose work for the Dutch East India Company brought him to the Pacific in the 1620s, to Karl Rudolf Wernhart, who was Mückler's predecessor as South Pacific ethnologist at the University of Vienna. The second is a biography of Alma Karlin, born in Slovenia in 1889, who visited the South Pacific in the 1920s. Her vivid and frank impressions of Australia, New Zealand, Fiji, New Caledonia, the New Hebrides (Vanuatu), the Solomon Islands, the Bismarck Archipelago, and New Guinea, make this chapter one of the highlights in the volume, but,

Mückler points out, from an anthropological point of view they are difficult to evaluate, because of prejudices of the time and her lack of a specialised vocabulary.

The other new chapters are by David G. L. Weiss, Sascha Nolden, Margit Wolfsberger, Alexandra Wessel, Hans-Peter Stoffel, and Karin Winter. Weiss investigates an incident concerning the landing of the Austrian frigate "Novara" at Sikaiana (Solomon Islands) in October 1858 in which the Austrian crew were accused of sending an armed combat team ashore to plunder the island and intimidate the native population. These accusations were strenuously denied in a detailed statement in English by Karl Scherzer, an ethnologist who was part of the "Novara" expedition, which Weiss quotes in full. Weiss, while not doubting the veracity of Scherzer's statement, suggests that he did not perhaps have full knowledge of the activities of the seventeen other crew members while on the island. Sascha Nolden's chapter is a biography of the geologist Ferdinand von Hochstetter, who came to New Zealand as part of the "Novara" expedition but stayed on in order to do a geological survey of Auckland and Nelson at the request of the provincial governments. Nolden points out that Hochstetter had already heard about the unexplored geology of New Zealand from the governors of Cape Colony and New South Wales, and was prepared on his arrival for the possibility that he might be asked to extend his stay in New Zealand. As Nolden notes, Hochstetter is still known as the "father of New Zealand geology." Margit Wolfsberger's contribution takes the form of a provisional report on a research project carried out in 2006–2008 on Austrian migration to New Zealand, which highlights in particular the impact on New Zealand of the 250 Austrian Jewish refugees in the 1930s and the 194 Austrian carpenters brought to work on state housing schemes in the 1950s. Alexandra Wessel profiles the work of Austrian Missionaries of the Sacred Heart (MSC) in Papua New Guinea, concentrating particularly on Josef Reischl (1911–1998), who was interned by the Japanese shortly after arriving on the island of Tanga. The hardship which the MSC missionaries faced is highlighted by Wessel's statistic that no fewer than 96 MSC missionaries died of disease and exhaustion in Papua New Guinea between 1874 and 1914.

The longest chapter, and arguably the most comprehensive, is Hans-Peter Stoffel's history of the Croatian connection with New Zealand, which traces the arrival of settlers from Croatia, at that time part of the Austro-Hungarian Empire, from the 1890s onwards. Stoffel's chapter is written in a lively engaging style and excels in its astute observations on the Croatian influence on New Zealand society, which he rates as equal to that of German and Scandinavian immigration, as he assesses the impact of Croatian gum diggers, vintners, writers, and poets.

Perhaps the most absorbing chapter is Karin Winter's gripping account of the "south seas mission" of the Austrian navy in 1893–1898. In response to an 1893 request from the industrialist Arthur Krupp, who wished to send a geologist, Heinrich Fouillon, to the New Hebrides to investigate nickel deposits, the Austrian frigate "Albatros" set out from the Croatian port of Pula on 2 October 1895 and arrived at the New Hebrides in May 1896, but no significant nickel deposits were found. The "Albatros" then headed to Guadalcanal, in the Solomon Islands, to replenish supplies, and, not wanting to miss the opportunity, on 6 August 1896, 26 men from the "Albatros" went inland to climb Mt. Tatuve to continue their search for nickel deposits. On 10 August the Austrian party was attacked by indigenous warriors wielding axes, and in the melee that followed, Fouillon was mortally wounded by a stray Austrian bullet. Four other members of the Austrian crew were killed at the camp base. In spite of this the Austrians decided to continue with their quest the following year, with a new geologist from Sydney. However, when the "Albatros" returned to Guadalcanal on 3 June 1897 the British Resident there, Woodford, passed a note to the Austrian commander which stated that he, as the representative of the British protectorate, considered the intended return visit to be "undesirable," and the expedition was abandoned. The fact that it had not occurred to the Austrians that the native population might want to defend their territory against unauthorised entry by an armed party is brought out very clearly by Winter, who finishes her fascinating chapter with the discovery in 1910 of Fouillon's bones and skull, which were laid to rest the following year in the navy chapel in Pula. It would be interesting to follow up Winter's investigation with an archival search of the Western Pacific archives to find British reports on this incident.

The volume has numerous typographical errors, particularly with New Zealand and Australian place names: "Whangaroi" for "Whangarei" (274), "University of Dunedin" for "University of Otago" (17), "Some Island" for "Somes Island" in the web address "someprisoners" (298), "Sidney" for "Sydney" (59, 68, 69, 71, 72), and presumably barely legible handwriting in archival documents has led to errors in English such as "relies" for "relics" (269), "an" for "and" (65), and "thuad" for "thread" (66). All in all, though, this is a well produced volume which confirms Mückler's contention (11) that there are an astounding number of Austrian connections with the South Pacific. It should be compulsory reading for all who have an interest in the European connection with the Pacific.

James N. Bade

Nakamaki, Hirochika, and **Mitchell Sedgwick** (eds.): Business and Anthropology. A Focus on Sacred Space. Osaka: National Museum of Ethnology, 2013. 186 pp. ISBN 978-4-906962-06-8. (Senri Ethnological Studies, 82)

This collection of articles focuses the field of business anthropology on the sacred, its functions and meanings within organizations from companies to world expos. Each article attempts to elucidate some aspect of what the author has interpreted as the sacred being created, manipulated, endured, or enjoyed. Because this is an underresearched arena in business anthropology, this stands as an important contribution to the field.

The thirteen articles differ considerably in length and quality. They vary in the amount of data given as evi-