

prehistoric discoveries, such as Seahenge, and the retention and display of pre-Christian human remains. Restricting his focus to England and Wales, he looks in particular at the views of modern Pagan Druids. Drawing on his own experience as both an archaeologist and a practicing Pagan, Rathouse also offers his thoughts regarding how a more productive relationship can be cultivated between different interest groups, stressing the importance of “continuous engagement and respectful discourse between all interested parties” (128).

Contested Heritage derives from Rathouse’s Ph.D. dissertation completed at the University of Wales Trinity Saint David in 2015, and its origins as a thesis feel apparent in the structure and style of the book. Although Rathouse engaged in ethnographic work as part of his project, he draws little upon it in this monograph, which instead focuses largely on summarizing and synthesizing pre-existing literature, both primary and secondary. In many areas, *Contested Heritage* covers ground already explored in Blain and Wallis’ book, although Rathouse also includes discussion of certain issues they did not, such as the Crossbones Graveyard in South London. The book contains nearly forty color images, although some have been reproduced poorly. Various spelling and grammar errors indicate the need for a more thorough copyedit by the publisher.

Contested Heritage is primarily aimed at those working in archaeology or the heritage sector, as opposed to scholars of modern Paganism or new religious movements. Indeed, scholars of religion may be frustrated that it makes only limited use of the academic literature on modern Paganism. At no point does it cite anything from *The Pomegranate*, the only peer-reviewed journal devoted to the study of modern Pagan religions, for instance, and there are a range of studies of modern Pagan interactions with British archaeology that are similarly not cited. This is a drawback, although those scholars with a particular interest in modern Pagan relationships with archaeology and heritage may still find the book of interest.

Ethan Doyle White, Independent Scholar

Becoming Jewish, Believing in Jesus: Judaizing Evangelicals in Brazil. By Manoela Carpenedo. Oxford University Press, 2021. xiv + 283 pages. £64.00 cloth; ebook available.

Manoela Carpenedo presents the reader with a fascinating study of a group of Brazilians who have emerged from that country’s burgeoning Charismatic Evangelical Christianity to embrace much of the lifestyle and system of religious obligations of Orthodox Jews. She defines the group as “Judaizing Evangelicals” and attempts to describe and evaluate

their path to becoming “Jewish,” their assertion of a suppressed Jewish ancestry, as well as their continuing belief in Jesus. They number in the thousands and are to be found not only in Brazil, but also elsewhere in South America and in Africa.

The Judaizing Evangelicals present the author with a complex theoretical challenge as she attempts to situate their unique cultural hybridization in the context of contemporary Christian philosemitism and Zionism as well as the multiculturalist and racial discourses of contemporary Brazil. She also attempts to situate the ways in which the group’s past Charismatic Evangelical faith contributes to its present Judaic religious practices.

One of the keys to the complexity Carpenedo confronts is Orthodox Judaism. It is not by chance that the Judaism the group seeks to embrace is “Orthodox.” Of all contemporary interpretations of Judaism, Orthodoxy possesses the most developed and sophisticated system of religious outreach [*kiruv*] to non-Orthodox Jews. The vast array of resources justifying Orthodoxy and teaching Orthodox Jewish practices that has been created on the internet and in social media lend themselves easily to non-Jewish groups seeking to embrace Judaic belief and practice in multiple ways, with or without a goal of formal conversion to Orthodox Judaism.

The author, who lets the reader know that she comes to this study from a “socioeconomically privileged” background and embraces Brazilian “left-wing feminist politics” (x), attempts in this book to understand what she describes as her country’s “religious Other,” stemming from Brazil’s emerging lower middle class. Her study is generally sympathetic to the women of the Judaizing Evangelical group among whom she was a participant observer. However, in her attempt to understand the group’s embrace of Orthodox Judaism, Carpenedo has a weak point. She makes a credible effort to access a variety of sociological and anthropological studies of contemporary Jewish Orthodox groups, but in her approach to Orthodox Judaism and Judaic law, she often utilizes value-laden adjectives for these phenomena, such as “strict,” “rigid,” “exclusivist,” and “austere.” These adjectives contrast with her description of Charismatic Evangelical Christianity as “fluid and flexible” (111). These terms are reminiscent of early to mid-twentieth century approaches to Judaism made by Christian theologians and scholars of Religious Studies whose stance was based on a belief in the superiority of Christianity to Judaism.

Carpenedo’s study places women Judaizing Evangelicals at the center. The voice of the group’s male leadership is certainly heard, but the study is largely based upon the author’s participant observation of the group’s women. Therefore, practice takes center stage and theological issues tend to be treated marginally. It is the women’s struggle with embracing the group’s ongoing adoption of Orthodox Judaic practices, such as modest dress, kosher food, and menstrual practices that the

author emphasizes. It is clear that the adoption of Judaic practice within the group has been gradual, individual, and far from total. It is equally clear that the process involves considerable negotiation between male leadership and the women. An important example of this is when the group's leaders created a synagogue with a balcony for the seating of women. However, as Carpenedo's informant, Sarah, related to her, "the Judaizing Evangelical women did not approve. They felt excluded on the balcony. . . . This made the leadership reconsider its decision and move the women back to the main floor of the synagogue" (107).

Women are also central to another crucial development within the movement. In the group's Charismatic Evangelical past, women were able to take public leadership roles as pastors. The group's ongoing embrace of Orthodox Judaic practice meant that the official leadership became entirely male and women with previous leadership roles had to formally abandon them. The author is very effective in depicting the result, the varied and nuanced strategies of the Judaizing Evangelical women in reaction to this development, and their active creation of meaning by embracing Judaic religious norms that gave them "the power to participate in the creation of their moral worlds" (247).

This stimulating book should be read by scholars interested in exploring the ways in which different religious traditions, which tend to think of themselves as separate entities, are brought together in the contemporary world. It is equally recommended for scholars who are interested in religious phenomena in the Global South. Finally, it is likely that scholars of women and religion will gain from Carpenedo's careful depiction of the Judaizing Evangelical women and their complex reactions to their group's adoption of Orthodox Judaic practices.

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Enchantments: Joseph Cornell and American Modernism. By Marci Kwon. Princeton University Press, 2021. 272 pages. \$60.00 cloth; ebook available.

Marci Kwon's book on American painter and Christian Scientist Joseph Cornell (1903–1972) is both a superb achievement and a missed opportunity. From the point of view of art historians, it emerges from what is now a significant production of studies of Cornell as the best treatment of the artist's career, milieu, and work to date. This is no minor achievement, as Cornell is an enigmatic character, and his work is not easy to decode. He is mostly well-known for his collages and boxes full of strange objects found in flea markets and bric-à-brac shops, with the occasional quality print bought in one of his beloved New York antiquarian bookstores. Historians have generally agreed that Cornell played a crucial role in a revolution leading to a new kind of modernist,