
Mary Chapman’s edited collection of newly uncovered works by pioneering Asian North American author Edith Eaton, *Becoming Sui Sin Far: Early Fiction, Journalism, and Travel Writing by Edith Maude Eaton*, is a valuable contribution to the study of a major figure in early Asian American literature. Chapman’s volume is an important resource for scholars from various fields, including literary studies, travel studies, ethnic studies, border studies, and women’s studies, who are looking for a rare, alternative perspective from the late nineteenth and early twentieth centuries in North America. Chapman has collected the earliest known journalism, literature, and travel writing by a North American of Asian descent, challenging assumptions about cultural commentary and travel narratives and offering a more complex, hybrid, and “transnational engagement” (lviii) with North American culture.

Edith Eaton, better known by her pseudonym Sui Sin Far, is celebrated as the first Asian North American author to achieve publication. Her younger sister Winnifred Eaton also wrote under a pseudonym, Onoto Watanna, and is viewed as the first Asian North American novelist. Edith Eaton was born in England to an English father and a Chinese mother and raised primarily in Montreal, Canada. As an adult Eaton lived in various cities and towns in Canada, Jamaica, and the United States, and she wrote short fiction, poetry, journalism, and travel correspondence for a number of newspapers and literary magazines in the United States, Jamaica, and Canada.

Eaton is perhaps most famous today for a collection of her work called *Mrs. Spring Fragrance and Other Writings*, edited by Amy Ling and Annette White-Parks and published in 1995, which focuses on Eaton’s writings...
about Asian American Chinatowns and has become a canonical work in Asian American studies. Scholars have therefore seen Eaton, through her persona Sui Sin Far, almost exclusively as a Chinese American chronicler of Asian American Chinatown culture.

Mary Chapman’s new collection expands Eaton’s known oeuvre dramatically with the discovery of many previously unknown works and includes a long, informative, and comprehensive introduction; a helpful biographical timeline; and an exhaustive bibliography of Eaton’s currently known works. Eaton’s works are presented in five sections: her earliest literary works, journalism in Montreal, journalism in Jamaica, other newly discovered short fiction, and a fascinating 1904 travel narrative about Eaton’s travels in Canada and the United States told through the fictional perspective of a Chinese businessman, Wing Sing.

In her introduction Chapman argues convincingly that scholars must rethink the prevailing US-specific view of Eaton. Eaton’s work regularly engages with other specific locations beyond the United States, including Canada and Jamaica, and her genre-blurring writing and the complex, hybrid subject position she adopts articulate a broader transnational perspective. Eaton’s works thematize the crossing, complication, and defiance of established boundaries, including national borders. As Chapman puts it, Eaton’s “texts use the permeability of national border as a metaphor for the permeability of other borders, such as race, gender, and sexuality, even as they reflect on the artifice of national belonging or citizenship” (xlix).

Although Chapman’s introduction and Eaton’s writings offer no explicit critical rethinking of travel narratives or tourism studies, this painstakingly assembled archive of Eaton’s work usefully disrupts the familiar patterns and assumptions that underlie conventional travel writing and ethnographic writing by and about persons of color. According to Chapman, Eaton’s work “decenter[s] both whiteness as the North American standard of the human and the ethnographic description of the other as the implied object of travel narratives” (lii).

The key sections for travel studies scholars include Chapman’s introduction, Eaton’s journalism in Montreal and Jamaica, and, of course, the 1904 travel narrative, although many of Eaton’s literary works are also filled with cross-cultural details, often drawn from her reporting, that blur the lines between literature and journalism. Eaton’s journalism in Montreal offers more conventional ethnographic portraits of biracial children, Chinese
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marriage customs, the impact of restrictive immigration laws, and so on, with an emphasis on humanizing her subjects. Eaton writes, for example, “The infinite pains taken by the Chinese to get into Canada and the United States suggest a passion for American life which one would not have expected of them. . . . The underground railway, by which the slaves used to escape into Canada, is nothing to the modern inventions of the Chinese for climbing tariff walls and creeping under the wire fences of Christian civilization” (58).

Eaton’s journalism from Jamaica is distinctive in that she writes for a Jamaican newspaper read by “fairly liberal white elites and successful mixed-race planters and manufacturers,” as Chapman explains (xlili). Eaton’s initial reports on society events often include explicit comparisons to Canadian cultural practices, which she describes in detail for her Jamaican readership. Her later journalism in Jamaica turns to what Chapman calls “more critical investigative reports of the Jamaican institutions designed to assist the island’s poor and disadvantaged” (xlili). Here and throughout her work the depicted subjects and the intended audiences of her writing shift frequently and often swap roles, from mainstream North American cultures, to marginalized ethnic communities, to privileged colonial elites, and Eaton herself smoothly adopts different personas as the cultural translator between and among these different cultures and communities.

Eaton’s cultural self-fashioning is perhaps most clear in the fifteen short installments of her 1904 travel narrative for the Los Angeles Express in which she chronicles her travels from the West Coast of the United States to Montreal and back to Seattle over seven months, using the fictional persona of a Chinese businessman. Eaton’s persona shares the name of an actual Montreal businessman “whom Eaton mentions in several early works of journalism, who was purported to have smuggled thousands of men into the United States during the Exclusion Era, possibly by disguising them as Native Americans, women, piles of lumber, or groceries” (lili). As Wing Sing, Eaton adopts a stereotypically Chinese nonstandard dialect, which she uses to make humorous and often pointed cross-cultural commentary about both Chinese and mainstream North American culture: “Some time white man laugh at my speaking and I say him, ‘Perhaps you not speak my Chinese talk so well I speak your talk. Perhaps I laugh more at you try to speak Chinese man’s language.’ That American man not laugh any more” (201). Eaton uses the persona to assert an ethnic perspective in North America that is more traveling through rather than assimilating into—adopting
a more transnational perspective rather than a traditional ethnic minority subject position within a dominant mainstream culture.

Chapman’s collection of works by Asian North American author Edith Eaton is not a conventional volume of travel writing, but the boundaries between the genres in which Eaton writes are blurred like most boundaries in the work and life of Eaton herself and well worth examining. Chapman presents a rare and valuable archive of cultural commentary from a pioneering figure within the emerging Asian North American community at the turn of the twentieth century.

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The great classical monographs in anthropology have been criticized because their authors often concealed the presence of other “foreigners” in their fieldwork sites, hereby “seeking to remove the influence from or interaction with foreign-ness in any manifestation” (34). This was also the case with Bronislaw Malinowski, one of the founding fathers of the discipline. A century after his groundbreaking work on the Trobriand Islands, Michelle MacCarthy delivers an engaged ethnography that deals with the cultural encounters between Trobriand Islanders and international tourists. Tourism is defined here as “a materially mediated embodied practice, permeated by divergent interpretations of symbolic objects and actions, experienced individually but made meaningful through interactions” (229).

The author presents the points of view of four key groups: governments and tourism officials, tour operators, Trobriand Islanders, and tourists. In the prologue MacCarthy clarifies that she is merely using tourism as a means to study the appropriation and manipulation of concepts fundamental to
anthropological theory, namely culture, tradition, custom, and authenticity. Especially the last notion is well developed in the book, with attention to objectivist, postmodern and constructivist approaches (chapter 2). The main part of the book is taken up by “an examination of four identified sites of intercultural encounter and exchange” (218): formal cultural performances—mainly dances—and festivals (chapter 4); informal village visits (chapter 5); souvenir shopping (chapter 6); and tourist photography (chapter 7). Chapter 8 focuses on “what money is and does in the context of touristic exchange in a largely gift-based, non-market economy” (193). Particularly in this context, the “making the modern primitive”—to which the title of the book refers—clearly comes to the fore, with tourists “projecting fears of modernity” (208). MacCarthy builds nicely on and expands the anthropology of exchange, illustrating how the commodity status of tourism products and experiences is being downplayed in order to enhance (cultural) authenticity. One idea that, somewhat unexpectedly, is not developed in the book is how the notion of “hospitality”—both in the traditional and in the commodified tourism sense—is at play in the described cultural encounters.

Is this a book about tourism? The answer is probably double. On the one hand, the reader learns a lot about “cultural” or “primitivist” tourism in a very “exotic” destination (one that only receives an average of ten visitors per month). The refined descriptions of various types of intercultural encounters and the use of ideas about culture, authenticity, and primitivity by all parties involved nicely illustrate how “both tourists and Trobrianders are made more self-aware, and try to make sense of their own view of the Other” (218). On the other hand, the dialogue with and use of tourism scholarship remains somewhat limited. It is surprising to read an anthropologist arguing that there are few in-depth ethnographies of tourism (32) or that tourism studies have been too focused on studying tourists rather than receiving communities (32–33, 219). After all, the anthropology of tourism has been booming since the start of the new millennium, and this subfield of the discipline started off by investigating the impact of tourism on host communities. It is good that MacCarthy offers a balanced view of the tourism encounter by giving equal weight to “hosts” and “guests”; however, it would have been even better to go beyond this traditional binary, which has been criticized for a long time, and to make clearer distinctions between Trobriand Islanders who provide tourism services (broadly defined) and those who are only tangentially confronted with tourism.
Regarding methodology, one wonders how the author interacted with the tourists she encountered. In the beginning of the book MacCarthy recognizes that language learning has never been her forte (24). How did she interact with the non-English speakers (among others, Germans, Swiss, Austrians, Belgians, and Russians)? And, in light of the diversification of tourists, were there no non-Western tourists at all? From a stylistic point of view, I missed concluding sections at the end of each chapter. Why is it that the book itself ends with an epilogue rather than a conclusion?

Despite the reservations made above, this is definitely a book worth reading. It is written in a way that is accessible to the interested general reader as well as the expert scholar. The “thick” ethnographic descriptions (based on long-term fieldwork) make the intercultural encounters under study very palpable. Moreover, bringing tourism into the picture adds an important element to the life of the Trobriand Islanders the world got to know through Malinowski.

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With its rich culture, religions, and ethnic groups and standing at the crossroads of various empires, Central Asia has been an extremely important geographical region of the world throughout history. Over the past two millennia numerous tribes and nations have contributed to its rich culture. For example, the Silk Road, first constructed during the Roman times, vitally impacted the region’s geopolitics and culture and shaped the political, cultural, and economic geography of the region. After the collapse of the USSR in 1991, five Soviet Republics of Central Asia were for the first time faced with the prospect of existence as independent states. Then world powers
and local rulers started to exploit the political situation to grab the largest share of the dazzling untapped resources in the region. While the five Central Asian countries—Kazakhstan, Kyrgyzstan, Turkmenistan, Uzbekistan, and Tajikistan—occupy almost 4 million square kilometers of territory and today have a combined population of nearly 68 million, studies on Central Asia that are honest, reliable, and impartial still remain quite limited. Furthermore, the life and conditions in this region are unstable, precarious, and complicated, creating a great deal of uncertainty.

At this point, *Postcards from Stanland*, written by David H. Mould, professor emeritus of media arts and studies at Ohio University, sheds light on the current-day situation in these countries. The book, based on author’s personal experiences, interviews, and research while traveling in the region, is a remarkably unique effort.

Written as a travelogue, *Postcards from Stanland* is the product of numerous visits to the region. This travelogue explores and discusses significant topics such as the freedom of the media, the quality of education and human rights, health and environmental quality, nuclear energy, tourism and travel conditions, domestic and international politics and trade relations, post-Soviet and the politics of transitional democracy, and culture and traditions in Central Asia. The book is divided into eleven chapters, in which history, nature, the culture of cities/places and countries, Soviet heritage and the transition period, deliberately ethnicized communities and borders, education and political systems, freedom of the media, people’s quality of life, natural resources, and fake democracies in Central Asia are all closely analyzed. The author shows us a way of thinking, such as appearance, does not always reflect the reality, and one’s evaluation of places, people, and the environment requires more knowledge and experience. He argues that everything has two sides in the East and that after reading this book we can better understand the meaning of a “Potemkin Village”—a deliberately masked facade meant to hide or divert an embarrassing reality behind it. Perhaps that is why there are many charming monuments and buildings in Central Asia! Besides that, readers can also feel the extraordinary thrill of trekking on the Tian Shan Mountains and the unique spirit of “*shashlyk* roasting on the spit” while reading the book.

In the final chapter of the book, aptly titled “Seven Lessons from Stanland,” the author discusses highly sensitive issues vital for the region and the world. The first part of these issues is the “New Great Game,” and he
discusses whether Central Asia is going to play a role as “Geographical Pivot” or “a Paradox” in Asia due to its geopolitical position. Second, creating new ready-made nations, dictatorships, and exploitations of people for fake stability have created the significant potential for social unrest. Third, he argues for the rich tourism potential of the region, with attractions such as “idyllic scenes of traditional culture, a mountain valley dotted with spring wildflowers, horses, falcons, traditional crafts” of the region for the “Slow Travel Market” (287–288). All of these topics are highly valuable and attractive for local and international organizations, institutions, scholars, and researchers.

Finally, this book is an illuminating and exciting travelogue with as much factual weight as given from an eye of insider or local. As one who has worked in the region for years, I found the author’s observations and critiques objective and reliable. This book will appeal primarily to academics, researchers, and undergraduates as well as investors, travelers, and whoever is interested in developing deeper knowledge about Central Asia.

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*Nature in Translation* argues strongly that Western concepts of *science* and *nature* are not universal but instead the product of historical relationships between nation-states and cultures. In her ethnography of Japanese tour guides, anthropologist Shiho Satsuka describes the lives of young men and women in their twenties and thirties who left Japan’s corporate system around the turn of the twenty-first century to work at Banff National Park in the Canadian Rockies. Mapping the untamed wilderness onto a more open and international society, guides nevertheless struggled to fit into the local community while developing new subjectivities as flexible workers at the mercy of the transnational, seasonal demands of tourism and as
commodities whose performances fulfilled fantasies for Japanese tourists participating in packaged experiences organized by Japanese travel companies. Ironically, according to Satsuka, the sense of liberation many guides felt when hiking and skiing in Canada was tempered by their Japanese-owned tour company’s constrictive rules, including an insistence that they use “proper” Japanese language that excluded loan words and maintaining a “natural” appearance of undyed black hair.

Relying on her ethnographic fieldwork, Satsuka highlights how an opportunity for Japanese workers to become part of the larger tour guide community in Banff, Alberta, presented itself in the form of the Mountain Parks Heritage Interpretation Association (MPHIA), a neoliberal Canadian accreditation program that charged the commercial sector with educating the public about the park’s history and conservation efforts. The author documents how Japanese tour guides believed that by taking MPHIA classes from Canadian instructors and passing the oral test, they would be on equal footing with other guides as scientific “translators” of nature’s language. As Satsuka points out, “nature” is an imaginary common ground for shared human experience that interpreters must translate and render culturally intelligible, with all the frictions and contradictions that this process entails. Drawing upon Yanabu’s work in translation studies, Satsuka explains that during Japan’s modernization period, its lack of a nature concept equivalent to Western ideas about nature gave rise to the Japanese term “shizen.” Unlike the English term “nature,” shizen describes nature not only as an object that humans act and project upon but also as the interconnectedness between humans and their environments.

Interestingly, as Satsuka illustrates in her thorough chapter on interpreting nature, the Japanese tour guides’ acts of translating—shaped by the historical relations between Japan and the West—ran aground when concepts in MPHIA’s epistemological framework, such as ecological integrity, proved to have no direct equivalent in Japanese. This situation required the guides to perform mental acrobatics to understand and communicate these concepts to Japanese tourists. Additionally, the MPHIA’s promotion of environmental stewardship drew upon the Judeo-Christian notion of stewardship and thus contained a culturally specific notion of responsibility that Japanese tour guides did not entirely grasp.

As she deconstructs the concepts of science and nature that the MPHIA philosophy presumes are universal, Satsuka highlights the struggles and
joys of a group of transnational workers who both found and did not find what they were seeking by leaving Japan for the Canadian wilderness. Particularly engrossing are Satsuka’s evocative life histories, descriptions of the fictive kin system among company employees and analyses of how female guides constructed identities that transcended dominant Japanese gender norms by acting out such roles as the tomboy and the masculine female. Moreover, Satsuka analyzes effectively the conflicting meanings of the Japanese word for “freedom,” “jiyū,” which draws from Buddhism and Western liberal thought—and the tour guides’ confusion about how to attain “freedom” in the way their trainer directed. This analysis offers a poignant, condensed example of how the act of translation is the product of historical relations and cultural understandings.

Yet precisely because Satsuka foregrounds translation and nature as central, problematic concepts, readers might note the absence of examples of “mistranslations” that generated new meanings when guides attempted to follow the MPHIA’s prescribed mode of discourse but were unable to communicate clearly these concepts to tourists in the middle of “nature” itself. Additionally, Satsuka’s book, which focuses primarily on life in Banff, would help readers understand the issues more fully if it included a discussion about the tourist industry in Japan. For example, Satsuka explains that as employees of a Japanese-owned Canadian company contracting with Japanese tour agencies, guides must not only follow their job descriptions but also fulfill the promises of the Japanese agencies. A description of the agencies’ promises and the process by which tourists sign up for their vacations would illuminate the agencies’ and the tourists’ expectations for guides. Finally, chapter 2 describes how public entertainer Ōhashi promotes retirement as an opportunity to become the “‘protagonist’ of one’s life” (71), often in relation to overseas travel. While Satsuka’s analysis of Ōhashi’s narrative—via his book, life history, and philosophy—does provide insight into changing Japanese notions of subjectivity and the historical power relations between Japan and the West, the extended example seems otherwise out of place in a work that focuses on guides and tourism.

Nevertheless, *Nature in Translation* is a fascinating read that integrates a spectrum of subject matter into a rich ethnography. Readers interested in the topics of space and place, gender, and transnational labor will find the book well worth their time. Academics interested in epistemology, the environment, and, of course, translation will find Satsuka’s work informative.
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Nature in Translation, through its in-depth examination of Japanese tour guides’ experiences in the Canadian Rockies from 1999 into the first decade of the twenty-first century, convincingly demonstrates that conceptions of science and nature lose their façade of universality when they undergo the process of cultural translation.

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In the eighteenth and nineteenth centuries the world was an unknown place, where explorers and travel specialists began discovering different locations across the globe. One of the most famous explorers was Charles Darwin, who developed the theory of evolution based on his voyages and the knowledge he gained from his extensive travels. So it should not come as a surprise that Darwin was under the publication contract of John Murray. Murray Publishers was the leading travel and exploration publishing house in Great Britain, where nearly all accounts of the discoveries of unknown places in our world were published. Murray did not focus on just one specific geographic point of discovery; instead, he was more of the man behind almost all pioneers and world explorers. From the Arctic to the Antarctic, from South America to India and China, and from every corner of the African continent, nearly all discoveries were published with Murray.

Travels into Print is an excellent work that examines how the writing and publishing process was conducted in the eighteenth and nineteenth centuries. The book uncovers steps these early writers took to take field notes, to analyze their work, and to write it down in a draft and then in a book as well as detailed the process of editing, designing, and publishing.
The authors have done a remarkable job working through several archives to highlight examples in such a detailed manner, enabling the reader to dive into the stories and experience the written journeys as if they were there on the voyages themselves.

Nevertheless, writing travel books and publishing them was no easy task during those times. The first question was how to ensure that the writers’ audience—including, especially, experts of the royal academic societies—will believe in these discoveries. The book gives insights into how explorers used historical materials, such as consulting the Bible in their journeys in the Holy Land. They also followed what can be called discovery guidelines, such as the Humboldt’s guidelines for travel and taking travel notes. The marketability of the book lay in the details of the explorer’s diligence in note taking in the forms of diaries, notebooks, field notes, and maps. A primary concern is how explorers supposedly attempted to keep their discoveries impartial—something I believe is still an important consideration in travel writing. Furthermore, if explorers were investigating a phenomenon at sea, several instruments and equipment were required to be taken along with them and used to take measurements and calculations for continuous recordings and reports.

The question of authorship is an interesting but complicated issue as well. If an explorer had already established his name, then his name, title, and associated organization would be added on the front cover. However, if the person was not well known in academic societies, then it was recommended that the authorship be kept anonymous in the publication. Additionally, contributions by female explorers and travel writers were still not yet fully accepted in the academic fields; hence, they could not claim their authorship either. The concern was not about the quality of their work in the first place but more about their roles in the society and their families’ reputations. Indeed, this book pays particular attention to the challenges several prominent female explorers and writers faced in this field.

After the first draft was submitted to Murray’s publishing house, processes of quality control and proofreading were carried out. Murray preferred to hire trusted experts who would go through the first check on the draft and make suggestions for changes. Sometimes there would be an intensive discussion between the authors and the proofreaders about which pieces should be kept and which should be shortened or deleted. In general, most scientific discovery manuscripts were too long, too detailed, and
needed to be adjusted to suit the reading audience. It should also be remembered that printing was extremely expensive in this period, and thus, length needed to be carefully considered. The inclusion of pictures and maps were of particular concern. Only at the end of the nineteenth century, when new printing technologies were invented, could more graphic illustrations be added. Overall, the process from start to finish was time consuming, and the last chapter of this book focuses on these explorers’ frustrations. In one case an explorer was concerned that his book would be published after he already departed for his next discovery voyage.

In the final chapter the authors also looked at the struggle of John Murray and his publishing company. The pressure of pricing, market share, and market dominance became stronger in the nineteenth century, especially when printing and publishing lost its premium position as more people could easily open their own publishing companies as well. The book describes how the fight between market segments and the successful or failing projects (home library) were handled at Murray’s.

This book is an outstanding piece of research, successfully conveying the hard work put into the process of publishing with Murray in the eighteenth and nineteenth centuries. The authors’ eyes for the details are exceptional! They were able to couple their explanation of the publication process with interesting stories of different explorers, deftly showcasing their thoughts and troubles at the same time. Each narrative is so well embedded in the book that complicated theoretical concepts can be easily understood, and they help explain life and living conditions in the eighteenth and nineteenth centuries. The book is highly recommended for history, geography, and tourism students as well as scholars of exploration and literary writing.

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Michael A. Di Giovine and David Picard, eds., The Seductions of Pilgrimage: Sacred Journeys Afar and Astray in the Western Religious Tradition
The Seductions of Pilgrimage, edited by Di Giovine and Picard, intends to provide a new perspective for the anthropology of pilgrimage. The editors and contributors investigate the Western religious tradition (i.e., Christianities, Judaism, and Islam in Europe and North America) using the concept of seduction in order to bypass the Turnerian paradigm of pilgrimage as fostering group unity (communitas) and to reassess issues such as individuality, emotion, power, property, and morality within experiences of pilgrimage. The authors contribute to a social and processual analysis of pilgrimage, questioning the construction of sacred sites, rituals, and narratives as objects of desire. Manifestations of seduction are manifold and can help in rethinking the positive allures and negative feelings that spiritual journeys might produce for certain categories of people. The introduction explains why one needs to consider both the religious and nonreligious techniques of the seduction of pilgrimage and, at the same time, their denunciations or failures. Additionally, the editors introduce a third strand of argument that explores the way in which pilgrims can be driven astray precisely because the seduction of pilgrimage is not solely a matter of spirituality. By pointing out the seductive dimensions of this religious phenomenon, Di Giovine and Picard’s book participates in the anthropology of morality of our contemporary Western societies.

The volume’s nine contributions offer a series of contrasting case studies. Simon Coleman describes how the dialogic relationships between sexuality and purity have marked the Anglo-Catholic pilgrimage of Walsingham (UK), eventually leading to the successful renewal of this “impure” sacred place. Jackie Feldman, formerly a tour guide in Jerusalem, shows how tour guides need to enter the game of seduction and reveals the fragility of religious frontiers when a Jewish guide and Christian visitors interact. In the case of the Orthodox devotees in the United States analyzed by Julia Klimova, the rigorous spirituality of a monastery challenges the daily life of their parish routine and “covers the way to the monastery with honey”—a reference to the sweetness and seductiveness of religious rigor for these devotees. In Jens Kreinath’s contribution the ritual adjustments of Muslim and Christian pilgrims at shared shrines in Turkey offer reciprocal and negotiated practices of seduction. Jill Dubisch argues in her chapter that,
for certain kinds of New Age followers, evocations and experiences of the pagan religious past, including monuments, ruins, rituals, and narratives, materialize and embody spiritual representations and religious consciousness of time and history. Drawing on the concept of the “tourist imaginary,” Ellen Badone questions tourism promotion of the pilgrimage at Les-Saintes-Maries-de-la-Mer (France). This imaginary provides visitors with a vision of the shrine and its surroundings as an exotic, natural, and cultural Eden. On the contrary, at the Padre Pio sanctuary in Italy, the appeal of the shrine is based on suffering. Michael Di Giovine demonstrates that the pilgrimage experience turns physical pain into a spiritual disorder and puts one’s suffering at the center of the process. To Eduardo Chemin, the seduction of St. James’s Way doesn’t come from enduring the long walk or from being a liminal individual on the move; rather, he suggests that pilgrimages offer opportunities for an alternative, positive, and often gratifying way of life that contrasts with the stressful and unstable neoliberal agenda of our societies. In a final and thought-provoking contribution, Deana L. Weibel proposes to study the religious dimensions of outer-space travels, including an Evangelical astronaut’s interpretations of his own journeys. The author makes use—though perhaps not critically enough—of the classic framework of pilgrimage as liminal and transformative to understand how outer-space journeys are perceived.

One of the volume’s interesting points is its theoretical attempt to build and test “seduction” as a valid concept to interrogate pilgrims’ contemporary experiences. While the authors constantly refer to the established topics of transformation, tourism, conflict, and Christian conceptions of pilgrimage, the volume’s rich introduction provides references to and historical evocations of the religious embodiment and emotional impact of pilgrimage. With the help of this conceptual framing, all the contributions corroborate the power of seduction as a social practice in many contexts. Nevertheless, with the exception of Kreinath’s contribution, one would have expected to find Alfred Gell’s notion of enchantment. Enchantment informs attraction strategies of pilgrimage quite well, even though the sensual dimension of seduction is not as evident as in Di Giovine and Picard’s view. Similarly, the work of Alphonse Dupront, a French historian who dedicated decades of his life to the mysterious appeal of shrines like Lourdes or Rocamadour, also presents a conceptual set that could aid in the interpretation of pilgrimages’ seductiveness. However, these are not
fundamental deficiencies of the book, as the introduction and contributions certainly give us enough to think about.

The most intriguing idea to me is not mentioned in the volume. It is obvious that shrines and pilgrimages have long fascinated human beings, yet the seduction of pilgrimage for religious scholars themselves remains untold and unexplored. In his seminal piece (“Tourism: The Sacred Journey,” 1977) Nelson Graburn interrogated tourists’ and anthropologists’ travels as two closely related modalities of journeying. After reading this volume, one may ask: What about the anthropologist-pilgrim?

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The McGill–Queen's University Press (MQUP) is a joint venture between McGill University in Montreal, Quebec and Queen's University at Kingston in Kingston, Ontario. McGill–Queen's University Press publishes original peer-reviewed works in most areas of the social sciences and humanities. It currently has more than 2,500 books in print. For more than twenty-five years, the publishing house has been under the direction of executive director Philip Cercone, a former director of Canada's Awards to