

and case studies, including Victoria Hudson's analysis of the Rusich paramilitary group and its use of Slavic Pagan symbolism. The second part applies media analysis and ethnographic insight to explore how Pagan symbols and esthetics circulate in digital subcultures, neo-folk music, gaming, and far-right online ecologies. These chapters demonstrate both the appeal and contestation of Pagan motifs in contemporary identity formation. The last part brings in insider perspectives grounded in critical self-reflection and community engagement. Five of the six chapters are authored by Pagan practitioners and scholars who propose concrete strategies of resilience. These range from theological reframing to media activism and demonstrate how the book's final section is shaped by a methodological emphasis on emic voices and internal critique. Together, these parts exemplify a methodological commitment to balancing scholarly distance with embedded perspectives, offering a textured, context-sensitive analysis of a religious field marked by both vulnerability and vitality. This volume offers valuable insights for scholars of religious studies, particularly those focused on new religious movements, lived religion, and the intersection of religion and politics. It is also relevant to researchers in anthropology, sociology, European studies, and extremism. For the field of religious studies, the book stands out for its combination of analytical rigor and sensitivity to internal religious reasoning, narrative, and symbolism. Its inclusion of insider perspectives makes it a model for ethically grounded, interdisciplinary research on contested religious identities in contemporary Europe.

Elena Popov
University of Vienna

THE OXFORD HANDBOOK OF CHRISTIAN FUNDAMENTALISM. Edited by Andrew Atherstone and David Ceri Jones. New York: Oxford University Press, 2023. Pp. xiv + 720. Hardback, \$165.00.

Edited by Andrew Atherstone and David Ceri Jones—both distinguished scholars of evangelical history—this volume offers a comprehensive, research-driven exploration of one of the most contested religious currents of the past century. Its aim is not to produce a neat definition but to illuminate the historical roots, theological convictions, and global trajectories of Christian fundamentalism, allowing its many identities to “jostle together” while acknowledging porous boundaries with conservative evangelicalism. The volume is organized into five parts and comprises thirty-eight chapters by forty contributors. It moves from the late nineteenth-century origins of fundamentalism—named after the 1910s series *The Fundamentals*—to its twenty-first-century manifestations. Readers are guided through key doctrines such as biblical inerrancy, creationism, and separatism,

as well as moral and cultural debates on sexuality, alcohol, popular music, and family life. The work traces how fundamentalism, though often rooted in American Protestantism, has adapted in diverse contexts, influencing public discourse on politics, civil rights, education, Israel and the Middle East, and the environment. Striking contributions include the chapter “From the Television Age to the Digital Revolution,” charting media adoption by a movement often branded as anti-modern, and “Escaping Fundamentalism,” which draws on memoir literature to examine its lasting personal impact. Particularly insightful is the treatment of “Globalized Fundamentalism,” which proposes three analytical categories—self-identifying, criteria-identifying, and other-identified fundamentalists—highlighting the movement's contextual variability. The book's chief strengths lie in its breadth, scholarly rigor, and the inclusion of both empathetic insider perspectives and critical analysis. The absence of a fixed definition, while allowing complexity to emerge, may frustrate readers seeking conceptual clarity. Similarly, some may find the predominance of insider viewpoints limiting compared to broader sociological or anthropological engagement, as exemplified in Martin Marty's *The Fundamentalism Project*. Nonetheless, the Handbook's thematic richness, international scope, and careful historicization make it a landmark reference, offering fresh insights into fundamentalism's resilience and adaptability in changing cultural landscapes. This volume will be indispensable to scholars and students of modern Christianity, religion and politics, and global religious movements, while also engaging informed readers interested in how faith communities navigate modernity's challenges. Its suggested reading lists and balanced, multi-angled approach ensure it will remain a standard work for years to come.

Tianji Ma 
Research Foundation for Culture and Religion, Gießen

LOST TRIBES FOUND: ISRAELITE INDIANS AND RELIGIOUS NATIONALISM IN EARLY AMERICA. By Matthew W. Dougherty. Norman: Oklahoma University Press, 2021. Pp. xii + 234. Hardback, \$39.95; Paperback, \$21.95.

The book puts the story of discovering the true origins of the Indigenous people of America under the spotlight. Dougherty argues that the way their Israelite roots have been scrutinized and utilized by a number of interested parties in the budding United States of America speaks more of their instrumentalization than of the true quest for finding the answer to the question of how they ended up on the American continent. Spanning over five centuries, the narrative unfolds in five chapters (with the introduction and conclusion as two separate chapters), starting with the amazing discovery of Aaron Levi in 1644. Levi claimed to have stumbled upon

"the lost tribes of Israel in the mountains of the Cordillera Central." Turning to the evangelical reformers, Dougherty argues that they viewed Indians as the chosen people, believing at the same time that their "missionary work may save the United States." Mormons, on the other hand, identified with the Indians to a certain extent, as both groups were outcasts who endured in the name of religion. American Jews and Christian Cherokees claimed similar rights within the United States of America based on the Indians' position. Although they were separate entities, they belonged to the same nation, joined by the same roots, and, as such, laid claim to the same rights. However, as Dougherty concludes, the examined narratives failed to exert direct influence on the politics and division of the territory of the United States, so their effect was rather limited. Given that all of the aforementioned groups attempted to manipulate the narrative of the Israelite origin of Indigenous peoples to support their interests or cause, Dougherty's conclusion is not surprising. However, Dougherty adds that understanding these stories helps us "prepare ourselves to better understand the tumultuous arguments about American empire that continue . . . to be matters of religion and matters of feeling."

Danijela Lekić

Institute for Literature and Art, Belgrade

MAGIC: A COMPANION. Edited by Katharina Rein. *Genre Fiction and Film Companions*, 9. Oxford: Peter Lang, 2022. Pp. xiv + 325. Paperback, \$37.95.

Rein is a lecturer in the Arts and Media Department at the University of Potsdam. For this ninth contribution to the series *Genre Fiction and Film Companions*, she has assembled an admirable collection of essays from leading scholars interested in magic. The volume is divided into six parts, preceded by a foreword and an introduction. Part One examines magic beliefs from the early Middle Ages to the twentieth century, focusing on amulets from Byzantium, Renaissance magic, lucky charms in the First World War, and spiritualism in American cinema. Part Two explores representations of magic in cinemas across cultures, highlighting its varied functions: magic as a source of manipulation power (*Poison for Fairies*, 1984), Khmer black magic as a form of political power (*The Art of the Devil trilogy*, 2004–8), a driving force for liberation from repressive regimes (*Shape of Water*, 2017), and as a lens for examining racism (*Black Panther*, 2018). Part Three centers on the Golden Age of stage magic, during which magicians performed their acts in theaters as entertainment. This section also includes an essay on the phenomenon of séances. Part Four considers the transition of magic from stage to screen, discussing its portrayal in both film

and video games. Part Five presents magic from the perspective of body and individual identity, pointing to the magical powers of tattoos, shapeshifting, disability in magic performances, and witches. Finally, Part Six is focused on how magic is associated with self-expression, empowerment, gender, homophobia, queer feminism, and witchcraft on social media. Furthermore, the volume includes forty-six figures, an index, and notes on contributors. The book offers a rich multi-perspective look at how magic evolved into its secular form through belief, performing arts, and cinema, crossing boundaries of media and shaping current-day societies and politics. Each essay provides invaluable insights into the subject of magic, inspiring further investigations and scholarly debates.

Michal Saidl

Masaryk University, Brno

THE CONSTRUCTION OF WITCHCRAFT IN EARLY MODERN DENMARK, 1536–1617. By Louise Nyholm Kallestrup. *Routledge Studies in the History of Witchcraft, Demonology and Magic*. London and New York: Routledge, 2025. Pp. xvi + 200. Hardback, \$152.00; Paperback, \$43.99.

This volume examines the persecution of witches, with a focus on the Danish Witchcraft Act of 1617. In eight chapters, Kallestrup explores the development and transformation of understanding witchcraft in Denmark from the Lutheran Reformation in 1536 to the adoption of the Act, which defined witchcraft as a crime against God and presented it as more serious than any other crime. Unlike earlier studies, Kallestrup focuses on the period after 1617 and the preceding 78 years to explain the adoption process of the Act and the role of Lutheran King Christian IV in it. Kallestrup draws on a wide range of sources, including court records, theological texts, sermons, and images. In her analysis, she uses material from archives in Germany, Scotland, Norway, and Australia. She places special emphasis on the influence of apocalyptic propaganda and the ideas of the ideal Lutheran woman and her opposite, the witch. At the same time, she considers the cooperation of ecclesiastical and secular authorities with the peasantry in freeing the state from witches. This valuable book systematically explains how witchcraft was constructed as a crime in Denmark during the sixteenth and seventeenth centuries. It also considers a broader European context by comparing Denmark with Germany, Scotland, and Norway. Written in clear language, it is useful not only for researchers and students, but also for anyone interested in the history of witchcraft, religion, gender, and the political culture of the early modern period.

Aleksandra Bjelic

University of Kragujevac