ordinary parent, to argue that it is in and through economic thinking and behaviour that these two individuals offer some sort of control over the contingencies posed by social competition. Competing and consuming are interpreted as expressions of an ethics of trying to survive. Chapter 7 uses ethnographic materials to argue for an understanding of the world in terms of affectivity, which takes the agencies of non-human forces and things seriously while paying close attention to moral life and the cultivation of sensitivity.

Love's Uncertainty represents a timely contribution to the study of the middle classes in Asia and to current theoretical debates on mothering, affect, and subjectivity. The book is very well written and exhaustively documented, constituting an interesting text for scholars and upper-level students interested in these subject matters.

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Mason, Courtney W., *Spirits of the Rockies: Reasserting an Indigenous Presence in Banff National Park,* Toronto: University of Toronto Press, 2014, 224 pages.

Reviewer: Claire Poirier
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Spirits of the Rockies: Reasserting an Indigenous Presence in Banff National Park relays a history of the Nakoda First Nation presence in the Banff–Bow Valley region and of how Nakoda experiences in the post-treaty era have been shaped by Canada's assimilative Aboriginal policies and by the local tourism economy. The book gives a rich history of Nakoda responses to colonial constraints brought on by European settlement in the Banff–Bow Valley region through an examination of power relations inherent in the colonial process. Courtney Mason relies heavily on French theorist Michel Foucault's approach to conceptualising power – that is, not just as a repressive mechanism but also as a productive force. Mason applies Foucault's slant on power relations to his own theorisation of how Nakoda responses to governmental assimilationist policies, and participation in the tourism industry, reflected the strategies of Nakoda people to manage colonial influences and to maintain their ways of life.

Mason situates himself clearly throughout the book, and his methodologies are consistently justified to the reader in such a way that he regularly acknowledges the book's weaknesses. Using a "mixed methods" approach, which draws on historical accounts, archival materials, and personal interviews, Mason leads the reader through a history of Nakoda–settler relations in what became Banff National Park and situates Nakoda experiences of colonisation within the broader scope of Indigenous–state relations in Canada. This history is not relayed in a strictly chronological sense since that would betray Mason's aim to demonstrate the multi-layered complexity of power relations at play in Indigenous–settler interactions. Rather, he relays this history through a detailed recounting of the impact European settlement and colonial administration had on the Nakoda peoples and, most importantly, by showing how Nakoda peoples negotiated and managed this terrain by taking advantage of opportunities to continue their cultural practices and to redefine their ways of living in spite of these constraints. The result is more dialogical than linear, and this format is mirrored in each of the chapters with historical content.

The book is divided into three parts. The first details the body of social theory Mason draws from to situate the particular experiences of Nakoda peoples within larger systems of power relations. Despite his acknowledgement that Foucault fails to problematise colonialism, Mason argues that Foucault's conceptualisation of power as a relational force makes his theories effective for understanding colonial power structures. The second part of the book focuses on the policies that followed the signing of Treaty 7 in 1877, which greatly restricted Nakoda movements throughout their traditional lands. Mason draws attention to Nakoda efforts to maintain subsistence practices in spite of the restrictions imposed through the reserve system, the pass system, and the trend of "conservation" discourse that emerged in the late nineteenth and early twentieth centuries. The third part of the book focuses on the growth of the tourism economy in Banff National Park and, particularly, the Nakoda presence in the annual Banff Indian Days festival. Mason argues that although the "naturalness" discourse that permeated the park's marketing campaigns homogenised and invisibilised Indigenous people through pre-colonial imagery, Nakoda people harnessed opportunities presented by the festival to further their own political and socio-economic benefits.

Mason relies heavily on Foucault to frame the power relations inherent in the colonisation process. Granted this allows the work to be situated within common academic debates, and he does point directly to the limitations of this kind of analysis. However, despite Mason's transparency about the limitations of his argument, the result is a rather disjointed commentary on Nakoda responses to colonisation, which relies on Foucault as the primary mode of analysis rather than on Nakoda concepts. While the book's content about Foucault's theories may indeed demonstrate that those theories parallel Nakoda experiences of colonisation, Mason's claim that he puts an emphasis on Nakoda perspectives falls short, since his discussions of Foucault repeatedly overtakes the potential for his argument to be more deeply informed by the words that come directly from Nakoda individuals. As a result, the reader winds up learning much more about Foucault's "disciplinary regime" than what it means, for example, for Nakoda lives to be ordered by the seasons. Granted, there are cultural protocols around the sharing of knowledge and stories, but Mason's reference to these protocols is buried in the appendix, leaving a series of blank spaces throughout the book where the words of Nakoda people seem secondary to those of Foucault.

Mason admits to a lack of rich ethnographic material content in the book, particularly in comparison to authors such as Julie Cruikshank, who draws extensively on Tlingit concepts to inform her own analysis of the effects of colonisation on Tlingit ways of life. These gaps may be apparent to more anthropologically minded readers who might be more inclined to expect Nakoda-derived analyses of power relations to be prioritised; whereas readers in the more interdisciplinary fields of colonial history and Indigenous studies may find that strengths elsewhere in the book balance out the lack of ethnographic content.

While there may be nothing particularly innovative about Mason's contribution to the broader field of Indigenous–state relations in Canada, his book fills a well-defined gap in the literature concerned specifically with Nakoda responses both to Canada's policies of assimilation and to the influx of a tourist economy in the Banff–Bow Valley. Despite the lack of analysis grounded in the particularities of Nakoda lifeways and cosmology, Mason stresses that the book is not intended to be primarily a theoretical contribution. Rather, as he states repeatedly throughout, the material gathered for the book was built primarily on relationships. His priority, first, was to produce a manuscript for a Nakoda audience that speaks to their experience and addresses gaps in the literature on Nakoda history and, second, to make that history available to the general public.

Putting relations first, over and above the book's actual content, gives his work an ethical and methodological presence, which, while it may have not made its way into most of the chapters in any tangible sense, requires enormous integrity from a researcher and demands a great deal of commitment to relationships with Nakoda collaborators. For this reason, Mason's contribution shows an exemplary standard of engagement for research, and, despite its flaws, the book appears to have achieved its aims.

Klassen, Pamela, *Spirits of Protestantism: Medicine, Healing and Liberal Christianity*, Berkeley, CA: University of California Press, 2011, 348 pages.

Reviewer: Mary-Lee Mulholland
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Perhaps one of the most popular areas of study under the rubric of the anthropology of religion, to students and faculty alike, is healing. Interestingly, much of the research in this area focuses on either evangelical or charismatic Christian traditions or syncretic non-Western communities. Although there is no shortage of nuanced, theoretically sophisticated, and rich ethnographic research in this area, as an instructor of an undergraduate anthropology of religion class, I am always looking for ethnographic research that undermines student's perceptions of exotic religious practices situated with the Other. With this I turned to read Pamela Klassen's *Spirits of Protestantism: Medicine, Healing and Liberal Christianity*. Combining historical and ethnographic methods, Klassen gives readers a rich and detailed study of the connections between healing, Protestantism, liberalism, anthropology, and modernity in twentieth-century North America. Focusing primarily on members and groups within the Anglican and United Churches of Canada, she examines how they pursed a "supernatural liberalism" that, at first, led to a combination of "biomedicine and evangelism to effect 'conversions to modernity'" (xiii). In particular, she details the influence of Protestant liberals in the fields of medicine and mission work. The intimate experiences of missionaries as agents and witnesses to modernity and colonialism led to a self-critique of the ethnocentric imposition of Christianity on non-Western people and a new openness to non-Western healing practices. As a result, many liberals began to embrace syncreticism and various holistic notions of healing contextualised in a reflexive and critical understanding of the place of liberal Protestants in modernity, imperialism, and racism (xiii).

Klassen begins her analysis by situating healing and supernaturalism in a history of liberal Protestantism by challenging the stereotype and critique of liberal Protestants as being devoid of these practices. Here, she points out the importance of "experience and reason" as liberal Protestants contributed to, and were influenced by, a close relationship with science, particularly medicine and anthropology. Specifically, in the first chapter entitled "Anthropologies of the Spiritual Body," she demonstrates the commitment many liberal Protestants and missionaries had to biomedical care. It is also in this chapter she argues that before the academic understanding of anthropology there was also a "theological anthropology" and that the former is grounded in the latter. Drawing on the literature (by Talal Asad and others) that argues that anthropology, and, specifically, anthropology of religion, is grounded in a deeply Christian ontology and epistemology, Klassen maintains that it is difficult to fully separate academic anthropology from its theological kin.

In Chapter 2, Klassen draws on examples of well-known church figures who worked as medical specialists (nurses and doctors) in missionary work, combining, with little or no anxiety, the principles of Western biomedicine and the Bible. For many of these healers, including Anna Henry who was a medical missionary in China, the text was central to the healing process. In the following chapter, "Protestant Experimentalists and the Energy of Love," she examines the "experimentalists" who combined the knowledge of non-Western healing practices experienced through missionary work, supernaturalism, and an interest in "techniques of psychology" to develop different methods of healing (102). These healers include Fredrick Du Vernet and Belle Oliver, both of whom had worked as missionaries (one in Canada, the other abroad) and had become disenchanted with the missionary project and critically reflexive of the role of missionaries in the broader colonial endeavour. Whereas Fredrick Du Vernet combined science, technology, and supernaturalism to create "spiritual radio" ("radio waves as channels for divine energy"), Belle Oliver introduced Protestants to healing through prayer. Other experimental healing practices covered here include various advocates of "Christian Yoga." In the next chapter, "Evil Spirits and the Queer Psyche in an Age of Anxiety," Klassen turns her attention to the emergence of charismatic renewal and psychology as major influences on healing in the mid-twentieth century. Whereas some liberal Protestants were drawn to charismatic healing (including exorcism) in the 1960s, others were drawn to psychology and, influenced by a broader movement in social justice, the acknowledgement of the rights of Indigenous people