seriousness the Buddhist critique of the concept of identity. Decolonising thought and practice revolve around the notion of identity, but some major forms of Buddhism portray concern with identity as an obstacle to genuine spirituality. This thread of Buddhism appears to challenge some of the presumptions of decolonisation; therefore, including a fuller discussion of this tension would have been useful. Nevertheless, the book offers a cogent, capable, and informative exploration of the dynamics of decolonisation both within and without scholarly worlds.

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Missionary Diplomacy: Religion and Nineteenth-Century American Foreign Relations, by Emily Conroy-Krutz, Ithaca, NY & London: Cornell University Press, 2024, 354 pp., US$46.95, £n/a (hb), ISBN 9781501773983 (hb), ISBN 9781501774003 (epub), ISBN 9781501773990 (pdf)

In her outstanding second book, *Missionary Diplomacy*, Emily Conroy-Krutz tackles the question how scholars can make sense of the relationship between US Protestant missions and US foreign affairs in the nineteenth century. Conroy-Krutz's intervention offers a refreshing new take on the politics of the nineteenth-century evangelical Protestant mission movement, since scholarship on this phenomenon has tended to cluster strongly around the vexed question of the movement's relation to the British Empire. *Missionary Diplomacy* shows that the lens can be much broader.

The book makes a strong argument that a deeper understanding of the history of US Protestant missions is gained by carefully incorporating the history of US foreign affairs—and vice versa. Conroy-Krutz shows in vivid detail how these two histories were in fact deeply intertwined, shaping each other's course over the span of the century. The book is firmly grounded in stories from the archive and the numerous accounts—of missionaries and presidents, military officers and sultans, prisoners and patients, kidnappers, interpreters, scholars, and diplomatic agents—make the book an enjoyable read.

The eleven chapters are grouped into three parts. The first part introduces the period between the 1810s and 1840s when both US missions and foreign affairs were thin on the ground and uncertain of many things, but usually friendly and supportive of each other. Early cohorts of missionary adventurers "brought America to the world and the world to America" (4) and provided a new type of knowledge—missionary intelligence—that assumed a new outlook on international relations. The second and longest part of the book deals with the period between the 1840s and 1880s, tellingly titled "Missionary Troubles". Here, the reader gets a real feel for the more complicated questions that were thrown into the mix as both missions and foreign affairs grew in staff, scope, policies, and opinions. The foreign service as well as the mission

organisations developed more elaborate discussions around methods and aims and were forced to think through, for example, who the US was willing to protect on foreign soil and under which circumstances. Finally, the third part of the book closes with the period spanning from the 1890s to the 1920s, taking the reader through World War I and the firm establishment of the US state as a world power, including the state's perception of itself as such. Public understandings of the relation between US governance and the foreign mission movement also shifted and missionaries now found themselves in a reactive mode more often than a century earlier, when they had frequently been the more proactive conversation partner.

In addition to this overarching story, *Missionary Diplomacy* offers a typology that is gradually unfolded through each one-word chapter title: politicians, experts, citizens, consuls, victims, troublemakers, workers, imperialists, boxers, witnesses, and humanitarians. This interesting way of organising chapters suggests that, instead of thinking of the histories of Christian missions and foreign diplomacy primarily as histories of separate institutional entities (although the organisational structures were indeed distinct), it can often be more productive to pay attention to the roles that people—whether missionaries or civil servants—were able to take on in certain situations. *Missionary Diplomacy* pays close attention to the roles these people stepped in and out of, swapped with each other, argued for or against, grew into, and started using in recurring patterns. This approach brings the nineteenth century to life.

While Conroy-Krutz works with sources on US missions and foreign relations, her analysis sheds light more broadly on the many effects of the nineteenth-century Protestant mission movement. Historians and anthropologists continue to attempt to make sense of the impact of this movement; for example, its impact on the way home audiences came to see the world, how new types of humanitarian organisations gained support or how academic disciplines such as anthropology and religious studies were established. *Missionary Diplomacy* draws attention to yet another intriguing and partially hidden impact of this movement: its prompting, troubling, and shaping of what we today think of as the US State Department and its international diplomacy. The book deserves a wide readership.

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American Druidry: Crafting the Wild Soul, by Kimberly Kirner, London & New York: Bloomsbury, 2024, 228 pp., £65.00, US$90.00 (hb), £21.99, US$29.95 (pb), ISBN 9781350264113 (hb), ISBN 9781350264120 (pb), ISBN 9781350264137 (PDF), ISBN 9781350264144 (eb)

Perhaps Ronald Hutton's oft-stated claim that Pagan witchcraft (aka Wicca) is "the only religion England has ever given the world" should be expanded to embrace the wider