within particular varieties of Christian globalism "at home" relates to and shapes the everyday realities of children's lives across times and spaces.

Overall, Kaell persuasively argues that Christian globalism is a fragile object, located in the interplay between "God-scale immensity and human-scale particularity" (229). While much work on US Christianity has tended to present sentimentalism as replacing ideas of divine Majesty, Kaell's presentation of how child sponsorship programs allow US Christians to imagine and experience immensity—through aesthetic techniques such as the use of statistics or children's faces fading into a frame—challenges this narrative. Here she makes original use of Timothy Morton's work on hyperobjects to explore how this sense of global immensity is, for US Christians, experienced as manifesting divine power and majesty, even while it provokes questions for them about the immensity of injustice and inequality. Theoretically innovative, engagingly written, and rich in scope, the book deserves to be widely read by scholars of American religion, material religion, and religion and globalization, and across the disciplines of anthropology, sociology, and religious studies more widely.

shaligram pilgrimage in the nepal himalayas

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Shaligram Pilgrimage in the Nepal Himalayas, by Holly Walters, is focused on shaligrams, which are simultaneously ammonite fossils that originate in the Kali Gandaki River Valley of Nepal's Mustang District, as well as manifestations of Vishnu complete with agency, intent, and divine personhood. With that agency comes both an ability for shaligrams to form meaningful relationships (with people, with other shaligrams) and a propensity for movement, both of which then come to define the shaligrams themselves. What are shaligrams then? Shaligrams are fossils that have the right life histories to be divine persons and the will to act in that capacity.

As in all explorations of personhood beyond humans, the author of this book was forced to come to terms with human limitations when it comes to interrogating the experience of anything beyond our own species. One cannot present a shaligram with a participant information sheet, have them sign a consent form, and invite them to a 45-minute semi-structured interview. As an ethnography of what she calls "the lives of stone persons and their communities," Walters makes the necessary choice to focus on the interactions between shaligrams and humans, and the human perception of the shaligrams' role in those interactions. Implicit is the author's own understanding that an important component of shaligram existence occurs beyond her own view, indeed beyond any human's view, yet the contexts in which shaligram and human existence overlap provide ample information for fascinating research. As such, this project contributes to a number of important discourses within the anthropology of religion, as well as beyond.

In particular, the book provides an interesting expansion on the popular trend for "thing following" within anthropology. Derived from a widespread acceptance that "things" have "social lives" and the embrace of multi-sited ethnography as a valid way to understand the interconnectedness of human/object relationships, anthropologists and sociologists have followed a lot of things in recent years. While part of this thing-following corpus, Walter's work on shaligrams demonstrates the important complexities of thing-following when the thing itself is not only a thing. Ammonite fossils, as things, form, erode out of their stratigraphic layers, are found by people, are carried around the world, are studied, are marketed, and are destroyed. Shaligrams as divine people do all those things as well, but they take part in the processes: they make decisions.

Movement is a key theme of this work. Shaligrams, through a variety of geological processes move downwards through the Kali Gandaki River. Shaligram practitioners move up the river on a pilgrimage path that they may or may not be able to complete. The two eventually meet due to a combined desire to form a relationship. The author, too, moves with the humans and the stone persons, meeting shaligrams and shaligram pracitioners where they themselves have gone: Mustang, Boston, the internet. The book is structured like the non-linear journeys of the objects of focus. Through eight chapters that draw on existing research and on her own ethnographic work, Walters explores a series of key themes

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related to pathways and relationships. These include the creation and birth of the shaligrams (both geologically and socially) and the role of landscape in the development of shaligram identity and relationships. This non-chronological narrative approach has the effect of not forcing a human life pathway on non-human persons, while still focusing on the important life events of shaligrams.

One of the most interesting chapters of this book, Chapter 8, considers the digital lives of shaligrams. Like the rest of us, shaligrams have chosen to live portions of our lives online, within communities of connection that transcend geographic boundaries. Walters presents the reader with an exclusive dark web-based community of shaligram practitioners as a way to explore the changing nature of human/shaligram relationships, particularly regarding human fears about shaligram care, access, and scarcity. I would love to see more work from the author on shaligram personhood and shaligram experience in digital social spaces.

In *Shaligram Pilgrimage in the Nepal Himalayas,* the author's careful treatment of the subject matter allows the reader to consider the lives of stone persons alongside our own and personhoods that derive from vast natural cycles beyond human control. To do so was no easy task, I'm sure, and the result is an important addition to interdisciplinary object studies.