Dominic Sachsenmaier, *Global Entanglements of a Man who Never Traveled: A Seventeenth-Century Chinese Christian and his Conflicted Worlds*, New York: Columbia University Press, 2018, 280 p. ISBN 9780231187527. \$60.00.

This book is a study of Zhu Zongyuan, a member of the Chinese provincial-level elite who wrote several texts about Christianity in the mid-seventeenth century. This may sound like an obscure topic or indeed a micro-history, but it is not. Whilst the detail is careful and accurately done, Sachsenmaier's interests are in the grand topics of global history and in particular the issue of conflict. Not without reason has this study been published as part of a Columbia series, *Studies in International and Global History*, that aims to represent the most innovative works in global historical scholarship. Sachsenmaier does not posit Europe versus China, but instead shines a light on the newly global Catholic Church and the collapsing Ming government. His focus is on the groups of men that made up these two institutions, their factional conflicts, and the way they aligned themselves in relation to their own domestic or institutional agendas. This allows him to articulate more clearly than I have seen elsewhere the implication of nearly all the recent scholarship on the Jesuit mission to China: that what used to be known as the method of accommodation was, at least in the Chinese context, not so much a Jesuit policy (he emphasizes that the Jesuits were in fact very strict on the doctrinal and liturgical core of Christianity) as the interaction of European ideas around natural theology with the Chinese late Ming elite's syncretic approach to religion and philosophy. The result was a way of thinking and a set of texts by authors like Zhu Zongyuan which philosophize the interactions and differences between Confucian and Christian thought.

The depiction of Zhu as fitting into a late Ming environment where Confucianism was highly factionalized and membership of new syncretic religious variants of Confucianism commonplace is really effective. This is a narrative that explains the relative popularity of Christianity among Chinese elites in the period. It offers a powerful and provocative argument, stating that far from hiding the foreign origins of Christianity, the Jesuits actually used them to attract interest from both popular and elite audiences. For the popular strata, this means the impact of the long-awaited appearance of a foreign-looking man to perform important rituals. For elites it refers to late Ming scholars' interest in outside traditions of learning in mathematics and other such subjects. On all these themes, Sachsenmaier shows an impressive capacity to elucidate the allusions to Classical Chinese texts and commentaries in Zhu's work. A particularly interesting idea is that scholars who wished to accept Manchu Qing rule needed to buy into various earlier arguments (made for example

about Buddhism) that civilization was not confined to the Chinese, and that it was virtue, not place of origin or ethnicity, that counted. These arguments had been debated when it came to various classical figures, for example the sage rulers Yao and Shun, who are described in the classical texts with terms that refer to non-Chinese others. Scholars have long made this point with reference to the Manchu emperors themselves, most notably Kangxi, but extending it to attitudes to Christianity is interesting and perceptive. It may be added that this argument gains special weight when taken on board for the study of global religious expansion, often related to trade, encompassing especially Islam—to which Sachsenmaier refers throughout the book.

The careful and accurate outlining of a huge range of information about China and early modern history will make this book accessible to Europeanists as well as China scholars. Sachsenmaier is clearly well informed and scholarly in both fields. It will also be an excellent book for teaching global history and should, I think, be accessible to undergraduates. It is quite short, clearly written, and supplied with translated quotations from Zhu's works that are long enough for students to get their teeth into. In fact, this seems to me one of those rare books that is both cutting-edge scholarship for professional academics and sufficiently accessible to be used in teaching.

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