A sweeping drama with scores of players, the book would have benefited greatly from a more complete index. And how could the indexer have overlooked Parma? Moreover, while this work's end notes are impressively detailed and complete, the very quantity of documentation from primary sources makes their access as end notes as opposed to footnotes less than completely convenient. When the inconvenience of their location is combined with the underdeveloped index and a narrative crowded with names, the reader is occasionally left struggling to remember what the significance of the personalities cited might be.

The volume is also plagued by a number of typos and by more than a few sentences that seem not to have been proofread. These are however only modest quibbles and will not prevent Van Kley's ambitious work from being a significant contribution to our understanding of European religious history of the eighteenth century.

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Markus Friedrich and Alexander Schunka, eds.,

Reporting Christian Missions in the Eighteenth Century: Communication, Culture of Knowledge and Regular Publication in a Cross-Confessional Perspective. Jabloniana: Quellen und Forschungen zur europäischen Kulturgeschichte der frühen Neuzeit, volume 8. Wiesbaden: Harrassowitz Verlag, 2017. Pp. 196. Hb, €52.00.

This book, the result of a 2008 workshop at Goethe University Frankfurt in Germany, examines the role of European periodical publications in disseminating information about distant religious missions in the first sixty years of the eighteenth century. This period was chosen specifically because it corresponds to the historical moment when large-scale Protestant missions began to produce a textual record that is comparable to that of Catholic missions, and when those records began to be regularly reported in periodicals that covered not only a single mission or region, as was the case in seventeenth century examples such as the famous *Relations* from New France, but missionary efforts more broadly. Profiting from this particular development in the history of mission reports, the book's nine chapters "do not primarily analyze the content of the reports, but instead mainly concentrate on the technologies and procedures employed to shape and broadcast information" (8), as these technical

aspects of religious periodicals are, the editors tell us in the introduction, generally understudied. Included are four chapters focusing on Catholic missionary writings from various corners of the globe: Iris Gareis's overview of the ethnographic value of missionary reports from colonial Latin America (which also briefly treats the comparatively rare Protestant accounts produced in the same context), Markus Friedrich's investigation of the editorial strategies that shaped the French Jesuit *Nouveaux mémoires* from the Levant, Adrien Paschoud's study of the intellectual contributions of the famous *Lettres édifiantes et curieuses*, and Galaxis Borja González and Ulrike Strasser's chapter on the role of Joseph Stöcklein's (1676–1733) *Neue Welt-Bott* in shaping the “colonial imaginations and aspirations” of readers of German.

The book's other five chapters treat Protestant missionary periodicals: Alexander Pyrges's chapter on the publications of the Anglican Society for Promoting Christian Knowledge, Jeremy Gregory's analysis of sermons and abstracts published by the Anglican Society for the Propagation of the Gospel, Heike Liebau's study of Lutheran printed reports from the Danish mission in Tranquebar, India, Gisela Mettelle's examination of the worldwide circulation of a handwritten journal of the Moravian Brotherhood, and Alexander Schunka's survey of the publication of mission accounts in various Protestant periodicals in Germany.

This book has much to recommend it to scholars of Jesuit Studies, as well as anyone interested in the history of religious missions and their resultant publications, intellectual history, and the history of periodical publication. As Friedrich and Schunka observe in the introduction, most work in this field to date has focused exclusively on the textual results of a single mission, whether Protestant or Catholic, and rare indeed are works that attempt any sort of comparison. For scholars accustomed to considering missionary publications in this way, then, this book can serve as a useful overview to analogous texts and contexts, and may pave the way to future comparative work. The degree to which each chapter advances a novel argument varies, but all of them are introductory enough to be useful to specialists of other missions, language contexts, and historical moments who might look to this volume to broaden their understanding of early modern European publications related to missionary work around the world.

I have just two reservations about this book, neither of which seriously interferes with its value as a starting point for a broader approach to the textual record of the various early modern Christian missions. First, although the editors explicitly frame the volume's approach as “a comparative perspective [...] from the vantage point of cultural history” (11), there is little actual comparison to be found of the cases presented in each chapter. The introduction

summarizes each of them briefly, but offers scant comment on their differences and similarities. And although some of the authors reference other chapters, it is generally only in passing. For the most part, then, the reader is left to draw comparisons unaided. This is not a major weakness, but I do think that a concluding essay identifying some of the continuities and divergences that emerge over the course of the volume would have been a valuable addition. Second, nearly nine years slipped by between the workshop at which these papers (or, presumably, preliminary versions) were first presented and their publication in this volume, due to complications that the editors do not specify in the introduction. While I can certainly sympathize with frustrating delays in the publication process, I was left unsure how thoroughly some of the essays had been updated in the years between the workshop and the appearance of this book. In a few of the chapters, the most recent scholarship engaged seems to be from the end of the last decade or the beginning of the present one. And in the chapters most closely related to my own work, I occasionally noticed the absence of relevant works that have appeared in the last several years. This may be particularly unfortunate for the chapters related to Jesuit Studies, which has enjoyed a surge in high-quality scholarship in recent years that might have enriched this book. In fairness, it must be noted that this criticism does not apply evenly to the entire volume, and some of the chapters appear to have been updated more thoroughly in the wake of the initial workshop to account for scholarship that has appeared in the last decade.

In sum, although I would not necessarily look to this volume for an up-to-date survey of the fields it represents, I can certainly imagine myself turning to it as a starting point when I need to know more about unfamiliar publications and contexts. It is, on the whole, a valuable and interesting overview of a subject that deserves more attention.

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Claude B. Stuczynski and Bruno Feitler, eds.,

Portuguese Jews, New Christians, and "New Jews": A Tribute to Roberto Bachmann.

Leiden: Brill, 2018. Pp xviii + 500. Hb, €220.

With chapters ranging from the thirteenth century to the Holocaust, *Portuguese Jews, New Christians, and "New Jews"* is a noteworthy contribution to Jewish