support a distinct British corporate sociology and governance?" (284). Leonard Hodges, who wrote the chapter on French corporations, similarly questions the "Goldilocks zone" between state and private control of the British companies (290). These critical questions will keep pushing future scholarship on the global nature of early modern European corporations, in an effort to write integrative global history.

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Dominic Sachsenmeier

The Global Entanglements of a Man Who Never Traveled. New York: Columbia University Press, 2018. Pp. x + 270. Hb, \$60.00.

The Global Entanglements of a Man Who Never Traveled by Dominic Sachsenmeier is a fascinating book and an important contribution to the study of global Christianity and the Jesuit presence in China in the early modern period. The man who never traveled in the book's title is Zhu Zongyuan (Ch: 朱宗元), a Chinese convert from Ningbo, a port city located across the Hangzhou Bay from present-day Shanghai, in China's Zhejiang province. Zhu, who received the name Cosmas after baptism, was probably born around 1616 in a family of provincial officials. This enabled him to earn a solid education and passed the first levels of provincial examinations achieving the ranks of *degree candidate* (Ch: *shengyuan* 生員 in 1646) and *provincial graduate* (Ch: *juren* 舉人 in 1648). In terms of social hierarchy, Zhu Zongyuan decidedly did not reach the level of the three pillars of Chinese Catholicism, Xu Guangqi 徐光啓, Li Zhizao 李之藻, and Yang Tingyun 楊廷筠 who were literati of the highest level with posts at the imperial court in Beijing. But Zhu was still part of the elite at the local level and an active scholar, who wrote two remarkable books in support of Christianity from his vantage point: *Summary of World Salvation* (Ch: *Zhengshi lüeshuo* 拯世略說) and *Responses to a Guest's Questions* (Ch: *Dakewen* 答客問).

Dominic Sachsenmeier breaks new ground by tackling the figure of Zhu Zongyuan. First, in the historiographical sense, by working on a set of materials, which have not been previously elucidated. To be sure, the historian Fang Hao had known about Zhu, and included him in his reference works about the history of Christianity in China. Sachsenmeier is however the first to properly interpret Zhu's work and role in the China mission and in the context of the end

of the Ming dynasty. Second, the book weaves an interesting analytical tapestry, successfully combining methodologically micro- and global history. To do so, Sachsenmeier deploys with ease knowledge of a vast array of sources in both Chinese and European languages: local gazetteers, neo-Confucian treatises, Jesuit letters, and numerous contemporary European books and archivalia. In this way, the book contributes to a new wave of scholarship on Christianity in China, which takes advantage of both linguistic domains of Chinese and European languages.

The book is organized into five chapters, each exploring different angles and ways in which Zhu Zongyuan was connected to the early modern global world. The narrative moves in ever expanding concentric circles. It starts by depicting Zhu's life in Ningbo in a tumultuous age as the Manchus were sweeping across China pushing their conquest ever further into the core regions. Sachsenmeier's analysis emphasizes the difficult and at times life-and-death choices that scholars such as Zhu had to make. Many refused to support the new regime, believing the Manchus, a non Han people from the North of the Great Wall, to be illegitimate heirs to the dragon throne. Zhu was not among them. As Sachsenmeier explains, Zhu did not draw sharp distinctions between Chinese and "barbarians." He was ready to accept Matteo Ricci's arguments about Europe as harboring a civilization of equal importance to China's. This cosmopolitan worldview probably also made him approve of Manchu rule. In opposition to many of the Jiangnan scholars, Zhu accepted to sit in the first civil service examination organized by the new dynasty in Ningbo in 1646. In Chapter 2, the book focuses on Zhu's membership in Christian communities. It details the various typologies of Chinese Christian as well as the many contradictions arising from the integration of Christianity with Chinese communal and associational life. These contradictions are further explored in Chapter 3, which focuses on the problem of accommodation. Here, Sachsenmeier proposes that the analysis of accommodation should move beyond the level of ideas, to the power struggles that shaped it. Such power struggles did not occur between two monolithic entities—the Catholic Church and imperial China but between a variety of interests and groups through numerous frictions both between Christian denominations and inside the Society of Jesus and between the various Confucian teachings. Chapters 4 and 5 grapple with the arguments with which Zhu attempted to justify and promote Christianity as an obvious foreign faith and the image of Europe and of Europeans in Zhu's work. One point raised towards the end of the book is particularly memorable and seldom covered in the specialty literature. Sachsenmeier discusses the issue of access to priesthood of non-European converts and highlights the fact that even though there were dedicated Christians such as Zhu in China, as well

as in other global contexts, these were effectively barred from receiving ordination. Even as the Jesuits were spreading the faith in all corners of the world, the idea of a globally diverse priesthood, in Sachsenmeier's words, "was often perceived as a potential erosion of a community of trust the society had built" (152). This demonstrates the limitations of the model of globalized Christianity of the early modern period and a sign of the inter-ethnic conflicts, perceptions and exclusions within the church and the Society of Jesus.

The arguments that the book unfolds are compelling and the overall narrative is well developed. There are only some minor issues that can be critiqued. The book, for instance, has no images or illustrations. These would be useful to convey a better sense of the topic and the era described. Second, it would have been useful to include Chinese characters alongside the *pinyin* in the body of the text, instead of the increasingly outdated glossary of Chinese characters at the end of the book. The footnotes, moreover, could have been more detailed and have included citations in the original, in Chinese, and other languages. All these would have made the book more user-friendly from the scholarly perspective. Yet, no doubt, they pertain more to the responsibilities of the publisher rather than the author.

All in all, *The Global Entanglements of a Man Who Never Traveled* is an exquisite and erudite work, all while being accessible and skillfully written and narrated: a must have on syllabi of courses of Sino-Western relations, Chinese history, and history of global Christianity.

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François Soyer

Antisemitic Conspiracy Theories in the Early Modern Iberian World: Narratives of Fear and Hatred. Leiden: Brill 2019. Pp. xvi + 315. Hb, \$238.00.

François Soyer's new book is a carefully researched study of early modern Iberian conspiracy theories involving *conversos*—that is, Jewish converts to Catholicism (mostly forced) and their descendants in Spanish and Iberian lands. These theories drew from pre-existing anti-Jewish tropes, but assumed new forms as Spain and Portugal underwent religious, political, and economic transformation in the early modern period. Soyer's thorough gleaning of the primary literature brings together a rich and varied trove of "Old Christian"