Given the way in which the Corpus Rubenianum has divided up the Antwerp Jesuit Church into separate and unrelated parts, this self-imposed limitation makes good sense. Indeed, John Rupert Martin's *The Ceiling Paintings for the Jesuit Church in Antwerp* was the first volume of the Corpus Rubenianum, copyrighted in 1968, over fifty years ago. Hans Vlieghe's *Saints II* (1973) includes Rubens's altarpieces of *The Miracles of St. Ignatius of Loyola* and *The Miracles of St. Francis Xavier*, which alternated on the high altar of the Jesuit church until they along with the other major paintings by Rubens for the church were taken to Vienna where they now hang in the Kunsthistorisches Museum. Rubens's *Assumption of the Virgin* that once decorated the altar of the chapel dedicated to Mary on the south side of the Jesuit church is entered into the catalog of David Freedberg's Part VII of the Corpus Rubenianum, *The Life of Christ After the Passion* (1984). Going outside the church itself to consider the splendid Marian sodality house built opposite the facade of the church to enclose the one true Renaissance square in Antwerp, Rubens's *Annunciation* that graced an altar there makes its Corpus appearance in Hans Devisscher's and Hans Vlieghe's volume of 2014 devoted to *The Life of Christ Before the Passion: The Youth of Christ*. Now the time is ripe to write a complete account of the church that brings all these elements together in history. Fabri's and Lombaerde contribution as well as the fine quality of the illustrations in their volume will help open the way.

Jeffrey Muller

Brown University

jeffrey_muller@brown.edu

DOI:10.1163/22141332-00604007-05

Bronwen McShea

Apostles of Empire: The Jesuits and New France. Lincoln, NE: University of Nebraska Press, 2019. Pp. xxix + 331. Hb, \$60.00.

Bronwen McShea's *Apostles of Empire* is a meticulously researched, elegantly written, and precisely aimed salvo intended to demolish some of historiography's most cherished myths about the Jesuits in North America. The Jesuits who labored in French Canada from the mission's inception in the early seventeenth century to the order's suppression in 1773 (and beyond), McShea argues, were not the single-minded spiritual adepts memorialized by Catholic martyrologies—nor was the mission to New France as severable from imperial ambitions as traditional historiography would have it. Rather, the Jesuits “were

men planted knee-deep in an untidy world of politics, social pressures, and war" (xxvii) and the Canadian mission inextricably entangled with the project of empire building for the Bourbon state.

In eight evenly balanced chapters, McShea follows the Jesuits from the mission's fitful beginnings in seventeenth-century Canada to its metropolitan neglect and eventual demise in the latter third of the eighteenth century, offering *en route* fresh readings of numerous primary texts critical to scholarship on early modern Canada. Although the *Jesuit Relations* figure prominently (and predominantly) in the book, McShea treats additional sources, too, including the *Letters édifiantes et curieuses* (Paris, 1707–76), the *Mémoires de Trévoux* (Trévoux, 1703), Lafitau's *Moeurs des sauvages américains* (Paris, 1724), Charlevoix's *Histoire et description générale de la Nouvelle France* (Paris, 1744), *inter alia*, a range that permits McShea to test her thesis across a spectrum of genres. Throughout each of the eight chapters, McShea presses her point that Jesuits like Paul LeJeune, Isaac Jogues, and Claude Dablon were not just apostles of Christ, but apostles of the French empire. Contextualized against the background of the imperial ambitions of the Bourbon state and its allies, the rhetoric of texts like the *Relations* and du Creux's *Historiae Canadensis* reveals a vested and persistent Jesuit interest in importing to Canada not just Catholic Christianity but a certain kind of elite French culture of mercantilist and royalist persuasion. The Jesuits of New France, McShea contends, were not innocent bystanders caught up in the gears of the colonial machine but were, instead, key players committed to French crusading ambitions in the New World—even long after the metropole itself had lost interest. To lift the veil on Jesuit collusion with Bourbon imperialist ambitions, however, is not to impugn the sincerity of the Jesuit evangelical project. Indeed, one of McShea's most powerful points in the book is that theology and politics, mission and empire, Christ and culture were not in competition in the seventeenth and eighteenth centuries. Instead, the worldly causes in which the Jesuits invested themselves were conceived of as "sanctioned by divine providence, flowing from and further reinforcing their work of Christianization" (xvi).

McShea's argument itself—well-substantiated and persuasive—should recommend the book to historians of early Canada, as well as to those at work on the Jesuits and early modern missions at large. *Apostles of Empire* makes a remarkable contribution to the historiography of early modern New France, of a piece with the growing body of scholarship that probes the connection between empire and religion in the seventeenth and eighteenth centuries. Readers interested in diving deep into the history of the Jesuit mission to New France, its personnel, and its fortunes as they relate to events in France, lay patronage, and the intrigues of the Bourbon court will find much in this book to

relish, moreover. McShea's masterful treatment of the *Jesuit Relations* and the fascinating story of its origins and end with the Cramoisy publishing house, for instance, will not disappoint. Toward the end of the book (particularly in the last chapter), McShea nearly gets lost in the forest of her own research, offering profile after profile of a handful of Jesuits who labored in the mission field toward the end of the eighteenth century with imperial interests in mind. A single illustrative example would have sufficed—and more effectively, too—but McShea should be forgiven this excess, which I imagine is only a symptom of her obvious enthusiasm for the subject.

Mary Dunn

Saint Louis University

mdunn12@slu.edu

DOI:10.1163/22141332-00604007-06

John T. P. Lai

Literary Representations of Christianity in Late Qing and Republican China. Leiden: Brill, 2019. Pp. 199 + xii. Hb, \$166.00.

The number of scholarly studies on Christianity in China has increased dramatically in recent years, bringing new perspectives, sources, and interpretations into play that have greatly enhanced our understanding of this topic. *Literary Representations of Christianity in Late Qing and Republican China* by John T. P. Lai draws on and contributes to this literature, and in particular what he calls the “literary turn” in the study of Chinese Christianity (7), by focusing on Christian and Christian-influenced Chinese-language novels, drama, and poetry from the late nineteenth and early twentieth centuries.

The book's greatest asset is its ability to draw on multiple fields to show the migration, translation, and reinterpretation of stories and images between China and the West. Lai's deep knowledge of several fields, including biblical exegesis and interpretation, translation studies, Chinese folk religion, and more, are reflected in his analyses. This is also a very comprehensive work, charting not only the efforts of Western missionaries to translate Christian concepts and Bible stories into a Chinese cultural context, but also the effects of Christian texts on non-Christian Chinese thinkers and writers (especially poets), the ways that Christian concepts were received in Chinese popular culture (often negatively), and how missionaries' own thinking about Christianity was influenced by their interaction with Chinese culture. In other words, the interaction between Christianity and Chinese culture was not the