writing system (220), others such as Ivan Zakharov and Peter Schmidt disagreed. Saarela's chapter captures the quasi-sectarian divisions that left their imprint on the European intellectual arena, dominated by Paris.

The general conclusion makes reference to Lao She, who mentioned in his descriptions of Beijing after 1911 that many Manchu and Mongol books were available in book shops, clearly using the term "Twelve heads" (十二頭兒). Saarela eventually concludes that the polyethnic and multilinguistic nature of the Qing state was exemplified by the free linguistic discourse of the Qing era. By the time Lao She took distance from his Manchu origins, Chinese nationalism was inexorably on the rise (228–29).

To summarize, Saarela has produced a well-contextualized historical introduction to written Manchu, with ample empirical background and biographical notes. Reading in between the lines, it becomes clear that Manchu remained a status symbol until the very end of the Qing era, and that the bannerfolk of Beijing were the ultimate guinea pigs of any educational exercise concerning Manchu—to the Manchus themselves a badge of pride. The focus on the socio-political function of language is rigorously maintained throughout this book; indeed, the readers are reminded of it in the conclusions to each chapter. Furthermore, it is remarkable that *all* translations are by the author. Saarela's linguistic analysis—e.g. of the terms "mirror" (*speculum*) and 鑒 *jian* (142.)—is accurate and sharply defined. Granted, there are a few lapses to report: the very beginning (28) and the conclusion display mixed full-form and simplified characters, whilst the editor could have asked the author before dividing Chinese transliterations, e.g. "Ju-rchen" (19), "Gaol-ing" (78). The greatest mystery is the missing bibliography, which would have been very useful for this kind of study. This is perhaps Saarela's "homework" for the next edition of this monograph, which in all other respects should be regarded as a milestone in the historical study of Manchu.

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DOI:10.1163/22141332-0801P006-14

Katherine D. Moran

The Imperial Church: Catholic Founding Fathers and United States Empire. Ithaca, NY: Cornell University Press, 2020. Pp. xiv + 311. Hb \$48.95.

In *The Imperial Church: Catholic Founding Fathers and United States Empire*, Katherine D. Moran has written a carefully crafted, precisely argued book

about subjects of interest to readers of this journal: the ways Americans in the late nineteenth and early twentieth centuries thought about Catholicism, and the ways that thinking formed part of efforts to justify the United States' territorial expansion. An assistant professor of American studies at St. Louis University, Moran closely analyzes texts—among them novels, low-circulation weeklies, presidential speeches, and accounts of parades and theatrical performances—in order to uncover a discourse that downplayed intra-Christian differences, fortified distinctions between whites and people of color and summoned a benevolent vision of territorial conquest and economic development.

Moran is a clear and orderly writer, and she carefully walks readers through a persuasive case that Americans reconsidered “the place and nature of Catholicism in the body politic” as part of an effort to create usable origin stories for the upper Midwest, Southern California, and the American-colonized Philippines (8). In these stories, Catholic missionaries—prominent among them Junipero Serra and Jacques Marquette—became model agents of civilization and even of capitalism, celebrated in speech, art, and performance. The many celebrations of Marquette as “the first white man” ironed out Anglo-French conflict and “implied that the recent history of US settler colonialism was the inevitable outcome of a longer history of ‘white’ civilizing and exploring” (36). For California’s politicians and entrepreneurs, in turn, a rosy view of Serra and the Spanish missions created “an ideal, benevolent approach to hospitality and labor management, an approach to which boosters and their benefactors could pay homage and through which they might celebrate their own work and politics” (110). Moran makes clear that far from appearing solely as the mistrusted religion of immigrants, Catholicism was integrated by some influential politics into a vision of a cross-confessional, white, and providential American expansion across the continent.

Moran’s most intriguing and intricate study is her final one, of the Philippines. After gracefully sketching the geopolitical setting of American involvement there, she discusses American claims to bring religious liberty as well as policymakers’ efforts to avoid both anti-Catholicism and “anything that might look like state support for the Catholic Church in the islands” (149). She is particularly interested in Americans’ response to the island’s Catholic clergy (whom she refers to, largely uninterested in specific orders other than the Jesuits, as “the Spanish friars.”) Colonizing Americans quickly “began writing about the Spanish friars” whom they encountered in the flesh and in accounts of Filipino history, she explains, “writing not only about a distant past but also about a story unfolding as they wrote” (141). Praising the friars of centuries past served a function similar to lionizing missionaries of the Upper Midwest and California: doing so provided a usable model of conquest and economic

productivity while also offering a cross-confessional partnership that juxtaposed all white Americans to the peoples of color whom they colonized and killed. Americans often depicted modern friars, however, as avatars of corruption, lazy but determined predators whose misdeeds offered a canvas on which to project Americans' "own concerns about race, sexuality, and reproduction" (143). Moran's work complements John McGreevy's account, in *American Jesuits: How an Embattled Religious Order Made Modern Catholicism Global* (Princeton: Princeton University Press, 2016) of American Jesuits embracing colonial state-building as they had not previously embraced nationalism, and it demonstrates the value of her scholarly approach, in which nuance and ambivalence is left visible even as a clear narrative and argument are advanced.

Moran's close attention to a plethora of sources—some of which had, as Moran acknowledges, few contemporary readers—will delight some and try the patience of others. But she makes her case that images of heroic Catholic missionaries must take their place, in our understanding of the American Protestant imagination, alongside dastardly priests and escaped nuns. And she joins the ranks of rising scholars who are integrating histories of the Jesuits and Catholicism into historians' understanding of nations and empires.

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DOI:10.1163/22141332-0801P006-15

Catharine Randall

A Heart Lost in Wonder: The Life and Faith of Gerard Manley Hopkins. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2020. Pp. 171. Pb, \$22.00.

Here is a relatively short but fascinating biography of the Jesuit priest and poet, Gerard Manley Hopkins by Catharine Randall, a scholar of French literature and culture, who teaches at Dartmouth. Her interests include the Huguenots and Camisards, Calvinism and Lutheranism, with an interest in the constraints imposed on the literary imagination she finds in those theological systems. She is also the author of *Black Robes and Buckskin: A Selection from the Jesuit Relations*, covering the period when Jesuit missionaries sent letters back to their superiors in France about the world they were living in now, enculturating themselves among the various Native American nations.