the College of Jesus. The second, "From Coimbra to the World: An Exhibition of Early Modern Printed Works," organized by José Augusto Bernardes, presents some of the publications of the thousands of Jesuits who spent time at the colleges in Coimbra and who contributed to the spread of European culture, science, and the Christian religion. Finally, "The View from Coimbra: The Concept of an Exhibition on the Memory of the Place," the exhibition that gave this e-book its name, was held at the University of Coimbra's Science Museum. Commissioned by Pedro Casaleiro, the exhibition brought together an impressive array of objects, documents, and books. One of its displayed treasures, a depiction of the Moon by Cristóvão Borri (*Collecta Astronomica*, 1629), the oldest depiction of an astronomical observation published in Portugal (Coimbra, 1627), was used to illustrate the cover of the e-book. This notable exhibition reminds us of the role that Jesuit missionaries, especially those associated with Coimbra, played in the transmission of culture, science, and the Catholic faith.

This e-book, with its various contributions relating to the Portuguese province of the Society of Jesus is, without any doubt, mandatory reading for anyone wishing to keep up to date with the most recent research into the Society's contribution to the expansion of science, European culture, and Roman Catholicism from the sixteenth to the eighteenth century. A final remark: apart from the bilingual version of some of the titles and abstracts, the majority of the essays are in Portuguese, but, I believe, the entire volume merits an English translation.

Teresa Nobre de Carvalho

CHAM – Centro de Humanidades, Faculdade de Ciências Sociais e Humanas,
Universidade Nova de Lisboa, Lisbon, Portugal

tercarvalho@gmail.com

DOI:10.1163/22141332-08040011-06

Hélène Vu Thanh and Ines G. Županov, eds.

Trade and Finance in Global Missions (16th–18th Centuries). Studies in Christian Mission, 57. Leiden: Brill, 2021. Pp. xvii + 314. Hb, \$166.00.

In this edited volume, ten scholars examine the interdependent relationship between religion and economy in early modern Catholic (mostly Jesuit) missions around the globe. By recontextualizing the missionaries as commercial cross-cultural agents (11) this group of historians aims to highlight a long-ignored part of the missionary's multifaceted lives, as they navigated the

frontiers of European colonial empires and as they became heavily involved in economic empire-building. The editors' overall micro-historical approach (12) highlights the limitations of global or hierarchically (from Europe to the colonies) structured funding; as such missionaries explored regional and local funding, which is the focus of part two. The other parts of the book analyze the missionaries as traders (part one), the relationship between finances and evangelization (part three), and the controversies that resulted from the missionaries' economic lives (part four).

The book's global focus lends itself well to the study of the movement of money (and missionaries) during this period of ever-expanding missions. The editors rightly call attention to the limitations of national frameworks (10), and they add detail to this by laying out some similarly broad trends that previous scholarship has overlooked such as the critical role of regional and local financial solutions, which more often than not went against the official guidelines that stipulated each mission should be financially independent (14–15). The volume's chapters on seemingly disparate global regions (Japan, Paraguay, India) thus accurately reflect the historical reality that missionaries had no choice but to act as traders and exploit both local and regional financial solutions, even if this meant deliberately avoiding oversight from their order's or empire's headquarters in Europe, and that these distant missions were connected thanks to landholdings, benefactors, and other financial investments. Unsurprisingly, this type of global relationships also resulted in equally global (and local) "conflict[s] [and] rivalr[ies]" (15).

As a group of scholarly articles, all types of financial sources are examined in great detail; donations via noble patronage both European and global, intertwined with multi-generational endowments and foundations for colleges (Ariane Boltanski's and Sébastien Malaprade's chapters, among others), land holdings and properties (Rômulo da Silva Ehalt's chapter on Japan and the Philippines, for example), trade in silk and yerba maté (Hélène Vu Thanh on Japan and Claudio Ferlan on Paraguay), the Jesuits as commercial facilitators in Southeast Asia (Ryan D. Crewe), and, finally, royal patronage (Tara Alberts via missionary journals). None of these sources of money was without scandal or complications, and the authors have all mindfully illustrated how the advantages and disadvantages of each category of financial resources resulted in multi-sided arguments made both within and beyond the Society. This is a refreshing and necessary viewpoint that argues against binary simplifications, which tend to portray homogeneous sides with fault lines following the confines of Catholic orders, for example the Jesuits versus the Franciscans.

What is striking as well about this volume on procurators and financial aspects of missionary life is the variety of sources used by the authors. Fabian

Fechner, who examines the Paraguayan missionary economy, uses provincial's discussions (*consultas*), whereas Tara Alberts zooms in on the detailed analysis on financial strategies related to moving money from one place to another, as it is provided in missionary accounts of their travel diaries (*Relation du voyage*). Fechner's attitude to sources aligns with Julia Sarreal's perspective, in the sense that Fechner emphasizes that the limitations of prescriptive or normative sources do not necessarily unearth the financial realities of a mission as well as correspondence and private memoirs of a provincial, for example. Rômulo da Silva Ehalt, meanwhile, tracks down land donations and Jesuit ownership practices in Japan, in, for example, Sebastião de Almeida's lists on the topic, which previous scholarship had discarded (97). The wide diversity of sources reinforces the point that missionary finances (and trade practices) were in some way part of every aspect of the missionary experience and, if one looks for it and recognizes its omnipresent existence, all types of sources will bear evidence of this. I applaud this group of scholars since it is always a struggle locating fragments of a financial operation or untangling an overall financial picture in these sources. They correctly observe that the scholarship on missionary finances is much more complete for the Americas than it is for Asia and missing or incomplete sources are partly responsible for that. Finally, even if finances or Jesuit commerce, for example, are mentioned explicitly, this information can rarely be processed as a "somewhat objective" reflection of a historical reality but rather should be interpreted with care. Tara Alberts provides such a balanced interpretation as she analyzes the reasons why missionaries of the Société des Missions Étrangères de Paris critiqued Jesuit commercial endeavors—it was an attempt to appease European pious donors an actual concern with the local (in this case southeast Asian) commercial practices (239, 262).

Overall, this volume is a much-needed contribution on a long-ignored topic. It is exciting to imagine an even larger group of scholars finding inspiration in the chapters of this volume, realizing that there are more possibilities to continue the academic research and exploration of trade and finances in global missions.

Frederik Vermote

Social, Behavioral and Global Studies Department, California State
University, Monterey Bay, CA, USA

fvermote@csumb.edu

DOI:10.1163/22141332-08040011-07