changed or converted, not in the sense of abandoning their faith, but there was a conversion from a narrow to a broader Christianity, so that “the religious other ceases to be other not so much by being assimilated to the missionary but when the missionary is understood and accepted by the missioned, that is, when they inhabit their world” (165).

As the chapter of Paul Rule suggests, the cultural and religious encounter between China and the West in the late Ming and early Qing presents a rare case of the successful transformations of the self through the other when the perception of a radical difference is overcome. However, we should not forget that some aspects of Chinese culture, like the rituals towards the ancestors, became for some missionaries an insurmountable obstacle, and on the other side, the rejection of the ritual towards the ancestors was perceived as an unacceptable offense by the conservative elite. The limitations on both sides in engaging with the other led to the ostracization of Christianity in China.

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Linda Carol Jones. *The Shattered Cross: French Catholic Missionaries on the Mississippi River, 1698–1725*. Baton Rouge: Louisiana State University Press, 2020. Pp. 296. Hb, \$50.00.

Linda Carol Jones has written a carefully designed and empathetically executed study of five missionaries from the Séminaire de Québec, a Roman Catholic community of priests founded in 1663 by New France's first bishop, François de Laval. The five missionaries—Fathers Foucault, Bergier, de Montigny, Saint-Cosme, and Davion—labored between 1698 and 1725 among Indigenous peoples of the Mississippi Valley, including the Tamarois, Tunicas, Tanekas, Natchez, and Quapaws. Jones takes seriously the missionaries' purposes and labors while also illuminating the social and spiritual worlds of the Native peoples, worlds the missionaries signally failed to transform.

Jones artfully pieces together archival sources (many of which are lists of goods and supplies or *lettres patentes*) from Canada, France, and Italy along with the Archives du Séminaire de Québec in order to reveal the five missionaries' distinctive backgrounds and personalities both before their arrival in North America and during their years in the Mississippi Valley. This is a book

in which—wonderfully—people do things: the missionaries travel and worry, form relationships, and harbor resentments. Jones also draws on missionaries' own words wherever possible, often to expressive effect. "The secrets of Providence are truly impenetrable," writes Father Bergier at one point. "God does not judge as men do since he took this mission from the Jesuits and gave it to me, which seems to go against all reason" (195). Her attention to detail does not prevent her from efficiently sketching broad elements of seventeenth-century France and Catholicism; readers will understand the basics of the Counter-Reformation context in which the missionaries' struggles over state support and disagreements over cultural accommodation take place. Jesuits loomed large in the thinking and often the experiences of the Seminary missionaries, so they appear throughout the work, sometimes as competitors, sometimes as collaborators, occasionally as inspirations. Jones attends to the Seminary missionaries' relationships with specific Jesuits as well as to their points of agreement with and departure from Jesuit ways of proceeding. Her account takes seriously their substantive disagreements, such as the extent to which priests should demand that Native peoples professing Christianity follow European Christian marriage practices (the Seminary missionaries were more likely to insist on this than their Jesuit peers), while also acknowledging the role of personal relationships and institutional rivalries.

Jones's analysis emerges from Richard White's paradigm of the middle ground. She portrays the Mississippi River Valley cultures as a set of relationships grounded in collaboration, conflict, and a kind of cultural misunderstanding that at times engendered conflict but at other moments enabled mutual accommodation. Drawing on scholars such as Tracy Leavelle, Robert Morrissey, and Kathleen Duval, she describes kinship, authority, and spiritual practices in a number of Native communities, and works hard to imagine some of the relationships and interactions that the documentary record does not quite reveal. Jones finds missionaries seeking, if often ineffectually and with less flexibility than their Jesuit peers, to draw Native peoples toward a Catholic and French way of life by finding concordances among Native cultural practices, French customs, and Catholic teaching. She also depicts an intimate relationship between one of the missionaries and a Native woman as a personal "middle ground," one that briefly enabled the woman "to move beyond" elements of her culture "she seemed to abhor" and instilling in the missionary the hope that he might use the relationship to gain greater authority to change Native practices (178). Readers of this journal will take particular interest in Jones's choice to portray the cultures of Jesuits and of the Seminary missionaries as themselves productive of a middle ground between the two

communities. Though the distinctions between these two groups are far less dramatic than between French and Natives, her detailed attention to friction and misunderstanding between them is productive and an argument on behalf of the small scale of this study.

Jones has evocatively limned an understudied group of missionaries, finding in their stories a way to explore large questions about why people evangelize, how cultures collide and collaborate, and how gender roles interact between and within cultures.

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Katherine Bentley Jeffrey, *First Chaplain of the Confederacy: Father Darius Hubert, S.J.*

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Author and independent scholar Katherine Bentley Jeffrey undertakes a challenging task in her biography of Father Darius Hubert, S.J. With no extant memoir, repository of correspondence, or extensive collection of sermons or public addresses from her subject, Jeffrey attempts to reconstruct Hubert's life and labors over nearly half a century in service of the Society of Jesus. This is a worthwhile endeavor, for Hubert's life story holds the potential to shine a light on issues of deep importance to readers of this journal as well as scholars of the American Civil War era and the American South. Born and raised in Toulon, France less than a century after anti-Jesuit riots swept across the city, Hubert defied his father by entering a Jesuit novitiate in Toulouse in 1843. In 1848, he volunteered for a post at a Jesuit college in Louisiana just as anti-Catholic nativism and sectional tensions over the future of American slavery reached a fevered pitch in the US. During the Civil War, Hubert was not only the first chaplain commissioned into the Confederate armed forces but also the last to leave the service. After the war, Hubert returned to his adoptive home city of New Orleans, where he witnessed the tumultuous and at times deadly politics of Reconstruction unfold in the Crescent City. Ministering to the spiritual needs and responding to the earthly concerns of not only the city's poor and mendicant but also to a sizable veteran population, Hubert was one of the