

shifted from European to Japanese sources (p. 93). This point of analysis continues Hsia's focus on patronage.

In part III, 'Missionaries in the Countryside', one chapter focuses on the economic contributions of rural Japanese Christians (Hélène Vu Thanh), one examines Franciscans in semi-rural Palestine (Felicità Tramontana) and one tracks the engagement of missionaries in rural Tibet (Trent Pomplun). Hélène Vu Thanh's chapter continues a focus on economic and material aspects of Catholic missions during the early modern period, in line with Tronu's chapter (and, in a more indirect way, Županov's and Hsia's chapters). Vu Thanh argues that the Jesuits' direct relationship with Japanese peasants was critical in providing material and economic support, as important as the local daimyō's purely financial contributions (pp. 122–3).

Part IV examines the relationship between women and missionaries in China (Nadine Amsler), Japan (Haruko Nawata Ward) and Aleppo (Bernard Heyberger). All three contributions highlight to what extent gender arrangements changed and moulded the shapes of localisation required of Catholic communities across Asia (Amsler, p. 158; Nawata Ward, p. 185; Heyberger, p. 191).

CALIFORNIA STATE UNIVERSITY

FREDERIK VERMOTE

Jesuits and matriarchs. Domestic worship in early modern China. By Nadine Amsler. Pp. xii + 272. Seattle, WA: University of Washington Press, 2018. \$30.00 (paper). 978 02 9574379 0.

JEH (72) 2021; doi:10.1017/S0022046920002675

While the study of Catholicism in late Ming and early Qing China has attracted increasing attention in recent decades – partly due to Jacques Gernet's *China and the Christian impact* (1982) – from China studies scholars, the gender perspective has been to a large extent absent from the extant scholarship. Nadine Amsler's new book fills a historiographical gap by considering the seventeenth-century Jesuits' adaptation to Chinese Confucian masculinity, their views and practices about interactions with Chinese women and, crucially, the role that Chinese Catholic women played in shaping what the author terms 'domestic Catholicism'. Foregrounding the role of Catholic women mainly in urban centres – such as Nanjing, Shanghai, Songjiang and Jiading – located in China's Jiangnan ('South of the Yangzi River'), a region which witnessed 'the densest Catholic presence' and was 'the most prosperous and culturally advanced region of seventeenth-century China' (p. 11), the book sheds light on the household or domestic sphere as a religious space, where women had been traditionally assigned to undertake the gendered division of ritual labour required of Chinese religious culture (p. 4).

Organised thematically into nine substantive chapters, the book begins the story in Chapter I, 'Clothes make the man: the Jesuits' adoption of literati masculinity', by discussing the ways the Jesuits' change of dress from Buddhist monks' garbs to Confucian literati robes had significant ramifications on their views and practices about interactions with Chinese women. Whereas Jesuits wearing Buddhist monks' garb 'had relatively unrestricted access to Chinese women', the author argues, their adoption of 'literati masculinity' through wearing the literati robe 'required them to largely refrain from direct contact, especially with gentry women' (p. 35). Chapter II, 'A kingdom of virtuous women: Jesuit descriptions of China's moral

topography', shows how the Confucianised Jesuits internalised the Chinese scholarly elite's gender segregation ideal – that is, the gender-based spatial distinction between inner/women and outer/men. They not only adopted Confucian discourse on 'the idolatrous temple as a site of sexual indecorum' (p. 40) but also lauded Chinese women's seclusion within the inner quarters and its positive influence on 'female virtuousness and chastity' (p. 41).

Given the 'inner/outer' binary code that segregated literati Jesuits from access to Chinese women, how did Jesuits in China 'evangelize non-Catholic women' and 'tend to Catholic women's religious needs' without breaking the gender boundary (p. 47)? This question is addressed by Chapter iii, 'A source of creative tension: literati Jesuits and priestly duties'. Jesuits' creative ways of performing their priestly duties included (1) indirect evangelisation reliant on intermediaries such as male relatives, children, servants of rich households and eunuchs; (2) gendered devotional spaces such as house oratories specifically for female Catholics or women's churches; and (3) adaptation to sacramental ceremonies such as omitting certain ceremonies that required physical contact when performing baptism and extreme unction.

Chapter iv, 'Strengthening the marital bond: the Christianisation of Chinese marriage', examines the varying degrees to which the Jesuits were involved in Christianising Chinese marriage practices. While Jesuits dispensed with the sacrament of matrimony by permitting Chinese converts to wed according to Chinese custom with only minor alterations of those practices deemed superstitious or idolatrous, they strictly prohibited both divorce and polygyny. The Jesuits' prohibition of polygyny and advocacy for monogamy implied their 'lack of interest in the fate of concubines' and thus 'how they concentrated their evangelical efforts on the much-honored and politically influential male literati elite' (p. 85), as the author insightfully suggests.

Chapter v, 'Praying for progeny: women and Catholic spiritual remedies', shifted its attention to Chinese Catholic women's fertility devotions. Women's devotions to either the Blessed Virgin Mary as a son-granting deity or St Ignatius as a foetus-protecting deity point to Chinese Catholics' historical continuity with traditional efficacy-based religiosity (pp. 88–9).

Chapter vi, 'Domestic communities: women's congregations and communal piety', offers an analysis of the construction of female devotees' communities. Catholic women's community construction may likely be modelled on lay Buddhist congregations for women, according to the author, thanks to the "elective affinities" between Buddhist and Catholic congregations' (p. 102). The distinctiveness of Catholic women's congregations lay in their predominant domesticity ('with the house oratory as its center of gravity', p. 111) and considerable female agency (due to 'the absence of a strong priestly presence', p. 112).

Chapter vii, 'Sharing genteel spirituality: the female networks of the Xus of Shanghai', zooms in on Shanghai by exploring the female networks surrounding the Xus – one of the most prominent Catholic gentry families dating back to the conversion of the famous patriarch Xu Guangqi (1562–1633). Emphasising the maintenance of faith through matrilineal contacts and faith transmission through relationships established by marriage, the author complicates our understanding of Chinese Catholicism as a 'family religion' beyond the previous interpretation of patrilineal, filial piety. Turning our gaze away from Shanghai and directing it

toward Hangzhou and Nanjing, Chapter viii, 'A widow and her virgins: the domestic convents of Hangzhou and Nanjing', provides a rare glimpse of two Chinese Catholic 'domestic convents' established around 1630 by Agnes Yang, a daughter of another prominent scholar-official convert named Yang Tingyun (1557–1627). These cases in point illustrate a Catholic notion of religiously motivated female virginity 'under the guise of Confucian womanly ideals' (p. 137), which echoes the author's argument of Chinese Catholics' historical continuity with the Chinese past (whether Buddhist or Confucian). The final chapter, 'Fabrics of devotion: Catholic women's pious patronage', takes up the case of Chinese Catholic women as patronesses to showcase the ways in which Catholic women's domestic religiosity was connected with the larger Catholic networks on the national and global levels.

Overall, this book is illuminating and well-argued, and it makes unique contributions to our understanding of Chinese Catholicism from a gender perspective. It will be of great value to scholars in the fields of Jesuit studies, history of Christianity in China, world Christianity and gender and religion.

SHANTOU UNIVERSITY

ZHIXI WANG

Civil religion and the Enlightenment in England, 1707–1800. By Ashley Walsh. (Studies in Modern British Religious History.) Pp. xiv + 254. Woodbridge–Rochester, NY: Boydell Press, 2020. £75. 978 1 78327 490 1

JEH (72) 2021; doi:10.1017/S0022046920003000

In *The social contract* (1762), Rousseau argued that Christianity could never form the basis for a civil religion. But, as Ashley Walsh notes in this impressive new book, few writers in Hanoverian England agreed. Political theorists have tended to treat Rousseau's non-Christian definition of civil religion as definitive, rather than one amongst many competing iterations. However, as Walsh sets out to demonstrate, this neglects the manifold strains of civil religion which were available within a Christian framework.

While historians of the Enlightenment have often been drawn to private heterodoxy, Walsh makes a compelling case for focusing on thinkers' public ecclesiology rather than their personal religious views. 'Historians might be attracted by the idea of smug unbelievers sniggering from within the comfort of the cabinet and the secrecy of the lodge', he warns. 'But Enlightened thinkers in England overwhelmingly believed that public religion was a feature of civilised society.' Emphasising an ecclesiological perspective has become increasingly popular in recent years, particularly in studies of the seventeenth century (Jacqueline Rose's work on the royal supremacy, for example). However, this is the first study to systematically apply this lens to eighteenth-century English political thought. Walsh combines analysis of figures from the canon of Enlightenment political thought (Shaftesbury, Bolingbroke, Hume, Gibbon) with discussion of Anglican clergymen better known to church historians (Gibson, Warburton and Law). This combination of thinkers reflects Walsh's broader historiographical achievement, combining the insights of ecclesiastical history and the history of political thought.

Walsh identifies four 'varieties' of civil religion, an echo of J. G. A. Pocock's famous essay on the 'varieties of Whiggism'. The first placed the clergy under the jurisdiction of a godly prince; the second advocated civil religion as a means