

Along the way, McShea tells aspects of the story of the Jesuit mission in more detail than I have seen anywhere else. We learn, for example, the extent to which the Parisian publisher of the *Relations*, Sébastien Cramoisy, was deeply entangled in the mission and its metropolitan fortunes. And former mission superior Paul Le Jeune's stint as procurer for the mission in Paris is also explained here in a new light. A particular strength of the book is that McShea tells the story of the mission through its end, rather than limiting herself to its earliest years, as many have done.

Another strength, in my view, is McShea's careful attention to language. At various points in the book, she zeroes in on revealing vocabulary choices in the Jesuits' writing to show how their descriptions of indigenous life contributed to the case they were building for empire. Chapter 2 is particularly good in this regard. The author is also to be commended for her occasional use of unpublished and archival materials to paint a rich picture of the mission, materials that arguably have been overshadowed by the *Relations* and are only just beginning to receive the attention they deserve. As McShea's analysis suggests, there is much to learn from the letters, draft reports, journals, and other missionary writings that were never intended for publication.

I find very little to criticize in this book, although McShea is probably right that "a book on the mission's French imperial history may strike some readers . . . as regressively Eurocentric" (xxii). She justifies her choice of focus as a corrective to decades of scholarship that have foregrounded indigenous responses to Christianity and the manner in which those responses shaped the mission, at the expense of accounting for its relationship to European political and economic forces and intellectual concerns. This is a fair point, but it also strikes me that a study of the mission's relationship to empire that also attends to the experiences and points of view of those on the receiving end might have been a very timely and important achievement. Still, McShea's results in her chosen task are outstanding. This is a deeply researched, well-written, and convincing reexamination of the Jesuit mission to New France, sure to find interested readers in a variety of fields.

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Quill and Cross in the Borderlands: Sor María de Ágreda and the Lady in Blue, 1628 to the Present. Anna M. Nogar.

Notre Dame, IN: University of Notre Dame Press, 2018. xvi + 458 pp. \$60.

Mary of Ágreda, a seventeenth-century nun and abbess in a provincial town in Spain, is considered one of a number of prominent visionaries associated with an intense period of Spanish mysticism. That this flowering of Spanish mysticism was concurrent with both the Counter-Reformation and the conquest of the American continents should

not be viewed as a coincidence. Sor María, in fact, has several interdependent claims to fame: the reports of her spiritual bilocations to the mission fields on the northern border of the viceroyalty of New Spain (Mexico); the important treatise on the Virgin Mary, entitled *Mystical City of God*; her decades-long, frequent correspondence with Philip IV of Spain; and her origination of the Lady in Blue legend of the American Southwest. The disparate nature of her activities and influence renders her like an irregular prism: focusing on a single facet makes it extremely difficult to assimilate or encompass the others. It is some of these enormous gaps and blind spots in the scholarship on Mary of Ágreda that Dr. Nogar's book seeks to remedy.

Quill and Cross is organized chronologically, beginning with the first reports from New Spain of Sor María as what Nogar calls a "protomissionary," and their apparent corroboration through interviews with the nun at her convent in Ágreda, Spain. The second chapter shifts to how the fame surrounding her bilocations was displaced by the excitement and controversy surrounding *Mystical City of God*, the fruit of her mystical conversations with the Virgin Mary and a work that aligned Sor María with the idea of the Immaculate Conception of Mary—a theological position extremely popular in Spain and its possessions, but not yet fully recognized as dogma at the time. Efforts to support Sor María's case for canonization by Conceptionist-leaning camps like the Franciscans and the Spanish royal family led to the widespread dissemination of her written works in New Spain. In the third chapter, we see how this literate group of admirers of Sor María expanded with the proliferation of visual art depicting her as both protomissionary and writer. Her works as well as commentaries by others reached the mission fields of the northern frontier itself, as the inventories of private and institutional libraries attest.

The fourth chapter explores how her experiences, writings, and fame influenced later missionaries and settlers in what is today the American Southwest. The final two chapters focus on Sor María as the legend of the Lady in Blue in Texas, New Mexico, Arizona, and California. In folklore, this figure has been repeatedly reimagined as exotic other, cultural mediator, site of resistance, or image of the oppressor, depending on the context. Nogar analyzes a diverse corpus of songs, folktales, images, and literature not only to trace the evolution of this historical figure as folklore but also to point out how the complexity of Sor María as writer and theologian gradually disappeared in favor of the image of mystical traveler and missionary. Contemporary versions of Sor María in the Southwest tend toward New Age revisions of her bilocations, with few exceptions. Again, Nogar explores a surprising number of representations from popular fiction, poetry, murals, cooking shows, and puppet shows.

Despite the chronological organization of *Quill and Cross*, the rationale is rightly focused on the middle chapters. The efforts to widely disseminate Sor María's written works, especially *Mystical City of God*, in the viceroyalty of New Spain were meant to spread her fame and increase donations to her cause for canonization. However, Nogar explores how Sor María's writings, those of her commentators, the visual art they inspired, the reports of bilocations, and the donations made to her cause all heightened

the stature of this Spanish nun in colonial Mexico during the seventeenth and eighteenth centuries. With abundant source materials, Nogar convincingly argues that Sor María was widely regarded as both a writer and protomissionary in colonial Mexico. Her bilocations, while sensational, were not the primary reason for her renown. Nogar's explorations of Sor María's modern and postmodern legacies in the American Southwest as the Lady in Blue underscore the assertion that her identity as a prolific mystical writer was lost not in a colonial repurposing of this figure but in the Southwest's transition from the northern frontier of colonial Mexico to a site of US expansion and dominion. Dr. Nogar covers a lot of ground and has painstakingly reconstructed the evolution of this important historical figure. Her reexamining of the colonial context should entice scholars to reflect on the possible reasons that Sor María's identity as an important female writer quickly waned in Southwestern folklore and popular culture.

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Trail of Footprints: A History of Indigenous Maps from Viceregal Mexico.

Alex Hidalgo.

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Trail of Footprints is a study of what seems to be fifty-eight maps created in Oaxaca, Mexico, from the late sixteenth century through the early eighteenth century. (Add up table 1.1, on page 3, and see the reference to “five dozen maps” on page 80.) Most of these maps are now in the Archivo General de la Nación (AGN, Mexico City), although a few Oaxacan *relaciones geográficas* maps in the Bettie Lee Benson Latin American Collection (University of Texas at Austin) are also discussed, as well as one map each from the Mapoteca Orozco y Berra (Mexico City) and the town of Santa María Atzompa (a document stolen in 2008). For almost all of these visual records, accompanying alphabetic records survive, and this archive (usually legal) often allows Hidalgo to reconstruct why specific maps were made, and how they were put to use throughout their subsequent social lives.

An introduction on Oaxacan history and historiography is followed by four main chapters. Chapter 1, “Patrons,” considers the types of people who commissioned maps, and focuses on a decade-spanning seventeenth-century legal battle over disputed lands near Santa Cruz Xoxocotlán—a dispute that in 1686 led indigenous residents to suggest to the Spanish *alcalde* that a copy of an old map be made and thus mobilized in litigations. Chapter 2, “Painters,” addresses the often-challenging question of who made maps, and how mapmaking related to Mesoamerican and European cartographic traditions. Cartographers seldom signed their maps; does a gloss saying that a map was “made by order of his lordship . . . Don Domingo de Mendoza” mean we should