

Madurai mission, dressing as a Brahmin and permitting high-caste converts to Christianity to retain their Brahminic symbols of social status. Although we know this story in much greater detail from the superb analysis of Ines Županov (*Disputed mission: Jesuit experiments and Brahminical knowledge in seventeenth-century India*, New Delhi 1999), Mechery has added new information by documenting the strong defence and support that he provided for the beleaguered Jesuit-guru. The support of Ros most certainly contributed to the approval of the Madurai Mission by the papacy in 1615, despite the unrelenting hostility of almost all Portuguese Jesuits.

Testing ground is less a biography than a missiological study. As an individual, Ros does not really come alive in these pages, unlike portraits that we have of Valignano, Ricci and Nobili. In part this is due to the limitations of the sources, the greatest part of which concern questions of ecclesiastical jurisdiction and doctrine. There is considerable repetition in the writing as Mechery scrupulously sticks to his sources and takes care to analyse all of his documents, sacrificing readability in the process. Ultimately, Ros was working in a mission subject partially to the military and political influence of Portuguese India, unlike the territories where Ricci and Nobili would labour. This salient historical fact would explain the differences in accommodation and inculturation between these missions and help the reader in evaluating the historical significance of this Catalan Jesuit.

PENNSYLVANIA STATE UNIVERSITY

R. PO-CHIA HSIA

Encounters between Jesuits and Protestants in Asia and the Americas. Edited by Jorge Cañizares-Esguerra, Aleksander Maryks and R. P. Hsia. (Jesuit Studies, 14; Boston College International Symposia on Jesuit Studies, 3.) Pp. x + 365 incl. 28 black-and-white and colour ill. Leiden–Boston: Brill, 2018. €135. 978 90 04 35768; 2214 3289

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Nearly five hundred years have passed since the Protestant Reformation and the founding of the Society of Jesus. Over the centuries much has been said about the animosity that supposedly marked interactions between Jesuits and Protestants on the mission field. In June 2017 a group of scholars from around the world gathered at Boston College to reexamine this relationship with respect to Asian and American contexts. The fourteen papers from the conference included in this volume are divided evenly between the two regions, and present a wide range of scholarship. As befits a publication of the Institute for Advanced Jesuit Studies, this is a collection primarily about Jesuits, touching on Protestants mostly in comparative perspective. While all the essays are historical, they range so widely (the Incan Empire, Tokugawa Japan, Civil War America, etc.) that few readers will be able to engage fully with every contribution. This is not a criticism of the scholarship on display, for interested parties will find plenty to explore – and some articles worthy of particular attention. Hsia's introduction to the Asia section provides a useful outline for understanding the significant connections between the early Jesuits who served in Asia and the Protestant missionaries who followed in their footsteps – particularly in the nineteenth and twentieth centuries. Mendonça's essay on early developments in India is an admirable attempt to combine the Protestant and Jesuit experiences into one integrated narrative.

Though less focused on Jesuit-Protestant encounters, Zaleski provides a fascinating case study from the history of Tamil linguistics that highlights the important but often unacknowledged interplay between the ways language is learned and codified and the cross-cultural process itself—a subject worthy of much further study. Lenik's survey of Grand Bay parish in Dominica provides a fascinating example of an institutional and physical legacy that persisted after the Jesuits had departed, leaving its mark on subsequent Protestant communities. The similarities in mission strategy employed by Jesuits and Calvinists on the early American frontier, as presented in Ballériaux's chapter, is a valuable reminder that even where animosities existed Protestants and Catholics may have had much in common. Mailloux goes further, showing how nineteenth-century American Catholics and Protestants could both be accused of 'Jesuitism'. Taken together, the essays in this anthology complicate the narrative of animosity, often drawing attention to contexts where cooperation or inheritance were the more compelling markers of Jesuit-Protestant interactions. Some readers may find the lack of author biographies frustrating.

SHANXI EVERGREEN SERVICE,
TAIYUAN,
SHANXI

ANDREW T. KAISER

Le Dernier Théophile Raynaud (v. 1583–1663), histoire d'une obsolescence. By Jean-Pascal Gay. (Théologie Historique, 127.) Pp. 487 incl. 4 tables. Paris: Beauchesne, 2018. €41 (paper). 978 2 7010 2267 3
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Jean-Pascal Gay, a professor of the history of Christianity at the Catholic University of Louvain, offers here a history of modern Catholicism, along with a social and cultural history of knowledge. As Gay shows, the prolific Jesuit theologian Théophile Raynaud (v. 1583–1663) illustrates the reconstitutions of theological knowledge in early modern Catholicism. The title of the book, 'the story of an obsolescence', suggests the thesis: the theologian will not survive among the tensions of Catholicism. Academic theology can no longer claim, despite Raynaud's attempts, to define itself as the universal arbiter of knowledge. Other public religious discourses have emerged which in turn attempt, within the Catholic Church itself, to build an 'appareil de certitude'. In seven dense chapters, nourished by great scholarship and critical historiographical reflection, the author patiently develops Raynaud's itinerary under different aspects: in the bibliographic memory, then in his intellectual and institutional journey. The trajectory then allows us to stop at the changes in the conceptions of obedience in relation to Jesuit religious identity, a chapter that necessarily leads to an examination of the theological-political culture of the Society of Jesus. The next two chapters (chs v–vi), by broadening the point of view, show the situations with which Raynaud was confronted, the questions that he drew from them to carry out his task as a theologian. It is here that the paradox of the obsolescence of the theology best appears, both as knowledge rooted in its context and as a practice contested in its academic authority. Raynaud hoped that theology would ensure the agency of clerical scholars. However, the discipline could not succeed in reducing the