

and, indeed, the book as a whole, Norman labours to present his subject as a sympathetic, reasonable and sometimes unfairly maligned figure, one who managed to hold together a passion for orthodoxy as he understood it alongside a desire to preserve ecclesiastical unity wherever possible, even when doing so required that he subordinate his own preferred theological positions.

*Saving the Church of England* also includes four appendices, though it is not entirely clear why at least three out of the four were not integrated into the main text. The second appendix, for example, provides a brief, two-page review of relevant secondary literature on Edwards and would have seemingly been an easy and natural addition to the introductory chapter. The fourth appendix seems out of place due not to its brevity but rather on account of its substance and heft. At just under twenty pages, it is longer than some of the main chapters, and, conceptually, it treats interpretive questions that seem central to some of the main themes which Norman treats, viz. assessing the significance of Calvinistic theology generally and John Edwards specifically within the post-Restoration Church of England. In exploring this theme, Norman takes direct aim at Stephen Hampton's suggestion that the Reformed tradition was more influential among post-Restoration Anglicans than has been commonly assumed (Stephen Hampton, *Anti-Arminians: the Anglican Reformed tradition from Charles II to George I*, Oxford 2008). Given that Norman's argument against Hampton is extended, strongly worded (for example, we read that Hampton's 'thesis amounts to a response to a straw-man version of late twentieth century scholarship', p. 230), and not at all peripheral to Norman's project, it seemed strange to find it relegated to an appendix. In connection with these interpretive disputes, it is also an unfortunate accident of timing that Norman's book went to press before the release of Jake Griesel's recent monograph on Edwards, *Retaining the old episcopal divinity: John Edwards of Cambridge and Reformed orthodoxy in the later Stuart Church* (Oxford 2022). Thus, apart from a brief mention indicating that Griesel 'builds on the work of Stephen Hampton' (p. 220), these two substantial recent studies of the heretofore neglected John Edwards appear to have passed one another by. But, this last point, while worth noting, is certainly no criticism of Norman's book as it stands and should not detract from the fact that *Saving the Church of England* enriches our understanding of the late-Stuart theological landscape by offering a detailed and well-researched study of a fascinating yet largely neglected figure.

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*Missions Étrangères de Paris (MEP) and China from the seventeenth century to the present.*

Edited by Ji Li. (Studies in the History of Christianity in East Asia, 6.) Pp. xii + 280 incl. 10 colour and black-and-white figs and 6 tables. Leiden–Boston: Brill, 2022. €100. 978 90 04 47210 5; 2542 3681

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This varied and oft-insightful volume is the product of a conference hosted by the Chinese University of Hong Kong in 2017. The conference brought together scholars from a range of disciplines to explore the historical encounter of the Missions Étrangères de Paris (MEP) and Chinese society. The conference itself marked a

sort of coming of age for the subject. While a dedicated group of international scholars has spent decades plumbing the depths of the MEP's Rue de Bac archives, the society has largely remained marginal in English-language scholarship on Chinese Catholicism and Catholic missions, this despite MEP leaders being responsible for almost a quarter of all Catholics in China around the turn of the twentieth century. The conference represented an important first step towards rectifying this shortage of recognition. This volume is yet another.

The volume is divided into three sections, along with an introduction, conclusion and appendix. Ji Li's helpful introduction argues that MEP missionaries remain an untapped resource for understanding the entanglements of Catholic localisation in China and French imperial ambitions; the MEP unites the overlapping historiographies of ecclesiastical history, French imperial history and Chinese history. These overlapping visions are then paired with a rough chronology to form the three sections of the book. Part I focuses on the role of MEP and the process of cultural accommodation in the seventeenth and eighteenth centuries. On the whole, this section takes on a more textual approach with essays that explore the way notable MEP Fathers and their Chinese co-labourers participated in the adaptation and production of texts which had a long-lasting impact on Chinese Christianity. Barriquand (ch. i) provides a nuanced exploration of Jean Basset's important philosophical work, and Chen (ch. ii) investigates the relationship between Basset's translated Gospels and an oft-attributed Gospel harmony. Kang and Wu's essay (ch. iii) outlines the impact of the MEP missionary Joachim Enjobert de Martiliat through his far-reaching *Rules for virgins*. This eighteenth-century text was an influential attempt to standardise *shouzhennü* (Chinese Catholic virgins') practice by adjusting similar Dominican practices to the Chinese context.

Part II focuses on the interaction between evangelisation and imperial expansion in the early to mid-nineteenth century. Jean-Paul Wiest (ch. iv) employs his extensive knowledge to chart the early growth of Catholicism in Guangdong and the papally-appointed role that the MEP played in overseeing the 'spiritual awakening' of the province (p. 86). Wiest helpfully shows that many of the successes of the MEP were built upon Chinese Catholic expatriates who had returned to catechise their villages during the Kangxi emperor's ban on Western missionaries. Masson's lengthy French-language essay (ch. v) explores the interlocking histories of the French religious protectorate in China and the martyrdom of the MEP priest Auguste Chapdelaine. France's imperialistic policy positioned it as the protector of all Catholics in China and turned his death into a *casus belli* for entry into the Second Opium War. Likewise, it allowed MEP leaders to benefit disproportionately from subsequent war reparations.

Part III explores how these imperialist policies bloomed and then broke down under nationalist pressures in the late nineteenth and early twentieth centuries. Xiang (ch. vi) reconstructs the real estate empire constructed by the MEP bishop Guillemin in Southern China. Notably, she draws attention to the way Guillemin and others violated government regulations about land ownership by employing local strategies of evasion. Likewise, Zhao's essay (ch. vii) is a detailed exploration of archival sources that painstakingly reconstructs the MEP educational presence in Kangding before and during the Republican period. Yet,

tensions and changes in China were not the only challenges facing MEP Fathers in this period. Guo's French-language essay (ch. viii) explores contestations within the early field of French sinology through the libel case of the MEP Father Paul-Hubert Perny. The volume is interestingly drawn to a close. Rather than offer a summary or synthesis, Ernest P. Young's conclusion offers four biographical anecdotes which draw out the themes of the collection in an entertaining and personalist fashion. Following this, MEP Father Jean-Paul Charbonnier's appendix provides a twenty-three-page chronological narrative of MEP activity in China.

As with almost all edited volumes, this collection has its highs and lows. While offering valuable insights, Chen's and Xiang's contributions get bogged down in archival conundrums. Likewise, the inclusion of two French-language pieces – while perhaps fitting for a book on a French society – slightly undercuts the stated goal of advancing MEP scholarship in English. These small critiques aside, the highs of the volume make up for any deficit. Li's editorial introduction masterfully frames the importance of studying the MEP. Likewise, the contributions from esteemed scholars like Young, Wiest and Charbonnier condense decades of experience and provide a valuable starting place for future research. The volume would be a valuable addition to the bookshelves of advanced graduate students, scholars of Christianity in China, or any library with a focus on modern East Asian history.

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*Callings and consequences. The making of Catholic vocational culture in early modern France.* By Christopher J. Lane. (McGill-Queen's Studies in the History of Religion Series Two, 91.) Pp. xviii + 178. Montreal & Kingston-London: McGill-Queen's University Press, 2021. £24.99 (paper). 978 0 2280 0855 2

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This concise work examines the case for a Catholic culture of vocational diversity dating not merely from the post-Vatican era of the 1960s, but as far back as the sixteenth and seventeenth centuries. From that more distant period, and in France in particular, Christopher Lane considers abundant evidence for Catholic 'vocations' understood not only as pertaining to priesthood and religious life, but as including a call for every baptised person, whether it was to marriage, or to some form of celibate life. Lane suggests that Max Weber was quite wrong in celebrating lay vocations as exclusively Protestant.

The author's sources include the Council of Trent (1545–63) and its insistence on an individual's vocational freedom of choice among three options (layperson, most likely married; priest; member of a religious order). Trent did not accept parental consent as necessary for any of these choices. Turning to the era after Trent, Lane's sources are mostly clergy and male members of religious orders, such as Bishop Jean-Pierre Camus (1584–1652), an extraordinarily prolific author of some 250 books, among them pious novels that might feature the courage of those who 'left the world' to enter religious life; the preaching and other works of Bishop Jacques-Bénigne Bossuet (1627–1704); the diocesan priest Charles