

are of course impossible to obtain from the sources. Sometimes names need to be translated into modern forms (such as Trier, not 'Treveris' as one of the imperial electors, p. 93; or spellings of Belgian town names like 'Scarpa', 'Tornay' or 'Furness', p. 106); or there are slips on other details about non-Spanish princes (Brandenburg was not ruled by a 'bishop-electors', p. 99; Franche-Comté was not a 'duchy', p. 102); or minor details of chronology (the duke of Pfalz-Neuburg was not yet the Elector Palatine in 1676, p. 159). These are minor details. What I would have liked a little more of would have been a comparison with other regencies: notably that of Anne of Austria, as there are many parallels, for example in looking at how Anne (Mariana's aunt and sister-in-law) more successfully relinquished power when her own son, Louis XIV, attained his majority in 1651. Or parallels with a later regency, such as that of the Regent Orléans, whose authority was crippled in a similar manner to Mariana's through a misguided marital negotiation in 1721, again involving a Habsburg princess (in Mariana's case, the Archduchess Maria Antonia; in Orléans's, the Infanta Mariana Victoria). There is some comparative material, but there could be more. The book might also have looked more carefully at Don Juan de Austria's motivations for refusing to leave Madrid in 1668 and coming with an armed force in 1677. Why he was so keen to remove Mariana from power is only vaguely explained. Nevertheless, this book sets out to explore and answer certain questions pertaining to regency, agency, favouritism and motherhood, and satisfactorily delivers.

MANCHESTER METROPOLITAN UNIVERSITY

JONATHAN SPANGLER

Protestant Dissent and philanthropy in Britain, 1660–1914. Edited by Clyde Binfield, G. M. Ditchfield and David L. Wykes. (Studies in Modern British Religious History.) Pp. xiv + 268 incl. 1 ill and 5 tables. Woodbridge–Rochester, NY: Boydell Press, 2020. £65. 978 1 78327 451 2

JEH (72) 2021; doi:10.1017/S0022046920001591

The origins of these essays lies in the commemoration of the tercentenary of the death in 1716 of the Revd Dr Daniel Williams, the founder of the eponymous library whose collections have been the foundation of so much research on the dissenting tradition. The book is intended to fill a gap in the market for, as the editors point out in the introduction, while there have been numerous recent studies of charity and philanthropy in the eighteenth and nineteenth centuries, none have exclusively examined the contribution of Dissent in its several forms. Here, the editors have not tried to be prescriptive and restrictive in coverage of the numerous forms that charitable generosity could take but, rather, allowed their contributors a loose rein. Overall conclusions are therefore hard to discern, but that perhaps mirrors the way that the various dissenting and Nonconformist connexions evolved their own distinctive philanthropic emphases and traditions: matching up Wesleyans and Unitarians is never going to yield many resemblances. If there was a common thread, it was a preference for voluntary and private charitable impulses and a wariness of the state that by the turn of the twentieth century was fast vanishing as the Nonconformist Churches became, briefly, part of the mainstream of the British state.

In the first essay, 'Dissent and charity, 1660–1720', David Wykes notes the dependency of the ministers and their families ejected from parishes in 1662 on voluntary contributions. After the Toleration Act of 1689 was passed, charitable trusts could be legally established and materially assisted the growth of Dissent in all manner of ways, not least the major benefaction of Dr Williams. Jennifer Farooq's subject is the Charity Sermons of *c.* 1700–50, the collections that they inspired for hospitals, schools and destitute children, as well as the varied motivations behind them. Hugh Cunningham considers the career of that restless traveller and collector of facts, John Howard, the first individual to be described as a philanthropist (1786), one who 'became the benchmark against whom other would-be philanthropists were measured – and nearly always found wanting' (p. 74). Cunningham fingers the political significance of philanthropy and its controversial association with reforming causes during the French Revolutionary Wars. These included those fostered by the Unitarians, whose approach to the matter in a pre-denominational era (1750–1820) is expertly delineated by G. M. Ditchfield. With their appeal to the natural rights of the poorest, they conceived of philanthropy as intrinsically politically liberating.

Moving into the nineteenth century, Stephen Orchard looks at the short (1799–1839) but intense life of David Nasmith, the indefatigable Glaswegian campaigner for societies for benefiting the poor. Nasmith, who defied a denominational label, travelled across North America, Britain and France drumming up notice and funding, and left behind the London City Mission and perhaps the Scottish YMCA as his principal legacies. Clyde Binfield's focus is on Joshua Wilson (d. 1874) and his importance in shaping the nature of Victorian Congregationalism. Wilson's passion was for chapel building and Binfield uses his efforts in Crediton as a case study. David J. Jeremy considers the great crowd-funding exercise that was the Wesley Centenary Fund of 1838. Thanks to the national connectivity afforded by Wesleyan administrative structures, the fund enabled the connexion *inter alia* to establish two new theological colleges and a new headquarters for the Wesleyan Missionary Society.

Wesleyan denominational identity was secure in the early Victorian era whereas Unitarianism's was finally confirmed following the Dissenters' Chapels Act (1844) that secured their endowments. In the next essay, Alan Ruston and David Wykes look at the ways in which four major Unitarian charitable trusts helped in that process. John Briggs, in 'Children and Orphans – some Nonconformist responses to the vulnerable', ranges across the denominations to compare and contrast the initiatives of George Müller, Charles Haddon Spurgeon, Andrew Reed, William Quarrier and Thomas Bowman Stephenson. Mark Freeman confirms the centrality (but also the atypicality) of Joseph and John Rowntree's philanthropy to the 'Quaker Renaissance' of *c.* 1880–1920. Their charitable trusts blended traditional aspects of Friends' social endeavours and newly perceived societal needs. Finally, in 'Enriqueta Rylands and the John Rylands Library', Elizabeth Gow shows how Rylands, influenced by ideas of Christian Stewardship, combined business acumen with religious faith in a manner most contemporaries associated with masculinity. The eponymous library was a visible token of a lifetime devoted to philanthropic causes.

These are exploratory essays, often with unfamiliar subject matter, and are rewarding in their own terms. There is not much on ordinary givers and their motives, plenty on particular appeals, trusts and individual fund-raisers. Most papers have depth, breadth and variety, but the convergent trajectory of Cunningham and Ditchfield is the exception not the rule. What emerges clearly from the offerings in *Protestant Dissent and philanthropy* is less the denominational hardening of the nineteenth century, more the enduring overlap and convergence among Nonconformist sects. Above all, the essays show the significance across the mainstream denominations of accumulated wealth among their membership and the vital part played by major benefactors. The reduction in numbers of the latter over the last century and its bearing on denominational decline would repay further scholarly attention.

UNIVERSITY OF LEICESTER

NIGEL ASTON

Apostles of empire. The Jesuits and New France. By Bronwen McShea. (France Overseas. Studies in Empire and Decolonization.) Pp. xxxii + 333 incl. 6 figs. Lincoln, NE: University of Nebraska Press, 2019. \$60. 978 1 4962 0890 3

JEH (72) 2021; doi:10.1017/S0022046920001827

As its title suggests, this monograph, based on the author's 2011 Yale PhD dissertation, argues that the Jesuit missionaries who served in New France from 1632 until the demise in 1800 of the last priest of the Society, Jean-Joseph Casot, in a Quebec that was by then a British colony were, above all else, on a *mission civilatrice* to make its indigenous inhabitants French Catholics. The pre-eminent commitment of the missionaries to empire rather than to penitential suffering and martyrdom in return for saving the souls of the 'poor miserable savages' of New France has been disguised, according to McShea, by an anachronistic reading of the main sources, the annual letters or *Relations* which were published in Paris from 1632 to 1673 and of material not only in French but also in Latin and Italian from the period 1601–1791 which was translated into English and collected by Reuben Gold Thwaites and printed in seventy-three volumes as *Jesuit relations and allied documents* (1896–1901). Instead of focusing on the deeds of heroic derring-do of the likes of such martyrs as Jean de Brébeuf and Isaac Jogues, we need to pay attention, McShea argues, to more prosaic figures such as the tireless propagandist Paul Le Jeune (1591–1664), who, after serving his time as mission superior in Quebec, returned to France, where he looked after the financial interests and other administrative chores relating to the running of the mission in Paris for several decades. Central to Le Jeune's labours, first as active missionary and then as lobbyist and fund-raiser for the mission amongst the metropolitan elite of Paris, was his authorship (and later editorship) of the annual *Relations*, which he began composing from 1632. These reports were printed for the next forty-one years by the city's leading printer, Sébastien Cramoisy, who was known in his day as 'the King of the Rue Saint-Jacques', and his heirs. Cramoisy was very well placed to assist the Jesuits in their attempt to recruit the financial support of Paris's elite, since he enjoyed the confidence of Cardinal Richelieu, whose niece, the duchess of Aiguillon, was an important early patron of the Jesuit missions to New France. The year after the printing of the first Jesuit *Relation*, Cramoisy became an