

goes a long way toward proving conclusively how difficult it was for elites to force religion down anyone's throat. His analysis of Bishop Ribera's growing frustration with the Moriscos, and of the steps that he eventually took to ensure their eviction from Valencia, reveals very clearly the contours of early modern religious intolerance and the complexity of Spanish Catholic attitudes toward the relation between faith, culture, and ethnicity.

This first-rate study is solidly based on original and wide-ranging archival research, and also on printed primary sources, some long-neglected. It is also constantly engaged with the secondary literature—from the oldest to the most recent—and is not at all myopically focused on Spain, but rather constantly alert to developments in the rest of Europe. Surely, this book is destined to become required reading for all who are interested in early modern history and especially for those who have a special interest in Spain and Catholicism or in the history of Christian-Muslim relations.

Carlos M. N. Eire
Yale University

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Why Have You Come Here? The Jesuits and the First Evangelization of Native America. By **Nicholas P. Cushner**. Oxford: Oxford University Press, 2006. xiv + 256 pp. \$29.95 paper.

In this overview of the earliest Jesuit missions to indigenous peoples throughout the colonial Americas, Cushner conceives of the Jesuits as the actors, and the indigenous inhabitants of the Americas as those acted upon. His assertion is that “in the encounter or collision of Christianity with Native American religions . . . Christianity prevailed” (4), and that “the purpose of this book is to explain and interpret how one belief system replaces another” (3). In his introduction, three interpretive themes are presented: coercion, the devil, and agriculturalist versus hunter-gatherer. These themes are not taken up again until the book's conclusion.

The first chapter, “Two Worlds Meet,” briefly summarizes Native cultural attitudes and religious orientations and goes on to describe, in greater detail, European cultural values in general and Jesuit worldviews and strategies in particular. The following chapter focuses on encounters between the Jesuits and the Calusa of Florida. The next chapter provides an overview of various Jesuit missions in Sinaloa, Mexico, from 1594 through the 1620s. As the book's central concern is missions and missionaries, the Spanish chapters overlook Native resistance movements and fail to attend to the hybridities

that emerged from these colonial contexts. Acaxee, Yaqui, Mayo—the names of these nations never appear in the book, as all native groups are subsumed into the European category of “Indians.”

After a brief transition titled “Conquest, Pacification, and Conversion,” the subsequent chapters focus on the Jesuit missions established among the Aymara at Juli in Peru, and the establishment of *reducciones* for the resettlement of the Guarani in Paraguay. A chapter titled “Art, Architecture, and Theatre” compares and contrasts Jesuit structures in Mexico, Ecuador, Peru, and Paraguay. The two final chapters focus on Jesuit missions in New France and in Maryland.

The author’s greater comfort with the history of Spanish colonialism and his comparative lack of familiarity with the French colonial context is signaled in the first few pages of the book, wherein the Wendat (Huron) “Feast of the Dead” is repeatedly misidentified as the “Day of the Dead.” The two chapters on New France and Maryland are thus, predictably, the weakest portions of the book and reflect a lack of expertise in these areas. It is also here that the author’s disengagement from current scholarship becomes most apparent, as he relies on Elizabeth Tooker’s oldest works (from 1964 and 1979) for the bulk of his data. Important contributions to scholarship on early Jesuit missions to New France, such as those by Delâge, Pomedli, and Steckley, do not appear in the bibliography.

It is the author’s lack of engagement with current scholarship on the concept of conversion in the Americas that most seriously compromises this book’s potential for use in the classroom. For example, there is no acknowledgment of Kenneth Morrison’s most current work. It could be argued that an oversimplification of the complexities of colonial encounters between Jesuit missionaries and indigenous peoples made the histories of these encounters more accessible to a general readership. However, this strategy ultimately does a disservice to all, and to the material under study.

Lisa J. M. Poirier
Miami University

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Reformed Orthodoxy and Philosophy, 1625–1750: Gisbertus Voetius, Petrus van Mastricht and Anthonius Driessen. By **Aza Goudriaan**. Brill’s Series in Church History 26. Boston: Brill, 2006. xiv + 395 pp. \$155.00 cloth.

It is commonly agreed that, in the seventeenth century, philosophy and theology parted ways. Historians of philosophy usually focus on those thinkers who