

some terms, particularly the former, suffer in translation because they carry connotations in English that are not as clearly present in the original French. True has concluded that they are thus better left to reflect their original usage and context. While this reviewer initially harbored some doubts about the author's choice to preserve other outdated terms (especially colonial-era French names of First Nations groups), after thorough immersion in the manuscript it became clear that True made the correct decision to preserve Charlevoix's nomenclature. This choice enables readers to perceive more readily the historical, cultural, and religious foundations for Charlevoix's misconstruals and misinterpretations, and to more clearly comprehend the state of knowledge of the Americas at the time of the composition of the text.

True offers us a valuable opportunity to see through the eyes of Charlevoix, to engage with his perceptions and interpretations of North America, and to travel with him from Quebec on the St. Lawrence River, through the Great Lakes, and on his arduous yet fascinating journey down the Mississippi to New Orleans, and then on to Cap-Haitien, and back to France. In short, it throws open long-obscured windows on New France for Anglophone readers.

This may be the greatest impact of this annotated translation: it will earn a wide readership. It will surely be added to countless undergraduate syllabi and reading lists. Many university professors will send undergraduate students directly to this text for an introduction to Charlevoix, and this translation is eminently suitable for excerpting for inclusion in undergraduate-level primary source collections. This book will be a necessary purchase for academic libraries with holdings in Jesuit Studies, Atlantic world studies, early Canadiana, and North American history, including First Nations/Native American history.

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Kilian Stumpf, S.J.

The Acta Pekinensia or Historical Records of the Maillard de Tournon Legation.

Vol. 2: *September 1706–December 1707*. Edited by Paul Rule and Claudia von Collani.

Leiden: Brill, 2019. Pp. 811. Hb, \$239.00.

Publications analyzing China's rites controversy that troubled the Roman Catholic mission during the seventeenth and eighteenth centuries have continued unabated since Francis Rouleau inaugurated this area of research with his article, "Maillard de Tournon, Papal Legate at the Court of Peking"

(*Archivum historicum Societatis Iesu* 31 [1962]: 264–321). Monograph studies arguing either in favor of the Jesuit or mendicant view of the Chinese rites began to appear in the 1980s and 90s, and a more global study of the rites controversies was published as an edited volume by Ines G. Županov and Pierre Antoine Fabre, *The Rites Controversies in the Early Modern World* (Leiden: Brill, 2018) [reviewed by Clark in *JJS*, doi: <https://doi.org/10.1163/22141332-00602008>]. What has been needed are more primary sources in translation, and this outstanding work provides scholars, who do not read eighteenth-century ecclesial Latin, access to an important commentary by a contemporary observer of the rites disputes that revolved around Kangxi's court. This volume follows Rule and Collani's first translated volume of the *Acta Pekinensia* (*The Acta Pekinensia or Historical Records of the Maillard de Tournon Legation*, vol. 1 [Rome: Jesuit Historical Institute, 2015]), which covers Maillard de Tournon's (1668–1710) eight months in Beijing as the papal legate, December 4, 1705 to August, 28, 1706. While some may hold the first volume of the *Acta Pekinensia* to be of more scholarly importance since it directly deals with the time that de Tournon was in Beijing, this second volume, as the editors note, “is still justified since the perspective is that of the imperial court and the reaction of the emperor Kangxi himself to the actions of the Legate” (1). It is hoped that Chinese primary sources related to Kangxi's interlocutions with de Tournon, such as those held in the China number one historical archives (Zhongguo di yi lishi danganguan 中國第一歷史檔案館), shall soon be likewise translated into English. This second translated volume of Kilian Stumpf's (1655–1720) *Acta Pekinensia* represents a work of immense importance to the study of Sino-Western exchange, especially as that exchange transmogrified from an amenable relationship to one of distrust and disagreement during the reign of the Kangxi emperor (1654–1722).

The compiler and author of the *Acta Pekinensia* was the German Jesuit director of glassworks at Beijing's North Church (Beitang 北堂), Kilian Stumpf, whose mastery of both Manchu and Chinese made him one of the most informed witnesses, indeed participants, of the rites controversy, and among the manifest virtues of this second volume is its copious discussions of the views emanating from the emperor's court. The contours of this more than eight-hundred-page volume are straightforward; it begins with a translation of the “Compendium of the *Acta Pekinensia* for 1705 and 1706,” and then continues its translation of the *Acta Pekinensia*'s annalistic records from September 1706 to December 1707. The compendium consists of a seven-section summary of Stumpf's *Diarium* intended to accompany the larger text of the *Acta Pekinensia* when it arrived in Rome. Section one describes de Tournon's request for the Beijing fathers to arrange an audience with the Kangxi emperor; section two describes the emperor's beneficence toward the legate; section three outlines

de Tournon's actions regarding the rites disputes; the fourth section explains how he handled affairs in Beijing that were not directly related to the rites controversy; the fifth section notes other "memorable events" that transpired while the legate was in the city; the sixth section describes the state of the local Catholic community in Beijing in the aftermath of his visit; and section seven enumerates the various complaints that de Tournon rendered against the Beijing Jesuits. The list of de Tournon's complaints, which includes the accusation that the Jesuits "extorted false oaths from the Christians" are meticulously answered in the compendium in order to exonerate the Beijing fathers (91). In all, the Compendium reads like a comedy of errors wherein de Tournon is portrayed largely as a shambling cultural fool who causes considerable damage to the China mission due to his ignorance and conceit. Stumpf commonly recounts examples during which de Tournon wittingly or unwittingly infringes upon court etiquette, while the emperor, "patiently put up with much that was against protocol" (40). Perhaps the most representative remark Stumpf makes in this compendium is in the fifth section, where he laments that due to the intentions, tenor, and blunders of de Tournon's visit to Beijing, "our great hopes for Christianity were overturned" (75). Among the distinctions of this work is that it provides not only a large number of specific details about the legate's eight-month visit to the Qing capital, but that it more acutely expresses the distress felt by the Jesuits who witnessed their efforts unravel as a result.

The remainder of this volume centers on the aftermath of Maillard de Tournon's byzantine visit to Beijing, largely focusing on the Jesuit fathers there who labored to repair the fissures that remained after the legate's departure. Within the first page of Stumpf's account of the effects of de Tournon's visit, he complains of the Chinese "suspicion against the fathers in Beijing [that] was greatly increasing" (106). From this opening statement to the concluding page of Rule and Collani's translation of the *Acta Pekinensia*, vol. 2, one reads page after page of the monumental efforts made by the Beijing Jesuits to defend their position vis-à-vis the Chinese rites and their attempts to restore the viability of the mission in light of growing imperial suppression of Christianity within the empire. Rule and Collani have expertly introduced key persons and explained the intellectual and historical contexts of the events described in the *Acta Pekinensia*, and have helpfully provided citations to relevant sources so that interested scholars can explore more deeply what is mentioned in the text. For example, when Stumpf notes an additional slip of writing that is mentioned, but not included in the narrative of the *Acta Pekinensia* (632), Rule and Collani have kindly noted that the said document is held in the Jesuit Archives in Rome (Archivum Romanum Societatis Iesu, ARSI), along with the appropriate finding aid.

The immense number of important historical details included in the *Acta Pekinensia* are too numerous to enumerate in this concise review of the English translation, but the major headings and subheadings of the persons and topics that appear throughout Stumpf's record are listed in the beginning of the volume (9–33). Perhaps the most common strand woven through the accounts narrated in this volume is an inventory—clearly itemized in the headings and subheadings—of how the Jesuit fathers in China suffered repeated calumnies from Maillard de Tournon, and many examples of how the aftermath of the papal legate's visit to Beijing engendered the imperial court's indignation and disappointment. What is most helpful to Chinese rites scholars is that several of Stumpf's descriptions of Kangxi's irritation relate directly to the debates over the rites. In his diurnal account of March 1707, for example, Stumpf notes that the emperor was “offended by His Excellency [de Tournon], and was angry” because of Charles Maigrot (1652–1730), identified in the *Acta Pekinensia* as the “Bishop of Conon.” Maigrot's alliance with de Tournon in matters “regarding the Chinese rites” was a great annoyance to the Kangxi emperor (321). In addition to important passages related to Kangxi's response to de Tournon and his collaborators, this volume includes copious examples of Jesuit epistolary exchange during the year following the legate's time in Beijing. All of these significant historical details located within Kilian Stumpf's annals are enhanced by the clarity and rigor of Rule and Collani's translation of the original Latin manuscript. Translation is an eminently challenging enterprise, and this volume is a fine example of successfully conveying the tone and meaning of the original.

I have no criticisms of this volume. It shall unquestionably enrich scholars in coming years, helping them to better apprehend the complexities of eighteenth-century Sino-Western and Sino-Christian exchange, and this second installment of Rule and Collani's translation of the *Acta Pekinensia* will appear throughout the narrative, notes, and citations of future scholarly works on China's long encounter and religious negotiation with the West. This well-designed and well-executed translation of Stumpf's *Acta Pekinensia* discloses the embedded complexities of cultural exchange, and exposes how completely human the rites controversy was, showing the all-too common human vicissitudes of disagreement, mood, and cultural affinities, even between differing Western Catholic cultures. “The matter of Confucian rites was more delicate” than easy descriptions of the rites controversy suggest, asserted Rule in an earlier work (*K'ung-tzu or Confucius* [London: Allen and Unwin, 1986], 45). He was quite correct about the delicacy of the rites debates, and this volume of the *Acta Pekinensia* underscores that reality. This richly annotated translation should be kept in all academic libraries, and it shall certainly live near the

desks of serious scholars of the Chinese rites controversy and the clash of values that troubled the Jesuit mission surrounding the imperial court of Kangxi.

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Adam Parr

The Mandate of Heaven: Strategy, Revolution, and the First European Translation of Sunzi's Art of War (1772). Jesuit Studies 26. Leiden: Brill, 2019. Pp. xii + 323. €130.00 / \$157.00.

In *The Mandate of Heaven*, Adam Parr sheds light on the work of the Jesuit missionary and scholar Jean-Joseph-Marie Amiot (1718–93), particularly his *Art militaire des Chinois*, the first French translation of Sunzi's *Art of War*. Parr's impressive volume comprises a few distinct elements. It includes translations of the French text of the *Art militaire* into English that Parr put together with Dr. Gillian Pink, interpretive essays by Parr, a transcription of a letter written by Amiot to the French minister Henri Léonard Jean-Baptiste Bertin (1721–92), and a biographical essay on Amiot written originally in French by historian Michel Hermans, S.J. and translated into English by Dr. Alison Oliver. Together, these elements reveal the contributions that Amiot made to the intellectual and political worlds of the eighteenth century. The translation of Amiot's text, which functions as chapters two and three in the book, is clear and informative. The biography of Amiot includes useful background information on Amiot's life, education, and work in China. This review, however, will focus on Parr's explanatory essays included in the introduction, chapters 1 and 4, and the postscript.

Parr's main objective is to explain why Amiot wrote his translation when he did and what the larger impact of the work was, particularly within the setting of eighteenth-century France. Parr argues that to understand what Amiot was trying to accomplish in translating the *Art of War* one must place it within the culture of the Enlightenment and the French Society of Jesus. More specifically, Parr claims that Amiot "interacted with and influenced" the French Military Enlightenment in important ways (7). Amiot's presentation of Chinese military strategies supported the notion that warfare was a science consisting of "constant and universal laws" that applied to all contexts and situations (172). Parr also ties the *Art militaire* to the formulation of the then nascent