

was granted a charter for a trade monopoly. Within these limits it was a trading network allowing different players, reflecting a selective but relatively broad section of the civil population, in both the colonies and the Republic.

Neither was Dutch Brazil a performance- and growth-oriented society of self-exploitation, like philosopher Byung-Chul Han describes contemporary neoliberalism. According to Han, this self-exploitation is the result of ubiquitous surveillance and the quest for personal gratification, both of which reduce humans to self-imposed slavery in the service of both Big Capital and Big Government, which act as one and the same technocracy.

Using Kollman's theory of lobbying, Van den Tol describes how interest groups could use direct as well as outside lobbying strategies. Ordinary people used petitions to reach political mandates, and personal relations and societal capital were vital tools to influence decision-making. Lobbying was a relatively cooperative form of interaction between people and decision-makers, and was chosen over the more confrontational option of going to court. Van den Tol concludes that, as a result, institutions were largely the product of lobbying by knowledgeable individuals, either on an individual level or forming a lobbying alliance.

Comparisons can also be geographic. It would be interesting to compare Dutch Brazil with lobbying in an Asian context. The Dutch East India Company had to deal with highly developed societies in India and East Asia. As a result, lobbying had to include local Indigenous administrations or the Mughal Empire. Trading along the Malabar and Coromandel Coasts took place in an arguably Asia-centric world where Asian producers still had a considerable advantage compared to their European counterparts. To what extent was Dutch Brazil part of this Asia-centric world, and how did this affect lobbying efforts? Today, again, we are moving toward a more Asia-centric world where lobbying, especially in so-called neo-Confucian systems which confuse Confucianism with capitalism, is only between Big Government and Big Capital.

Van den Tol provides us with an interesting case study with many implications for today's lobbying or the lack of it. It allows us to conclude that lobbying in the seventeenth century, at least in some cases, was more polycentric than lobbying in today's neoliberal technocracy.

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Trade and Finance in Global Missions (16th–18th Centuries). Hélène Vu Thanh and Ines G. Županov, eds.

Studies in Christian Mission 57. Leiden: Brill, 2021. xviii + 314 pp. \$166.

This volume of essays originated from a 2016 conference on missions and commerce at the Centre d'Études de l'Inde et de l'Asie du Sud in Paris. Both the conference and the

volume focus on the financial dimensions of Catholic (largely Jesuit) missions in the early modern period. The effort to spread Catholic Christianity and convert souls across vast distances required enormous and ongoing financial outlays to train, transport, and support missionaries; run schools; build churches; and create religious literature. These essays drive home a central point that missions were inextricably intertwined with profit-making ventures, which constantly threatened to sully the spiritual enterprise. The editors, H el ene Vu Thanh and Ines G.  Zupanov, provide a framework in the introduction and epilogue, respectively, that effectively corrals very disparate case studies, connects them to major lines of debate, and offers an overarching interpretive agenda.  Zupanov argues in the epilogue that Jesuits (and presumably other missionaries) adapted themselves to the language and principles of merchant capitalism in pursuing spiritual markets (souls), acting as spiritual merchants (evangelizers), and managing spiritual franchises (local operations).

The essays themselves pay rich dividends as local case studies of trade and finance and at important hubs of missionary activity across the early modern world. Vu Thanh and  Zupanov introduce the work as an attempt to employ connected history to address the dichotomy between finance and mission in historical scholarship. They group the nine essays into four parts, which helps give the volume thematic coherence.

Part 1 discusses missionaries as traders. Vu Thanh examines Jesuit commercial endeavors at the port of Nagasaki and Claudio Ferlan investigates the order's production of yerba mat e in the reductions of South America. Vu Thanh shows that Jesuits functioned as important traders of silk, mediated between Portuguese and Japanese merchants, and assumed control over political administration in the city from 1580 to 1587. Ferlan discusses the Jesuit turn to native yerba mat e cultivation to support settlements and missions and to protect Tupi-Guarani peoples from exploitation at the hands of *encomenderos*. Part 2 concentrates on integration into local economies. R omulo da Silva Ehalt focuses on Jesuit land ownership in Japan; Christian Windler discusses the convent economy of Discalced Carmelites in Isfahan and Basra; and Ryan D. Crewe sketches out the commercial networks that missionaries exploited in maritime Asia. Ehalt describes Jesuits, having received Nagasaki as a gift from the  Omura daimyo in 1580, administering a wide range of governmental actions. Carmelites in Persia, Windler argues, resorted to selling rosewater, investing in real estate, and charging for lodging to survive. Crewe concludes that Catholic missionaries immersed themselves in both the trading diasporas of the Indian Ocean and internally in the Philippines, the only territory in Asia that came under Spanish control.

Part 3 devotes attention to funding missions. Ariane Boltanski scrutinizes funding for Jesuit colleges in France and Italy, while S ebastien Malaprade analyzes the Jesuit college of San Hermenegildo in Seville and its participation in global trade and regional land markets. In Europe, Jesuits fell into dependence on lay patrons who exercised their own influence over college operations and personnel. The Jesuits in Seville also felt constraints over the economic activity, resulting from a damaged reputation caused by the college's bankruptcy in 1645. Finally, part 4 considers the debates circulating around

the involvement of religious orders in profit-making. Tara Alberts unpacks Jacques de Bourges's (ca. 1634–1714) *Relation du voyage de Monseigneur l'Evêque de Beryte* (1666) as an investment prospectus. She contends that Bourges sought to provide guidance for commercial activity by stressing the spiritual discipline incumbent upon missionaries engaged in these practices. Fabian Fechner turns to correspondence and memoirs among Jesuits in the Paraguay Reductions to make sense of how Jesuits negotiated the parameters of licit financial activity. He emphasizes the fluidity of perspectives and the mediation involved in sorting out financial calculations on the ground.

The essays provide fascinating glimpses into the contortions, compromises, and consequences of efforts to fund Catholic missions in the early modern period. As a whole, the volume outlines fruitful lines of inquiry and useful ways of approaching commerce and conversion that will be of interest to scholars of capitalism, missionary endeavor, and empire building from the sixteenth through the eighteenth centuries.

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Describing the City, Describing the State: Representations of Venice and the Venetian Terraferma in the Renaissance. Sandra Toffolo.

Studies in Medieval and Reformation Traditions 221. Leiden: Brill, 2020. x + 332 pp. \$188.

Imagine you are waiting to board a ship to Jerusalem. Imagine you are a pilgrim, embarking on a journey that could leave an indelible mark on your life. As a regular and safe provider of maritime transport services to the Holy Land, the city of Venice would have offered travelers from any part of Italy and Europe a convenient starting point, and an international and well-furnished marketplace where you could buy everything you needed for crossing the sea and arriving in Jerusalem. And imagine you are a learned person. You might decide to put some of your thoughts, impressions, memories in writing, or—later—in print. How would you describe the city that lies on water, Venice? Late fourteenth-century travelers, such as the Florentine Lionardo Frescobaldi, or the French Ogier VIII d'Anglure, still concentrate their attention mostly on Venetian churches and their precious, praiseworthy relics, but as the fifteenth century moves forward and the power of Venice grows into the mainland, which falls under Venetian rule (arriving to the Lombard cities of Brescia and Bergamo, to Ravenna and Cervia, and to Trento, before being downsized after the defeat at the Ghiara d'Adda by the French in 1509), travelers, poets, and historiographers increasingly represent the lagoon city as a wealthy, virtue-clad, well-governed place.

Descriptions of the city of Venice and its mainland state form the bulk of Toffolo's analysis. They are considered as perceptions. Any description contains multilevel