

these five missionaries over the next quarter century as their initial optimism gave way to the harsh realities they faced in their attempts to convert the Indians to Christianity. They became embroiled with the Jesuits over which group had jurisdiction over the Illinois-speaking Tamarois Indians. Unlike the Jesuits, the priests of the Séminaire de Québec initially pursued a “Frenchification” strategy with the Native societies that sought to establish not only the Christian faith but also the French language and culture. Not surprisingly, their failures to win large numbers of converts forced them to shift both their tactics and expectations. Even then, their final successes were meager when the last of these priests departed the lower Mississippi Valley in 1725.

Jones skillfully integrates a wealth of ethnographic information concerning the regional Indian societies into her analysis of the missionaries’ efforts at proselytization. Of great importance was the Native concept of reciprocity or developing and maintaining relationships between individuals and communities through exchanges of gifts and trade goods. The priests of the Séminaire de Québec, on the other hand, believed the individual must accept Christianity for the sake of salvation and not material gain. The missionaries only slowly experienced limited successes by eventually embracing the “middle ground,” a concept Jones borrows from Richard White and deftly employs in her analysis of how “individuals of different cultures came together to forge new meanings and understandings” (3). In the case of Jean-François Buisson de Saint-Cosme, this included abandoning his vow of celibacy and engaging in a sexual relationship with the sister of the Great Sun, the chief of the Natchez people, in order to end the practice of human sacrifice among them.

The work of these missionary priests occurred well outside the boundaries of present-day Iowa, but for researchers interested in the history of French North America, and particularly the French missionaries who worked among the Native societies of the continent, this book will be greatly appreciated. The priests of the Séminaire de Québec are largely unknown to historians, and their labors offer a striking counterpoint to those of their Jesuit contemporaries. Jones has produced a well-researched account that will be the standard work on this subject for the foreseeable future.

The Imperial Church: Catholic Founding Fathers and United States Empire, by Katherine D. Moran. The United States in the World Series. Ithaca and London: Cornell University Press, 2020. 303 pp. Illustrations, notes, index. \$48.95 hardcover.

Reviewer Peter Cajka is Assistant Teaching Professor and Director of Undergraduate Studies in the Department of American Studies at the University of Notre Dame. He is the author of *Follow Your Conscience: The Catholic Church and the Spirit of the Sixties* (2021).

This stimulating book begins with an intriguing question: why did American Protestants begin to sing the praises of early modern Jesuit explorers, Franciscan missionaries and imperial Spanish friars in the late nineteenth and early twentieth centuries? Throughout the antebellum era Protestants portrayed Catholics as a threat to democracy. By the opening of the American Century, however, Protestants depicted early modern Catholics in the Midwest and California as a set of founding fathers who, alongside Puritans and Pilgrims, did the “civilizing” work necessary to forge a prosperous and free nation.

Moran, an associate professor of American Studies at St. Louis University, helpfully situates the transformation in three wider contexts, all of which pertain to the history of Iowa and the Midwest. First, Americans engaged in a commemorative culture in the decades after the Civil War, memorializing bygone countrymen with statues, plays, and novels. Second, Catholic immigration brought Protestant politicians and businessmen to see America as a cross-confessional project. Finally, and most importantly for readers of this journal, Moran connects the transformation of ideas about Catholics to the ways America’s commercial and imperial expansion compelled Protestants to dwell on other sites of the nation’s origins. As the Midwest became an important hub of industry and commerce in the Gilded Age and Progressive Era, Protestants incorporated the region’s early modern French Catholic colonization into a broader national narrative. Moran’s book is a triumph for its successes in connecting the re-imagining of Catholicism in the Protestant mind to these wider developments, particularly westward expansion.

The book is effectively organized into three sections: chapters one and two look at the upper Midwest; the middle section explores Southern California; and chapters five and six take readers to the Philippines where, as Moran shows, Protestants revised Catholic history after they wrested the land away from the Spanish. Moran consults an admirably wide source base consisting of political speeches, government reports, poetry, novels, plays, travel narratives, pamphlets, and advertisements. She draws upon these documents to “re-create a rhetorical world that was common and widespread and that historians have lost sight of” (7).

Moran’s chapters on Jesuit explorer Jacques Marquette and the upper Midwest illustrate the book’s broader interventions nicely. Protestants of earlier eras found Marquette’s love of physical pain and his intense devotion to Mary appalling. He was looked upon as a subject unfit for

democracy, a threat to both the Enlightenment and commercial culture. But starting in the late nineteenth century, Protestants began to find value in connecting Marquette to a common (white) national story. In 1864, when Congress invited each state to send two statues to the newly established National Statuary Hall, Wisconsin sent a marble figure of Father Marquette. Congress installed the statue over the protests of a few nativists. The nativists have garnered the attention of historians at the expense of the rhetorical world Moran seeks to recover. Protestants found telling Marquette's story in new ways useful for imagining the future of the United States as a capitalist empire. The Jesuit became a canvas upon which to project both optimism and anxiety. Marquette became the founder of a commercial empire but his spiritual world, comprised of empathy and humility, also mollified some of the sharp edges of modern capitalism. The Jesuit was strong and manly, yet profoundly considerate. He allowed Protestants to imagine the extension of empire as a smooth process. He was portrayed as a "peaceful conqueror": he worked with the Indians, building cultural and paternal connections, ultimately coaxing the Natives into gently submitting to the demise of their own culture. All the while, he laid the groundwork for the rise of modern trade and commerce through these connections (and subversions). Marquette, no longer a grotesque religious fetishist or a braindead papal surrogate, became in the eyes of these Protestants a man who would do the hard work of building a commercial empire but with the warm means of devotion, empathy, and sensitivity. He had become a Catholic founding father.

Moran has posed and answered an important historical question. In so doing, she not only demonstrates the plasticity of ideas about Catholicism in a truly revelatory fashion, but she also shows how empire drove religious changes in the American Midwest and elsewhere. This book will surprise readers and it will pique questions that strike at the core of our interpretations of the modern United States and American Catholic history. The rhetorical framing Moran employs can lead to some hair-splitting analysis, but the book is wonderfully written with fluid, evocative prose throughout. Students of Iowa history would be right to follow up on Moran's analysis to see if the men and women of the Hawkeye State engaged in this religious revisionism. We might be missing sight of an important rhetorical world that existed alongside the birth of the infamous American Protective Association.