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Faught, C. Brad. Review of *Converting Colonialism: Visions and Realities in Mission History, 1706-1914*, edited by Dana L. Robert. Grand Rapids, Mich.: William B. Eerdmans, 2008. *Anglican and Episcopal History* 77, no. 4 (2008): 449-450.

controversial. The Hoadly of Gibson's biography is not easily reconciled with the man who appears in Andrew Starkie's recent monograph on the "Bangorian controversy" prompted by one of Hoadly's sermons in 1717. The time is ripe for a reappraisal of Hoadly's religious and political thought, particularly as exemplified in this book, which did so much to secure his reputation as a Whig champion and as an interpreter of Lockean politics for a post-revolutionary generation.

Readers of this edition will unfortunately find little basis for such a reappraisal. The introduction is short and perfunctory, the annotation is light, and the text itself has been taken straight from the 1773 edition of Hoadly's works, which substantially reproduces the original edition. While Gibson has helpfully clarified some of the convoluted numbering that makes Hoadly's original text difficult to read, and he has translated Hoadly's occasional use of Greek or Latin into English, these minor amendments are likely to cause specialist (and there are not likely to be many other) readers to run to the original text, particularly as he does not provide the original Greek or Latin. One would be hard pressed to say that this edition provides much more to our knowledge of the original text.

Mark Goldie's edition of the second chapter of Hoadly's *Original* in the second volume of his collection, *The Reception of Locke's Politics* (1999) contains a rather more helpfully annotated edition of the work, although his introduction mistakenly identifies the book as having been published in 1709 rather than January 1710, when the book was first advertised. Also, the original 1710 publication and the 1773 reprint of this text are now available electronically through Gale Publishing's Eighteenth-Century Collections Online (ECCO). Future students of Hoadly's work will continue to want to refer to these versions as well as to Gibson's convenient but somewhat superfluous edition.

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Converting Colonialism: Visions and Realities in Mission History, 1706–1914.

Edited by Dana L. Robert. (Grand Rapids: William B. Eerdmans, 2008, Pp. x, 304. \$30.00.)

The volume under consideration here is another in the excellent series, *Studies in the History of Christian Missions*. Numbering fourteen entries, this series has done much to re-order the study of the last two centuries of missionary history and in so doing rescue the subject from the usual reductionism of post-colonial theorists, as well as the recurring

triumphalism of the first generation of missionary historiography. Capably edited by Dana Robert, *Converting Colonialism* battens together nine wide-ranging essays covering the years from early in the eighteenth century until the outbreak of the First World War, the high period of European empire. (One says battens because the main weakness of the volume—characteristic of all such works—is the disparate nature of its offerings.) Grouped around a rather slippery theme, “Visions and Realities,” the book finds itself struggling to maintain thematic unity. If read mainly as discrete pieces rather than parts of a putative whole, the essays make a marked contribution to the field. Take, for example, Andrew Porter’s essay (60–85) on the interplay between millennial evangelicalism and Islam in the nineteenth century, both in Africa and other regions. One would hazard a guess that no other historian has linked these two world religions in quite the same way before. The result, in Porter’s sure hands, is a careful probing of how evangelicalism’s initial perceptions of Islam changed over time from one of serial denunciation to that of a desire for knowledge and some measure of accommodation.

Another key essay is that written by R. G. Tiedemann (206–41) in which he traces the remarkable expansion of Christianity in nineteenth-century China, which coincided with the reinvigoration of Roman Catholic missions and the explosive growth of Protestant ones. More needed to be said here of the influence of the fatally charismatic Hong Xiuquan and the Taiping Rebellion on their mediation of western Christianity in Imperial China, and certainly Jonathan D. Spence’s important work on Hong (*God’s Chinese Son: The Taiping Heavenly Kingdom of Hong Xiuquan*, 1996) should not have been ignored. But Tiedemann’s otherwise close reading of the sources and persuasive conclusions make for excellent history.

The other essays covering topics ranging from India to East, West, and Southern Africa, all investigate informatively the varied ways in which western-based Christianity interacted with local religion, politics, and culture, as well as with the metropolitan forces of mission board and imperial government.

As a means to understand what may be called the “ideology of mission” for the imperial and proto-industrial age, this volume serves a very valuable purpose. The writers show clearly that the chief characteristic of missionary history is the ineluctable presence of the “law of unintended consequences.” In other words, wherever there was missionary contact, visions were one thing, realities another.