

Jesuit Mapmaking in China: D'Anville's Nouvelle Atlas de la Chine (1737). Edited by Roberto M. Ribeiro with John W. O'Malley, S.J. Philadelphia: St. Joseph's University, 2014. Pp. 172. \$70.

This beautiful volume weaves “word” and “image” in a rich tapestry that offers insight about the history of China, Jesuit missionary activity, and the art and science of map-making. In addition to 42 well-presented and finely printed maps, the book includes three informative essays and helpful background information. The maps themselves are extraordinary and show in great detail China and other lands in the region, including Korea, Japan, Formosa, Tartary (which includes Manchuria and Mongolia), and other nearby areas. The book also presents 16 illustrations and photographs.

In “Imperial China and the Jesuit Mission,” R. Po-chia Hsia tells the engaging story of the Jesuits from the time of Matteo Ricci through the reign of the Qing emperor Kangxi (1661–1722). The growing friendship between Emperor Kangxi and the Jesuits led to the “beginning of the large-scale mapping supervised by Jesuit scientists” (35) with the first version thought to have been finished by 1718 (37). This demanding map-making project carried out on-site by French and other European Jesuit missionaries is the early source of the maps in the volume. These were later adapted and reworked by Jean-Baptiste Bourguignon D'Anville, an early 18th-century French cartographer. D'Anville was contracted to reduce and redraw the detailed maps “sent from China by the Jesuit missionaries” and to compose new general maps of the regions (41). This volume presents D'Anville's version. D'Anville himself states that the “detailed maps were very close indeed to the originals that were sent from China” (42).

These informative and stunningly beautiful maps influenced how many in Europe came to encounter and grow in understanding of the vast land of China. In “Jean-Baptiste Bourguignon D'Anville and the *Nouvel atlas de la Chine*,” Mario Cams explores the process of composition, the textual history of the maps, and how the maps “were the product of an intercontinental exchange of geographical knowledge by an extended network of people” (47).

The book is a real gem—to be studied and simply enjoyed. It should be welcomed by those interested in the geography and history of China, the Jesuit missions, and the art and science of cartography and topography.

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Revision des gegenwärtigen Zustandes der Theologie. Ideen zur Geschichte des katholischen Dogmensystems. Vom Geist und Wesen des Katholicismus. Mit anderen frühen Schriften 1812–1819. By Johann Sebastian Drey. Ed. Max Seckler. Tübingen: Narr Francke Attempto, 2015. Pp. xxxii + 816. \$112.76.

This is the fourth volume in the Tübingen edition of the writings of Johann Sebastian Drey, who was one of the most significant German Catholic theologians in the areas of

theological method (*Enzyklopädie*), apologetics, and dogmatics. This volume includes materials from his early phase in seminary education and as the central founding figure of the Catholic theological faculty at Tübingen University.

Series editor Max Seckler and his assistant Winifred Werner here include six distinct theological texts and two collections of texts, one a set of documents from the history of the launching of the premier journal *Theologische Quartalschrift*, and the second miscellaneous parts of the Bavarian Concordat with the Holy See. Each text receives an extensive introduction, commentary on its textual history, substantive analysis of the work, and the history of reception of the text, followed by the text itself. Three texts are widely known. Two were published during D.'s lifetime: *Revision des gegenwärtigen Zustandes der Theologie* (1812) and *Vom Geist und Wesen des Katholicismus*, published in the inaugural year of *Theologische Quartalschrift* (1910). Also included are the notes from his seminary lectures, *Geschichte des Katholischen Dogmensystems* (1812–1813), which provide a valuable companion to his dogmatic lectures, which he delivered for 25 years (1812–1837).

The theological works also include a set of short documents: Justin Martyr's views of millennialism, a historical and theological analysis of the origins and development of the sacrament of confession, and theoretical reflections on doctrinal development. This volume and the entire collection provide invaluable resources for those researching the contribution of D. or any of his influential students, including Johann Adam Möhler, Franz Anton Staudenmaier, and Johannes Kuhn, and the first generation of the Catholic Tübingen school. Every theological research library associated with doctoral programs should have this series in their collection.

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Interreligious Friendship after Nostra aetate. Edited by James Fredericks and Tracy Sayuki Tiemeier. New York: Palgrave MacMillan, 2015. Pp. viii + 229. \$95.

Without exaggeration, Vatican II's declaration *Nostra aetate* has substantially changed how Catholics are to relate to members of other religious traditions. Gone are the days that the Church could easily dismiss non-Christian religions as human-made traditions or superstitions. This 180-degree change of attitude came about through personal friendships of the prelates and periti at the Council that redirected the interreligious conversations in a positive direction. In commemoration of that momentous event, Fredericks and Sayuki Tiemeier of Loyola Marymount University teamed up to edit a substantive volume on interreligious friendship, moving from an abstract discussion on interreligious dialogue to personal testimonies of Catholic religious scholars and theologians on their encounter and friendship with the religious others.

The 16 stories are snapshots of the authors' insights, gratitude, and collaboration with Jews (Mary C. Boys, John C. Cavadini, Elena Procaro-Foley, David C. Burrell), Muslims (Marianne Farina, Rita George-Tvrtković, Bradley J. Malkovsky), Hindus