

began, he emphasises, not with incombustible Luther but with incombustible Arndt: with the wide dissemination of the story of a copy of the *Paradiesgärtlein* preserved from fire in 1624, amidst the traumas of the Thirty Years War. Shamir draws attention to the role played by publishers and editors in transmitting this story and others like it. Shamir's interest lies not only in the textual transmission of stories of incombustibility, but also in recovering attitudes towards the books as material objects. This was the age of the *Wunderkammer* and of the princely library, and unburnt books were likely to be viewed as curiosities rather than as Lutheran relics. During the late seventeenth and early eighteenth centuries, however, the high point of the tradition of incombustibility, learned Lutherans turned accidental survivals into significant objects, into symbols of 'benevolent divine intervention' (p. 181). The experience of engaging with burnt books, and the emotional attachment that they generated, is an important theme here. Shamir's book also contains a lengthy discussion of miracles and of Lutheran attitudes towards divine intervention. As Shamir demonstrates, the Lutheran attitude towards such phenomena was characterised by flexibility. With unburnt books, as with so much else, Lutheran theory could support a very great variety of Lutheran practices.

UNIVERSITY OF ST ANDREWS

BRIDGET HEAL

With eyes and ears open. The role of Visitors in the Society of Jesus. Edited by Thomas M. McCoog SJ. (Jesuit Studies, 21.) Pp. x + 315 incl. 18 figs. Leiden–Boston: Brill, 2019. €149. 978 90 04 39483 4; 2214 3289
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Just as one should never judge a book by its cover, so should one be careful of making an assumption about a subject. At first glance, the topic of Jesuit Visitors does not seem of particular interest to anyone except those with a niche interest in the society's bureaucracy. However, as this volume convincingly argues, these near-forgotten figures were vital within the Society of Jesus and the position's absence from the historiography needs remedying. Both Thomas McCoog's introduction and Robert Danieluk's opening essay outline the role of the Visitor. Those appointed to the position were representatives of the superior general and granted all equivalent powers, going to a province not just as policemen but to formulate policy, filling the gap between Rome and the peripheries, the general and members of the society throughout the world. A run of deeply interesting contributions follows. Andrés I. Prieto's clear and readable chapter considers the first visitation to Jesuit Peru in the sixteenth century, with its ultimate purpose to decide if the society should even be involved in the colonial enterprise. Eric Nelson also considers wider political ramifications through attempts to rehabilitate the society in France at the start of the seventeenth century, caught as they were between the competing interests of king and general. McCoog follows with the odd case of seventeenth-century English Jesuits, the freedoms of whose colleges in exile from local superiors stoked national tensions. Whereas the Visitor sought Jesuit-style universal uniformity, English Jesuits extolled adaptation. Tadhg Ó hAnnracháin also finds a Visitor navigating ethnic clashes in mid-seventeenth century Ireland, this time between old English Catholics and their Gaelic Irish counterparts. The role of the Visitor slips a little from central casting in Paul

Shore's essay on scandals at a Jesuit-run university in seventeenth-century Moravia and Francisco Malta Romeiras's contribution on the suppression of the Jesuits in Portugal, but the position's significance is amply conveyed in Robert Emmett Curran's consideration of the early nineteenth-century Maryland Mission. Once again, issues of national identity required a visitation, this time to sort out clashes between American-born Jesuits and *émigré* members of the Society. National tensions between empire and colonies, as well as a four-way clash between Belgian, English, Polish and German Jesuits feature strongly in Festo Mkenda's chapter on the Zambesi Mission visitation of 1924, while more disagreements are evident in Klaus Schatz's retelling of the visitation of the province of Lower Germany in 1931. The latter chapter might have benefited from a little more contextualisation, as would David Strong's focus on the visitation of the Australian province in 1961. The volume closes with Oliver Rafferty's excellent study of one of the last Visitors, this time sent to evaluate the English province in the mid-1960s. One small gripe about the volume is the lack of contributor biographies, but overall this is a readable collection that convinces of the importance of the role of the Visitor, with much to interest scholars of religious history and particularly its globalisation. Equally, it makes clear how even in a notionally uniform religious organisation like the Jesuits, national and ethnic identity tensions remained. So, in short, do not let your aversion to management structures put you off a book well worth reading.

DURHAM UNIVERSITY

JAMES E. KELLY

Testing ground for Jesuit accommodation in early modern India. Francisco Ros sj in Malabar (16th–17th centuries.) By Antony Mecherry sj. (Bibliotheca Institutii Historici Societatis Iesu, 79.) Pp. 1+494 incl. 1 colour ill and 2 maps. Rome: Institutum Historicum Societatis Iesu, 2019. €60. 978 88 7041 379 3

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A dissertation submitted at the Pontifical Gregorian University, this work represents a classic missiological study: drawing from ecclesiastical archives, it focuses on the work of one Jesuit missionary, the Catalan Francisco Ros, and on one missiological theme, namely the encounter between Roman Catholic missionaries and Malabar Christians who practised Syrian rites. Mecherry's contention is that Ros has been overlooked in Jesuit historiography; in fact, he argues, the Catalan was the pioneer in developing an accommodationist method during his decades of work among Thomas Christians of the Malabar coast, initially as the first Jesuit to learn Syriac, the liturgical language of the Thomas Christians, and later as the first Latin bishop of the archdiocese of Angamaly, one of the two centres of Thomas Christian communities. The significance of Ros for the history of missions, in Mecherry's estimation, is on a par with that of Alessandro Valignano, Matteo Ricci and Roberto Nobili.

After a long introduction in which the author discusses his research questions, sources and methods, he proceeds to present a more-or-less chronological picture of the Jesuit mission in Malabar from 1542 to the 1630s, both before and beyond the timespan of Ros's own missionary work in India. Chapter i, 'From Francis Xavier to Francisco Ros: a contextual analysis of the Jesuit mission in Malabar (1542–83)', focuses on four themes: the first generation of Jesuits in