

were the scaffolding he used to rebuild himself. But he used it actively, assertively. ‘Open to me the door of your holy wounds’, he prayed in March 1619. ‘I will not stop pounding and knocking until you have mercy on me. I will not let up until you console my soul, bless me, and give me peace again.’

The largest number of his entries – especially as the year wears on – are in the form of poetry, often (as he notes) written to fit the tunes of popular Lutheran hymns, and mostly written as acrostics, spelling out, more often than not, variants of AMICO. Here Rittgers’s outstanding facility as a translator shows its worth. Making an acrostic poem work in translation is tricky, and Rittgers only attempts it when he can do so without distorting the text; but he invariably and vividly conveys the heartfelt quality inhabiting these sometimes formal and formulaic verse structures. On his wedding anniversary, Oelhafen wrote an unusually long poem, in the form of a dialogue between himself and his AMICO, to be sung to a tune which he and she used to play together. If you can read it dry-eyed, you’re made of sterner stuff than I am.

But he did, it seems, find a measure of the consolation he sought. As the year wears on, the meditations have less of the intense encounter with a ‘great and frightening God’ and more of the diary, recording his health issues, the fraught politics of the Bohemian revolt and his responses to the liturgical calendar as well as his ever-present undercurrent of grief. And then, in February 1620, just over a year after Anna Maria’s death, he remarried, to the twice-widowed Catharina Pfinzing, whom he called his CICO and with whom he had one further child. As Rittgers says, it hardly fits with our romantic notions; but he was a prominent man, she was closely connected to the city elite, he needed a helpmeet and his eight children needed a mother. It was how things were done.

Writing a book of lamentations, however, was very much not how things were done in Lutheran Germany. This was a buttoned-up public culture which did not encourage displays of grief and in which lament was not an established pious or literary genre. We cannot of course know whether Oelhafen’s quiet subversion of those norms made him, his marriage and his piety exceptional, or whether the feelings to which he gave voice could speak for his times. Nor does it really matter. ‘To have had you with me’, he wrote to his departed AMICO, ‘has been happiness enough.’ That Rittgers has enabled him to share some of that happiness and pain with us, four hundred years on, is its own gift.

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*The Jesuit encounters with Islam in the Asia-Pacific.* By Alexandre Coello de la Rosa and João Vincente Melo. (Research Perspectives in Jesuit Studies.) Pp. viii + 108 incl. 2 colour ills. Leiden–Boston: Brill, 2023. €84. 978 90 04 46278 6; 2589 7446

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This volume forms part of a series which complements the *Journal of Jesuit Studies*, the *Jesuit Studies* book series and Jesuit Historiography online (JHO), all of which are Open Access publications overseen by the tirelessly enterprising Robert Aleksander Maryks, based now at the Adam Mickiewicz University of Poznań. The story of the Jesuits and their interactions with Muslim powers in this part of the

world is difficult to recount as a coherent story. This is because of the larger context in which the attempts by Spanish and Portuguese soldiers, sailors, merchants and missionaries to replicate their eventually successful policy of ‘reconquista’ in Europe led in the Asian-Pacific to serial misunderstanding and mostly unheroic failure (in Hormuz and Mughal India) and to incomplete conquest peppered with frequent setbacks (in the Indonesian and Philippine archipelagos). What is striking is how the attempts to replicate Old World zero tolerance of Islam in both these areas remains remarkably free of the accommodationist strategies made famous by the would-be Jesuit Brahmin Roberto de Nobili or by the adoptive Chinese *litteratus* Matteo Ricci sj. Instead, from the relentlessly aggressive (and correspondingly unsuccessful) policy adopted by Gasper Berze in mid sixteenth-century Hormuz to the so-called ‘Moro Wars’ with the Sulu, Maguindanao and Brunei sultanates, which created several Jesuit martyrs as well as not that many converts, the story is one of conflict and confusion. The only exception to this was the experience of the Jesuit missions to the Mughal Emperors Akbar and his son Jahangir, for both of whom the Jesuit missionaries served an important diplomatic role as go-betweens with the Portuguese ‘Estado da India’. However, even here, Jesuit hopes that they had found a Mughal Constantine were dashed when they came up against the brutal reality of the Portuguese desire to exercise a monopoly over trade in the Indian Ocean and the inevitable Mughal response. The authors tell their stories with authority, drawing on considerable knowledge of the relevant sources both primary and secondary (which are helpfully listed in a comprehensive, consolidated bibliography). However, the volume suffers from the lack of any maps as well as of the careful eye of a native English speaker to proof-read the text, which particularly in the sections on Indonesia and the Philippines contains numerous unidiomatically expressed sentences, which make the reading heavy going at times. Nevertheless, the volume is to be welcomed for providing a usefully up-to-date introduction to a topic which has been under-represented in the literature. Furthermore, in conjunction with another volume in the same series – *Jesuits & Islam in Europe*, co-written by Emanuele Colombo and the late Paul Shore, also published in 2023 – we now have a geographically comprehensive treatment of a theme whose importance was recognised long ago by the Saudi-born anthropologist Talal Asad when he wrote: ‘Europe did not simply expand overseas; it made itself through that expansion.’

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SIMON DITCHFIELD

*John Lightfoot's journals of the Westminster Assembly*. By Chad Van Dixhoorn. Pp. xiv + 592 incl. colour frontispiece, 2 colour plates and 2 tables. Oxford–New York: Oxford University Press, 2023. £160. 978 0 19 883551 6

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John Lightfoot (1602–75), the influential Hebraist and member of the Westminster Assembly, who was Master of St Catherine’s College, Cambridge (then Catherine Hall) from 1650 until his death in 1675, remains one of the most intellectually fascinating, but understudied theologians of the seventeenth century. The publication of Lightfoot’s collected works by John Rogers Pittman, a Victorian Anglican clergyman, included an incomplete version of Lightfoot’s personal journal of the Westminster Assembly. Until Chad Van Dixhoorn’s recent