as well as a more general readership, especially those interested in the early modern period. Readers seeking to find out about the Jesuits' role in all of this will learn much about how their political opponents across early modern Europe attacked the positions they were considered to hold, notably in Italy (Luna-Fabritius), the Holy Roman Empire (Ziegler), and England (Cuttica). However, in order to study the Jesuits' own articulations of trust and happiness one has to look elsewhere. An excellent choice for that enterprise would be Harro Höpfl's *Jesuit Political Thought, c.1540–1630* (Cambridge: Cambridge University Press, 2004), mainly chapters 7 on *fides*, 12 on *felicitas* and the common good, 13 on tyrannicide, and 14 on the papal authority in politics. As a final point, it is worth mentioning that the individual contributions usefully indicate where relevant arguments in other chapters are located—a positive aspect that distinguishes this edited volume.

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David Thomas and John Chesworth, eds.,

Christian-Muslim Relations: A Bibliographical History. Volume 12. *Asia, Africa and the Americas (1700–1800)*. History of Christian-Muslim Relations Volume 36. Leiden: Brill, 2018. Pp. xx + 912. Hb, €204.00 / \$245.00.

The much-praised patience of Job surely applies to the contributors to this superb work of erudition edited by two scholars of Christian-Muslim relations at the University of Birmingham, David Thomas and John Chesworth. Their twenty-four scholarly collaborators on several continents have managed to track down nearly every eighteenth-century mention of Christian-Muslim encounters in the Ottoman and Persian empires, South Asia, Southeast Asia, China and Japan, Africa, and the Americas. They have summarized longer documents with great skill, providing more than adequate scholarly apparatus. Meticulous indices of names and titles mentioned in the volume make up the last twenty-five double-columned pages of this reference work. In ten pages, they also supply the reader with the affiliations of the contributors and what entries each provided.

Scholars with backgrounds different from my own as an Islamicist and Africanist may notice lacunae; the only one I would suggest for inclusion in an online or revised print edition would be a reference to the work of a Dominican

friar, Jean-Baptiste Labat (1663–1738), who is mentioned once in the text (702) but never in the indices. Labat, something of a polymath, entrepreneur, and rogue, noticed in the French West Indies in the late seventeenth century and early eighteenth century that African slaves captured from the coast of Senegal and brought to the Caribbean resisted conversion to Christianity in the New World because they were Muslim.

No mention is made in this bibliography of a four-volume work by Labat summarizing the observations on the West African coast of Africa by the French slave-trader, the Chevalier des Marchais. Labat, who seems not to have accompanied the Chevalier on his journey along the West African coast, authored this literary production based on notes or narration by the Chevalier after his return from West Africa. The slave-trading Chevalier traveled by ship along the coast of West Africa in the third decade of the eighteenth century and then crossed the ocean to sell his human cargo in what is now French Guiana (Cayenne) in South America, to this day still a region of France d'Outre Mer.

In what is now the port of Ouidah (Juda, for the Chevalier) in the Republic of Bénin (former Dahomey), the Chevalier saw in 1724 or 1725 two slave-traders whom he called “Malais,” one black and one white, working in concert. They had alarmed the local people in Ouidah by their exact habit of jotting down prices and taking notes on local customs. The Chevalier knew, somehow, that the two “Malais” were circumcised, but he was not sure whether they were Jews or Muslims. He inclined to the first identity because he observed that they drank “l'eau de vie et même les liqueurs at du vin,” which, the Chevalier noted, “ne convient point aux Mahométans rigides” (see Jean-Baptiste Labat, O.P., *Voyage du Chevalier des Marchais en Guinée, Isles Voisines, et à Cayenne* [Paris: Guillaume Saugrain, 1730/Amsterdam: Aux dépens de la Compagnie, 1731], 2:273–83.) I think it is obvious that the traders in Ouidah were Muslims, but Muslims not terribly rigid in their observance. The North African world-traveler Ibn Battutah had met similar white and black Muslim traders working in concert in fourteenth-century Mali, a combination of Senegambian Muslim entrepreneurs (Wangara) and Ibadi Kharijites of North African origin. Unlike Sunni Muslims who considered trade with non-Muslims disreputable, Ibadis had evolved away from the original rigorism of their faith tradition to its opposite, total tolerance of the diverse religious commitments of their partners in business. It is likely that the first Muslims to trade south of the Sahara into West Africa were Ibadis, people who knew how to bend a rule, such as the Quranic prohibition on consuming wine.

For those interested in Jesuit historical studies, this volume features at least thirty-two references to Jesuits, some of them more significant than others. Jesuit influence in early eighteenth-century Mount Lebanon is mentioned more

than once (101, 105). Jerónimo Xavier, a seventeenth-century Jesuit missionary to Mughal India and grand-nephew of Francis Xavier, had written in Persian a critique of Islam that still provoked rebuttals in the eighteenth century, one by a Portuguese former Augustinian converted to Islam, António de Jesus, who had been renamed 'Alī Qulī Jadīd al-Islām (266–73). Nādir Shah, a Turkman who had seized the Iranian throne in 1736 and had also conquered Mughal India, promoting interreligious tolerance, had as his personal physician a French Jesuit brother (293). King Philip V of Spain in 1744 asked the sultans of Sulu and Maguindanao, Muslim controlled areas of the Philippines then and now, to accept Jesuit preachers in their sultanates (589). Eusèbe Renaudot, a French Jesuit and liturgical scholar associated with the court of Louis XIV in France, had also developed proficiency in Arabic. In 1718, he edited and translated into French a late twelfth-century edition of the travel account by two tenth-century Arabs who had visited India and China, as well as an eleventh-century Arabic commentary on these travel narratives. Eighteenth-century Jesuit writers with experience in China, Jean Joseph Marie Amiot, Pierre-Martial Cibot, and others, published sixteen volumes of letters about China. These volumes were produced in France between 1776 and 1814, a period when the Jesuit mission in China and, indeed, the Society itself had been suppressed (666–86).

If all the volumes in this bibliographical history of Christian-Muslim relations are as scholarly as volume 12, no serious university library should neglect buying them. Although Jesuits are not central to this volume, the references to them suggest subjects for future scholarly research in Jesuit historical studies.

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Stefania Tutino

Uncertainty in Post-Reformation Catholicism: A History of Probabilism. New York: Oxford University Press, 2018. Pp. xx + 564. Hb, \$99.00.

Readers of Stefania Tutino's nuanced treatment of probabilism in her *Uncertainty in Post-Reformation Catholicism: A History of Probabilism* will hesitate to offer a monolithic definition of this early modern Catholic phenomenon. Nevertheless, it has traditionally been regarded as a form of moral theology intended to help individuals assess the moral "safety" of an action. Its salient feature was the notion that if one could find a single, well-reasoned argument in support of one's position, then one was morally "safe," and under no obligation