The volume reminds us that early modern Jesuit missionaries such as Alessandro Valignano, Matteo Ricci, Nicolas Trigault, and Ferdinand Verbiest (just to mention a few) were key players in East Asia when it came to the transmission of classical knowledge. But to what extent this transmission was confined within the early modern period and relatively small circles of sympathizers or hostile controversialists is a question that is not directly addressed. Reading through the volume, one is liable to get an impression of a fissure between the erudite early modern Jesuits on the one hand, and later East Asian intellectuals on the other hand who learned about ancient Greece and Rome from contemporary secularized West. Perhaps a look at figures like Bernard Petitjean, who relied on early Jesuit sources when reopening the Catholic mission in nineteenth-century Japan, or the Japanese Catholic intellectual Ayako Sono, who has written novels set in the ancient Mediterranean (neither of whom is mentioned in this volume) may modify such an impression (or not). One is also left to wonder about the Japanese, Chinese, and later Korean Jesuits, some of whom acquired considerable classical learning (often from the European Jesuits mentioned in this volume)—whether their receptions were further received in the East, or not.

All in all, this volume lays indispensable groundwork. Specialists, whether their interest be on Jesuit humanism in the East, views on Athenian democracy in communist China, or the uses of Greek mythology in Japanese comics, need to take a close look at this volume to acquire a sense of the wide range of work that has been done and the many possibilities for future research projects that could be built thereupon.

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Arthur MacGregor, ed.,

Naturalists in the Field: Collecting, Recording and Preserving the Natural World from the Fifteenth to the Twenty-First. Emergence of Natural History, volume 2. Leiden: Brill, 2018. Pp. 999 + 232 illustrations. Hb, €270.00.

Naturalists in the Field charts the practice of natural history from the fifteenth century to the present day. It examines the changing practices and techniques by which naturalists collected, documented, classified, and preserved natural history specimens and highlights the many challenges faced while working in the field. The collection is chronologically broad, ranging from Medici menageries

in fifteenth-century Florence to studies of grizzly bears in twenty-first century Alberta. It is also geographically broad, with study sites as distant as Tahiti, Brazil, and Ethiopia, though the majority of essays focus on anglophone naturalists in British territories.

While the thirty individual essays cover a diverse range of topics, several key themes recur throughout the book. These include the changing technologies of natural history, the difficulties of storing, transporting, and preserving specimens, alive and dead, the social relationships that facilitated (or occasionally impeded) collecting and—particularly prominent from the twentieth century onwards—the ethics surrounding collecting practices. The essays also explore the challenges of funding, equipping, and surviving natural history expeditions and the changing social status of the natural historian.

Preservation is one issue that surfaces in many of the essays. In order to be useful to science, natural history specimens had to be properly preserved and accurately labelled. This was not always easy in practice, and many laboriously gathered items came to grief before they reached their destinations, going down in shipwrecks (like Titian Peale's collection of insects), being jolted on camels' backs (like Baldwin Spencer's spiders) or coming under attack from ants (like Richard Spruce's Amazonian specimens). Poor taxidermy could also limit the scientific value of animal and bird skins, giving a misleading impression of their natural appearance. Writing in 1853, the novelist Charles Dickens criticized a stuffed anteater—exhibited alongside a living animal—whose elongated snout “shrivels and wrinkles and grows limp under the stuffer's hand” and whose “marvellous tail” was “turned in the wrong direction” (Charles Dickens, “A Brazilian in Bloomsbury,” *The Albion* [5 November, 1853]). *Naturalists in the Field* recounts the myriad problems and dangers naturalists experienced on expeditions and records the innovative solutions they came up with to overcome these challenges—from writing labels with rhino's blood (William Burchell) to drying rodent skulls on a car radiator (Pat Morris). Natural history illustrations (later photographs) were also important in this regard, providing visual records of specimens that may not have survived the voyage back home (e.g. Sydney Parkinson's botanical illustrations and Mark Catesby's illustrations of the birds of the Carolinas).

Social interactions were intrinsic to natural history collecting and form a central part of several essays. Close connections with travelling merchants enabled the imperial ambassador to Spain, Hans Khevenhuller to source zebras, lions, and elephants for Maximilian II and Rudolf II, while the connections and camaraderie forged during a fossil hunting expedition in South Dakota smoothed the career path of two eminent American palaeontologists. Servants, sailors, fishermen, and indigenous people also performed crucial roles

in the specimen collection process, guiding naturalists over new terrain, carrying baggage or collecting valuable specimens, from giant squid to echidnas. Sometimes these relationships functioned effectively, enhancing the scope and potential of naturalists, while on other occasions serious tensions arose, especially when naturalists and crew competed for space aboard ship. *Naturalists in the Field* reminds us of the complex social dynamics of natural history, and suggests that success demanded social as much as intellectual skills.

A third key issue in natural history concerns the ethics of studying nature and the question of what should and should not be collected. Is it acceptable to kill animals in the name of science—particularly if the killing is painful? Is natural history collecting itself inherently imperialist in nature, appropriating the botanical, zoological, and often cultural heritage of non-European territories and displaying them in metropolitan museums? Several essays in the book address the former question, noting, for instance, how US conservationist William Hornaday killed several of the few remaining bison in the country in the late nineteenth century and how some eighteenth-century insect collectors faced criticism for pinning beetles alive. A couple (most effectively Driver's essay on Nain Singh), touch on the latter point as well, though this issue perhaps receives less attention than it deserves and is sometimes handled in a rather narrow and defensive manner. The ethics of natural history have clearly changed over time, and the book provides a useful insight into how new technologies (such as camera traps)—and shifting attitudes have altered the way information about the natural world is collected and displayed.

While *Naturalists in the Field* covers an impressive amount of ground, there are some notable omissions. Non-European naturalists, as indicated above, feature only peripherally in the majority of the chapters, and the role of these “invisible technicians” (Steven Shapin, *A Social History of Truth: Civility and Science in Seventeenth-Century England* [Chicago: University of Chicago Press, 1994], 355–408) merits further analysis. So, too, does the relationship between natural history and the “imperial gaze” (Mary Louise Pratt, *Imperial Eyes: Travel Writing and Transculturation* [London: Routledge, 1992]), which, though addressed, is, in some cases, rather quickly dismissed. It would also be nice to see at least one chapter on female naturalists, who, like non-European contributors, are mentioned in several chapters, but do not form the central element of any. Finally, bearing in mind the readership of this journal, it would be good to see more attention paid to Jesuit naturalists, given their importance in early modern natural history collecting. Jesuits such as José de Acosta, Bernabé Cobo, and Juan Ignacio Molina played a crucial role in studying the natural history of Spanish America, India, and China, but the largely anglophone focus of the collection overlooks these individuals (though Moravian

missionaries do feature in MacGregor's chapter on eighteenth-century India and Hunniger's chapter on northern-European insect collectors). Though, as the editor rightly notes, no collection can be encyclopaedic, a slightly greater variety of approaches could have been included.

Overall, however, this is a valuable set of essays that offer a broad range of insights into the practicalities of life in the field. The inclusion of nine lengthy appendices providing transcriptions of collecting instructions from the seventeenth to the nineteenth centuries will be of interest to students of natural history, while the rich selection of illustrations (most colored) makes the book appealing to a wider non-academic readership.

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Ineke Cornet

The Arnhem Mystical Sermons: Preaching Liturgical Mysticism in the Context of Catholic Reform. Brill's Series in Church History and Religious Culture 77. Leiden: Brill, 2019. Pp. x + 399. Hb, €169.00.

The present book provides the first in-depth study of an intriguing sixteenth-century collection of sermons, written in the Saint Agnes Convent of Canonesses Regular in Arnhem (The Netherlands). These 162 sermons are preserved in only one manuscript (The Hague, Koninklijke Bibliotheek, 133 H 13), and the cycle is probably incomplete. Based on the watermarks, the manuscript can be dated to 1580–90, and an analysis of the content indicates that the texts themselves were written in the region of Arnhem between 1525 and 1580. The author is unknown, but he or she was evidently very familiar with the mystical literature of Brabant and the Rhineland, and specifically with Meister Eckhart (c.1260–c.1328), Jan van Ruusbroec (1293–1381), and Johannes Tauler (c.1300–61). The library of Saint Agnes owned copies of these mystical authors' works.

The striking thing about these sermons is the systematic and explicit connection between liturgy and mysticism. Indeed, they follow the structure of the liturgical year, and consistently provide insightful and often very sophisticated mystical commentaries on the readings of the day or a theme from the liturgy. In her book, Ineke Cornet first provides an introduction to the sermons (the manuscript, the audience, the authorship, the function, the context). She then discusses a number of important and recurring themes in the sermon