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.

Helen Cowie

University of York

Helen.cowie@york.ac.uk

DOI:10.1163/22141332-00602008-03

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

cycle, such as the mystical understanding of the liturgy, the structure of the human person and the inner ascent, and the understanding of the union with God. She devotes a separate chapter to an explicit discussion of the connection between these sermons and Ruusbroec and Eckhart. Cornet also extensively treats one of the issues that is of great importance for the history of spirituality, namely the connection between these sermons and a sixteenth-century literary network that includes works such as the *Evangelical Pearl*, the *Temple of our Soul*, the *Institutiones Taulerianae*, and the *Gaasdonck Treatises*. These texts were all written in the same period and the same circle, they are largely anonymous (much of the material in the *Institutiones* was not written by Tauler himself), they are explicitly mystical in nature, with copious references and extracts from Ruusbroec and Eckhart, some (*Pearl* and *Temple*) share the Arnhem Sermons' liturgical framework for a discussion of mystical consciousness, and they are all clearly connected in some way to the Cologne Carthusians.

It is in this latter respect that these surprisingly rich exponents of the mystical renaissance in the sixteenth century are also important for Jesuit studies. Indeed, the Cologne Carthusians played an important role in the early development of the Society of Jesus in Northern Europe. We might refer, for example, to the sojourn of Pierre Favre (1506–46) at this charterhouse, in the summer of 1543 and the spring of 1544—i.e. in the same period that the Cologne Carthusians published editions of the *Pearl* (1535 and 1536) and of the *Temple* (1543). The *Institutiones* are best-known via the Latin translation by the Cologne Carthusian Laurentius Surius (1st ed. 1548), but the German version was originally published earlier (1543) by his friend, the Jesuit Peter Canisius (1521–97). These same Carthusians dedicated the second edition of Hendrik Herp's *Theologia mystica* (1556) to the founder of the Jesuits, Ignatius of Loyola (c.1491–1556).

There were many other connections with this “mystical circle” that are deeply relevant to the fertile ground in which self-understanding of the early Jesuit order developed, but which have not yet been the subject of extensive research. Cornet's careful study may be considered an invitation and stimulation to pursue this further research. It is unfortunate that the critical edition and English translation of the *Arnhem Mystical Sermons* is not yet available, since they would provide an excellent companion piece to this first thorough analysis (three sermons are, however, available in English translation in *Late Medieval Mysticism in the Low Countries* [New York: Paulist Press, 2008], 349–64).

Rob Faesen, S.J.

The Katholieke Universiteit Leuven

robertus.faesen@kuleuven.be

DOI:10.1163/22141332-00602008-04