to Rome and loyal to the crown would remain. Repudiation of the Society demanded revisiting various issues including the forbidden topic of succession. Nothing was safe if the lords of disorder interested only in their aggrandizement retained influence. In this regard at least Jesuits and Puritans were two sides of the same coin. As the controversy played out in the public sphere, the Appellants pinned their hopes on the conviction that one spectator, the Scottish king James VI, would smile favorably upon the right sort of Catholic on his accession to the English throne. Despite official collaboration that left the Appellants susceptible to Jesuit denunciations as quisling collaborators, their gambit failed with both the old queen Elizabeth and the new king James.

Lake and Questier shout “all hail to the archpriest,” but the victor’s laurels are worn by Robert Parsons. Lake and Questier successfully validate their claim that the issues raised and discussed in this controversy transcend the confessional nature of the debate, and in so doing highlight yet again the historical importance of this Jesuit.

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DOI:10.1163/22141332-00702012-03

Karl A.E. Enenkel and Jan de Jong, eds.

Artes apodemicae and Early Modern Travel Culture, 1550–1700. Leiden: Brill, 2019.
Pp. 339 + xix. Hb, \$149.00.

The dawn of the early modern period ushered in a world that became interconnected in new and fascinating ways. Travel—often the consequence of commercial exchange, war, slave trade, religious pilgrimage, among just a few—brought disparate cultures closer and compelled societies to grapple with difference and interrogate its implications for their own worldviews. Concomitant with this process of going out and seeing the world was the increased interest to reflect on the world. And the historiography thus far has tended to constellate mostly around travel accounts, that is, texts produced by travelers wherein they discussed what they saw and what they did.

However, as this excellent collection of essays demonstrates, travelers’ reflections were not the only early modern writings related to travel. Rather, the proliferation of texts known collectively as *artes apodemicae*—travel advice literature—illustrates that, while many traveled for the reasons mentioned above, other early modern individuals aimed to “discover how [travel] could be optimized as a means of generating knowledge” (1). In this sense, the editors

and the contributors to this collection provide wonderful case studies that interrogate how “in the course of the 16th century it became a *communis opinio* among intellectuals that travelling was an important means of acquiring knowledge and experience, and that an extended tour abroad was a vital, if not indispensable part of humanist, academic and political education” (2). And that knowledge needed to be catalogued, repackaged, and presented to an eager audience that aimed to learn about the places they hoped to visit; and in some cases, knowledge served as a proxy for those unable or unwilling to embark on such journeys.

The goal of this collection is to bring together scholars whose work demonstrates that, from the initial phases of the Grand Tour, which the editors date to the decades between 1560 and 1640, what we might call academic travel gave birth to a market for travel manuals and guides that provided everything from rich tapestries of history and culture to practical information. And while travel accounts, as mentioned above, have been thoroughly mined and have a rich historiography, the study of *artes apodemicae*, travel guides and manuals that range from the practical to the esoteric, have not been explored to the same extent. The result is a collection that works well in the spirit of the conference held in Münster in November 2017 that aimed to bring together scholars whose work jettisons national and disciplinary boundaries: it provides insights into the ways these texts can be read from “the perspective of literary history, philology, rhetoric and university history, especially to analyze them as literary and scholarly genres” (6). In this regard, this collection is a welcome addition to our understanding of early modern travel and its myriad cultural manifestations beyond simply traveling, as its transnational bent and interdisciplinary approach give us much to chew on as we think more complexly about early modern travel, but also the ways in which travel pervaded the early modern imaginary.

The essays are split over three parts, with eleven of the thirteen in the first two parts. Part One, “Manuals and Theoretical Reflections on the Art of Traveling,” unpacks the genesis and evolution of the *artes apodemicae* as a distinct genre. Part Two, “Early Modern Traveller’s Guides,” focuses on traditional travel guides that emphasize the practicalities of travel. While not the erudite texts that typify the *artes apodemicae*, they nevertheless functioned as important companions to the texts discussed in Part One. In fact, this notion of companionship is integral to many of the essays in these first two sections, as these texts were to be actively used not only before traveling but while on site, creating a complex dialogue between the texts, sites mentioned and visited, and their myriad readers who may have conversed with one another. These first two sections probe a series of interrelated questions: to what extent did these

texts impact or shape the travel experience? Were they intertextual, employing similar tropes, themes, and content? Can we speak of “founding fathers” of the *artes*? How do they shape the practice of scholarship and expand knowledge? What do companions for geographically specific or types of sites tell us about the sensibilities of their readers? Lastly, Part Three wraps up the collection well by exploring travel to the Ottoman Empire.

On the whole, the fourteen essays and the introduction by the editors provide us with a broad cross-section of the ways in which early modern Europeans thought about travel and saw it as an intellectual pursuit in its own right. More importantly, these essays remind us that travel was not simply a leisure activity but was a cultural phenomenon that manifested itself in myriad ways—in some cases, it was sufficient simply to read about a faraway land, rendering traveling itself superfluous.

Readers of this journal will find all chapters fascinating, as the Jesuits themselves produced numerous travel accounts as well as manuals for future missionaries. This collection has much to offer for scholars wrestling with the complexities of Jesuit global networks. Of particular note, though, is Bernd Roling’s essay “Through Canada with Linnaeus,” which explores Pehr Kalm’s eighteenth-century voyage to French Canada, where he met Catholics for the first time (they were banned from entering Sweden) and even stayed for a time at the Jesuit college in Montreal. The connections he made with French Jesuits elucidate the central tenets of educational travel: to see things and learn about them, but also to network with those from whom one can learn about a foreign world.

As might be obvious from the themes this book explores, early modern travel remained the privilege of men of means who had the coffers and culture to travel the world in the name of learning about it. It was neither cheap nor safe, thus requiring significant resources to render it possible. And the historiographical significance of this, and of this collection, is that the Grand Tour, that ultimate display of early modern elitist sophistication, did not come into being *ex nihilo*. Rather, the culture of the grand tourists—the places they went, the individuals they met, the *ciceroni* whose every word they absorbed—was the product of a confluence of forces that produced travel texts that aided individuals in their pursuits of knowledge and culture and shaped the ways in which they presented their knowledge to their peers.

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DOI:10.1163/22141332-00702012-04