The notion that the heirs of the testator remain connected to the pious gift was loosened not only by Protestant reformers, but also by early modern canon lawyers, as Sherman explains in a fascinating paragraph on “canon law’s cy-près moment” (151). In this reviewer’s opinion, this section in the book could be a reason to question the author’s claim that modern common law cy-près did not originate in the *ius commune* tradition. If one is willing to accept that the *ius commune* tradition did not end in 1500 but continued to evolve afterwards, then early modern canon lawyers’ and Catholic moral theologians’ treatment of failing charitable gifts deserves even closer examination. However, the author of the book under review is persuaded that, although the connection to the heirs was loosened in the early modern canon law tradition, it was not altogether lost.

This is exactly the point where a brief, but interesting treatment of a couple of Jesuit authors is introduced in the monograph. Tomás Sánchez is cited as an example of canon lawyers in the early seventeenth century still affirming the relevance of the heirs’ consent in redirecting the purpose of charitable gift. Henri Pirhing, on the other hand, argued that the bishop could ignore the interest of the heirs if they had no just cause to refuse their collaboration in redirecting the purpose of the bequest. However, this cy-près-like viewpoint is said to be merely a reaction to the new views circulating in the mid-seventeenth century (157). Moreover, Francis Schmalzgrueber’s willingness to ignore the interests of incalcitrant heirs is downplayed as a minority viewpoint, which can be explained by the specific historical circumstances under which the Bavarian Jesuit operated. Whatever value the reader attaches to this argument, it is clear that Sherman has opened up new horizons for research not only about the history of cy-près doctrine in the strict common law sense word, but also about the relationship between Christianity, property, and last wills in general.

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Marianne P. Ritsema

The Holy Land in Observant Franciscan Texts (c.1480–1650): Theology, Travel, and Territoriality. Leiden: Brill, 2019. Pp. 260. Hb, €132.00.

Ritsema’s monograph is a recent contribution to a remarkably vigorous field of research on the Holy Land and the early modern pilgrimage. It is also a fine

monograph, which explores the meaning of the Holy Land for the Franciscan brothers who administer the Custodia Terrae Sanctae (Custody of the Holy Land), the pilgrimage institution that has overseen Western pilgrimage to the holy places since the fourteenth century. Over the course of five chapters, Ritsema looks closely at writings produced by friars who spent time as members of the Custody between 1480 and 1650. Though this is principally a literary study, Ritsema grounds her analysis in a broader political and religious context to elucidate an emergent conception of Franciscan “territoriality” in the writings of members of the Franciscan administration. These friars faced profound changes in their world during this time, in particular the Ottoman conquest of the region and the Reformation. For Ritsema, these texts reveal a decidedly Observant Franciscan narrative, one in which the life of Francis forged a genetic, material, and cosmological tie between the Holy Land family in charge of the Custody and the sacred landscape.

Chapter 1 sets the frame for the more up-close analysis of the later chapters by briefly touching upon some of the more influential theoretical approaches on sacred space, and the emergence of a shared Christian conception of Palestine as a “Holy Land” during the fourth century. It is in this chapter that Ritsema defines her use of the language of “territoriality” and introduces the three texts that anchor the remaining discussion: Paul Walther von Guglingen’s *Itinerarium Terram Sanctam* (1486); *Il Trattato di Terra Santa* (before 1491; republished in 1900) by Francesco Suriano; and Francesco Quaresmio’s *Elucidatio Terrae Sanctae* (1616–26). In Chapter 2, Ritsema explores Franciscan thinking on the Holy Land as the “sacred centre” through a close study of the treatises of Guglingen and Suriano. These friars, who were in Jerusalem at the same time in the 1480s, reaffirmed an older conception of Jerusalem as the cosmological and geographical center of Christendom. Here Ritsema deftly elucidates Bonaventure’s influence upon Guglingen in particular, engaging not only with the great Scholastic figure but also an array of other Scholastic authorities to trace an emergent Franciscan conception of the Holy Land. Important to this construction was the generative purpose of the Holy Land, a sacred center that served as “a beating heart” of the great Christian body. It was, at the same time, a place of the miraculous, where God continued to reveal the workings of his divine plan. Franciscan texts consequently described the region as marked by signs of the marvelous—rich agriculture, exotic goods, and animals.

Chapter 3 moves to the Reformation as another formative context shaping the writings of the friars. As other scholars have shown, Protestants also flocked to the Holy Land and joined the traditional pilgrimage. They had few options but to stay with the friars who managed the many hospices in the region, a situation which Ritsema argues brought the Reformation directly into the Custody.

Protestant travelers also produced anti-pilgrimage treatises, and Ritsema finds Franciscan narratives responding directly to some of the main lines of debate including the historical authenticity of the traditional itinerary and manifestations of its tangible sacrality. In chapters 4 and 5, Ritsema returns to a consideration of the “Franciscan” character of the Holy Land in the writings of the brothers to make her argument about territoriality. In both chapters, Francis of Assisi provides a critical ideological anchor, though important in the discussion of chapter 4 in particular was the long history of Islamic rule over the Holy Land. Ritsema argues that Guglingen invested Franciscan jurisdiction over the Custody with eschatological significance, imbedding it in a longer history of Christian engagement dating back to the early Christian era that punctuated centuries of Muslim rule in the region with periods of Christian renewal, in particular the era of the Crusades and the later formation of the Custody. Guglingen’s calls to crusade are interpreted within this eschatological framework but so too is the “visit” of Francis of Assisi. As Ritsema shows, by the fifteenth century Franciscan texts increasingly placed Francis in the Holy Land, an historical visit that likely did not happen, but which increasingly became part of Franciscan lore during this time. In these remodeled sacred histories, Francis laid the “seeds” for later Franciscan jurisdiction. The final chapter takes up this thread of Franciscan possession of the Holy Land with an examination of writings produced in the subsequent two centuries. The Ottoman conquest brought the Holy Land within a new imperial context after 1517. The friars also had to deal with the arrival of new religious orders by the early seventeenth century as well as rising Byzantine influence and renewed competition with the patriarch of Jerusalem over altars. In the context of this multitude of uncertainties, Francis of Assisi assumes an even more palpable form in the writings produced at this time, in particular in the well-known *Elucidatio* of Francesco Quaresmio. Quaresmio was a prominent member of the Custody and Ritsema considers his treatise especially influential for shaping an early modern Franciscan conception of the Holy Land. Quaresmio used his text, for example, to trace the supposed pilgrimage of Francis.

For readers of the Jesuit tradition, this last chapter is particularly of interest because it features Jesuit missionaries as unwelcome spiritual competitors of the friars. The Jesuits and Capuchins received papal permission to establish in the Custody in 1622, and their presence ended the traditional monopoly of the Observant brothers over the pastoral care of merchants. The presence of the Jesuits, in other words, was one important contributory factor shaping Observant narratives of the Holy Land. But Ritsema’s text will also be of interest because it is a study of the Holy Land, a sacred landscape that also held special meaning for the followers of Ignatius of Loyola.

While this book is in many respects a close textual study of three treatises, Ritsema uses them to look outward to think in broad terms about Franciscan spirituality, sacred space, and pilgrimage. Her analysis demonstrates, moreover, a sophisticated ability to move between diverse literary genres and historiographic discussions. *The Holy Land in Observant Texts* makes a case, in particular, for the remarkable elasticity and richness of the pilgrimage genre by the Early Modern Period as well as for the broad influence of Franciscan spirituality. These Observant Franciscan brothers, after all, managed Western pilgrimage to the most sacred of Christian landscapes, and inflected their accounts of the region with a decidedly Franciscan understanding of the Holy Land.

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Leo Kenis and Marc Lindeijer, S.J., eds.

The Survival of the Jesuits in the Low Countries 1773–1850, KADOC Studies on Religion, Culture & Society. Leuven: Leuven University Press, 2019. Pp. 392. Pb, €55.00.

In 2014, several events commemorated the second centenary of the restoration of the Society of Jesus. In Leuven, KADOC (the Interfaculty Documentation and Research Centre on Religion, Culture and Society at KU Leuven) organized an international conference in cooperation with the University of Namur, the proceedings of which are edited here. This informative study focuses on the Low Countries as is a particularly interesting case study. The consequences of Society's suppression by Pope Clement XIV in 1773 varied considerably. In the Austrian Netherlands, the Jesuits were forced to abandon their identity and way of life, but in the Dutch Republic, they continued their missionary work. This fundamental difference in the enforcement of the brief stimulates reflection on the historiography of the entire order. As Pierre-Antoine Fabre writes in the concluding chapter, this investigation of the Low Countries raises three fascinating questions: "Was the Society ever truly abolished? Was the Society truly restored? And how can one understand the anti-modernity of the 'new' Society in relationship to what it perpetuates of its modern heritage?" (325).

The editors have collected many excellent contributions. In the first article, Marc Lindeijer, Jo Luyten, and Kristien Suenens provide a broad overview of the history of the Low Countries in the late eighteenth–early nineteenth