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

century. Subsequent articles focus on specific issues: how was the suppression implemented concretely in the Gallo-Belgian province (Michel Hermans) and in the Flemish-Belgian province (Joep van Gennip)? What was the fate of the Jesuits after 1773 in the Gallo-Belgian province (described in great detail by Michel Hermans)? Marek Inglot discusses the Jesuits from the Low Countries in Russia, where, as is well-known, the order was not suppressed until 1820.

Another section includes numerous accounts of various “survivors,” that is stories concerning specific individuals in the period following suppression in the Low Countries. Frank Judo discusses Balthasar de Villegas, a Brussels politician who advocated the restoration of the Society of Jesus. Jo Luyten sketches the adventurous life of Johannes Vrindts, who had been a member of the *Pères de la Foi*, later entered the restored Jesuit order, then left again, and continued to work as a diocesan priest. Vincent Verbrugge describes Pierre-Antoine Malou-Riga, a businessman who belonged to the order for some time in White Russia and the United States. And Mark Lindeijer tells the remarkable story of how Jan Roothaan gradually came to be recognized by his confrères as *aptus ad gubernandum* (suitable to be superior): he was eventually elected superior general.

An article by Jo Luyten and Kristien Suenens on the intense involvement of the “Jesuits” in the foundation of new religious congregations of women during the period of the suppression opens the third section. Joep van Gennip provides an analysis of the occasionally shocking negative portrayal of the Jesuits in the Netherlands. Peter van Dael provides a detailed image of the Jesuit churches in the Netherlands in the first half of the nineteenth century. Pierre-Antoine Fabre’s several meta-reflections on the research contained therein concludes the edition. An extremely useful appendix lists Jesuits in and from the Low Countries between 1773 and 1830.

The editors Leo Kenis and Marc Lindeijer deserve particular praise for their careful work. The various authors provide considerable information not only about the Society of Jesus but also their complicated political and cultural context. Anyone remotely familiar with the early years of the Society of Jesus—the period of Ignatius and his first companions—cannot but be struck by the difference between the initial almost naïve religious origins of the order in the sixteenth century and its wounded identity in the first half of the nineteenth century. It is moreover very appropriate that the book bears the title *The Survival of the Jesuits in the Low Countries* because this is indeed a story of survival. Jesuits in the Low Countries did not disappear following the papal *breve*, *Dominus ac redemptor* (1773). But because of the inventive and creative ways these (ex-)Jesuits and their sympathizers operated, one cannot escape the impression that they seem more concerned about the survival of the Institute than

historians have traditionally recognized. The story of survival undoubtedly left deep scars.

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Mercedes García-Arenal, Gerard Wiegers, and Ryan Szpiech, eds.

Interreligious Encounters in Polemics between Christians, Jews, and Muslims in Iberia and beyond (Leiden: Brill, 2019). Pp. 343. Hb, €75.00, \$91.00.

Part of a growing body of published research on the subject of polemical exchanges between Jews, Christians, and Muslims in the medieval and early modern period, this collection of ten chapters by different experts in the field of interreligious relations and art history is the fruit of research presented at a conference held in Madrid in 2014. Its content was originally published as articles in volume 24 (issues 1–3) of Brill’s well-known journal *Medieval Encounters* in 2018 and now appears in paperback and e-book format by the same press. As Ryan Szpiech notes in a brief preface to the “new edition” (vii), the contents of the journal articles and the book chapters are identical except for some updated bibliographical information, the elimination of a few errata, and the creation of an index. Szpiech explains that the editors’ decision to republish the articles as chapters in a book format so soon after the publication of the journal was motivated by a desire to “disseminate this important research to a wider body of scholars.” Presumably, since few readers will purchase the new book in its paperback version, this means a desire to facilitate the availability of this research to university scholars and readers through library subscriptions to Brill’s e-books. In their introduction (1–13), the editors note that the chronological focus of this volume is the so-called “long fifteenth century” in the Iberian Peninsula (spanning from the attacks on Jewish communities and mass forced conversions of Jews in 1391 to the forced conversion of the Muslim population of the Crown of Aragon in 1526). The editors note that whilst interreligious polemics and disputes are often the scene of aggression and insult, they are also a forum for the transmission of ideas and dialogue. In this way, the ten contributions seek to deepen our understanding of interreligious polemics.

The book begins with a contribution by John Tolan, “*Ne de fide presumant disputare*: Legal Regulations of Interreligious Debate and Disputation in the