

and multifaceted. *Consolation* was a key term not merely in de Sales's mission and spirituality but in a Jesuit religiosity that was anything but anti-militant. Peacemaking, mercy, and pastoral care, as well as the cultivation of interpersonal relations with lay-people characterized the age and not only de Sales's religiosity. Pace Donlan, violent preaching against heretics, the promotion of practices of charity, and a call for moderation did not exclude each other in early modern Catholicism. Militancy and ascetic practices were not the opposite of relational bonds (8) and consolation of troubled souls (63).

What Ignatius of Loyola advocated, and de Sales then adapted, was moderation, not the promotion of "gentle, pastoral, and charitable zeal as superior to one of spiritual, psychological, and physical combat" (3). Excess, not any of the practices or words themselves, was what needed to be moderated. Juxtaposing these tendencies and experiences, as Donlan does, presents de Sales's spirituality as more one dimensional than it actually was, and credits the saint with a radical break from tradition that he would have undoubtedly rejected.

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The Standard Bearer of the Roman Church: Lawrence of Brindisi and Capuchin Missions in the Holy Roman Empire (1599–1613). Andrew J. G. Drenas. Washington, DC: Catholic University of America Press, 2018. xviii + 246 pp. \$75.

The Capuchin friar Lawrence of Brindisi (1559–1619), Catholic saint (1881) and doctor of the church (1959), is an extremely fascinating personality, though little is known about him in the English-speaking world. A correct historical understanding of this religious figure has been particularly hampered by the centuries of hagiography written about him. The aim of Andrew Drenas's book is to examine the role played by Lawrence of Brindisi and the Capuchins in the mission of re-Catholicizing the lands of the Holy Roman Empire. In this regard, the author situates Lawrence within the experience of early modern Catholicism.

Lawrence was born Giulio Cesare Russo in Brindisi. After moving to Venice, he joined the order of the Friars Minor Capuchin in Verona in 1575 at the age of fifteen, taking the name Lawrence of Brindisi. He studied logic, philosophy, theology, and holy scripture, and it appears he also learned Aramaic, Hebrew, and Greek while drawing special attention to himself as a preacher. Ordained as a priest in 1582, Lawrence performed various governance functions in the convents and provinces of the Capuchin order: for example, he was provincial of Venice (1594–97) and Switzerland (1598) and definitor general (1599). In 1599 he was appointed commissar of the mission—a post he held at various times—finally becoming vicar general of the order (1602–05).

Drenas traces a life in which Lawrence's passion for preaching and converting no doubt was of fundamental importance: he preached to the Jews in many cities in Italy, including Rome, where he demonstrated his vast erudition by reading the Old Testament in Hebrew. It should be remembered that Lawrence also played an important role in the parallel diplomacy that saw the Capuchins as protagonists. In particular, in 1609, he acted as mediator between the Catholic League headed by Duke Maximilian of Bavaria, the court of Phillip III of Habsburg, and the Holy See concerning the question of financing the German Catholic alliance. In 1619 the friar was sent by the city of Naples to the Spanish court to lobby for lower taxes and to oppose the policies of the viceroy, the Duke of Osuna. Having traveled to Lisbon, where the court was located at the time, he died as a guest of the Marquis of Villafranca who was so convinced of Lawrence's holiness that he had his corpse embalmed and sent to the convent of the poor Clares of Villafranca del Bierzo.

Lawrence worked intensely to set up a network of Capuchin establishments in the territories of the Holy Roman Empire that were under the direct control of the Habsburgs (Bohemia, Austria, and Styria) and were marked by deep confessional divisions between Catholics and Reformers. Contrary to what is usually believed, organizing a mission was a quite complex undertaking that had delicate political and religious implications. This explains why, between the request submitted by the archbishop of Prague and the departure of twelve friars from Rome in 1599, a period of as long as two years transpired. When they arrived in the Bohemian capital where a large number of Calvinists were living, the Capuchins were subject to ridicule and acts of hostility. In addition, the various sites offered to them to found their monastery turned out to be unsuitable, thus forcing the friars into negotiations with the archbishop and the emperor's secretary that dragged on for several months. In 1600 Lawrence went to Vienna to attend to the foundation of the new convent there and then to Graz. These were very busy years for Lawrence, who became the first commissar of the order in Bohemia, Austria, and Styria, which became a new province (1618) with 194 friars in twelve convents.

The second half of the book is devoted to a close study of Lawrence's preaching and his participation in theological disputes. He preached in many places both to Catholics and Protestants and used a vivid, theatrical, emotional style, which was typical of the Capuchins and Jesuits, with the aim of proclaiming the truth of his faith. Many of the book's pages are devoted to theological disputes with the Protestants, particularly with the Lutheran theologian Polykarp Leyser, who came to Prague in 1607 in the entourage of the elector of Saxony. Following the printing of Leyser's sermons, Lawrence wrote the *Lutheranismi Hypotyposis*, a polemical work aimed at the Lutherans, which, in spite of efforts to publish it immediately, did not appear until the 1930s, for reasons that are not quite clear. Another obscure point has to do with Lawrence's proficiency in the German language: Drenas states that "Lawrence knew German and surely made ample use of it as he journeyed through the empire" (91), but in another place he states that the friar "had to call upon the assistance of a translator to understand the booklet" of Leyser (176–77).

This book represents an important contribution to knowledge about Lawrence of Brindisi in the Holy Roman Empire and his activity as a preacher and polemicist. He is a figure who certainly warrants further study.

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Jerusalem in the Alps: The Sacro Monte of Varallo and the Sanctuaries of North-Western Italy. Geoffrey Symcox.

Cursor Mundi 37. Turnhout: Brepols, 2019. xii + 310 pp. €85.

The subject of this book is the New Jerusalem of Varallo, a sanctuary located in the sub-alpine region of Valsesia (Piedmont, Italy). Professor Symcox explores the history of the site from its foundation (1486) to the eighteenth century and briefly attends to the related phenomenon of the Holy Mountains (Sacri Monti), which were modeled on the Varallo project and spread throughout the Alpine region during the Counter-Reformation. The New Jerusalem was founded by the Observant Franciscan Bernardino Caimi as a replica of the major Christian sites in the Holy Land. Intended as a substitute pilgrimage destination for those who could not travel to Jerusalem, the site initially reproduced with topomimetic accuracy the interiors of the most important *loci sancti* in historical Palestine. Since the outset, the chapels at Varallo contained paintings and polychrome sculptural tableaux illustrating the evangelical events associated with the original locales.

Caimi's project rapidly grew in size and popularity: nearly thirty chapels were built in the first four decades of its existence under the direction of the founder and his immediate followers. Countless known and unknown artists from the region decorated the chapels: the most prominent was Gaudenzio Ferrari, a local artist who trained in Milan and who devised the complex polymateric environments that became the representational standards for the New Jerusalem and beyond. In the sixteenth and seventeenth centuries, the construction and decoration of the New Jerusalem fluctuated between intervals of stasis and periods of vigorous activity. The alternate fortunes are attributable to decades of strife between the Franciscans, the local secular authorities, and the lay church vying to impose their theological and political imprint on the project and to reap the financial benefits of the popular sanctuary. Eventually, new devotional and artistic guidelines were implemented by the archbishop of Novara, Carlo Bascapè, who took over the administration of the New Jerusalem and began transforming it into a powerful tool of Counter-Reformist propaganda.

Although the Italian (mostly local) literature on the subject is quite vast, the New Jerusalem has long been ignored by international scholarship. Until the beginning of the twenty-first century, the few contributions that acknowledged its existence treated it as a picturesque and somewhat gaudy deviation from Renaissance aesthetic standards. As