

confirmed by Symcox's volume, the critical fortune of the site has changed radically in the last two decades. Symcox's book is a first, much-needed attempt to untangle the complex past of the site for English-language audiences. The author's long engagement with the history of Piedmont allows him to trace with clarity and insight the history of the Valsesia (of which Varallo is the capital) and navigate with ease the numerous changes that affected the physical and conceptual features of the New Jerusalem.

After an introduction to the site through the observations of nineteenth-century British writer Samuel Butler, Symcox delves into the social and political history of the Valsesia, the patterns of migrations of its inhabitants and their trading practices and social makeup. It is a vivid and captivating account of a remote (but not marginal, as Symcox accurately claims) area of Italy that is usually excluded from mainstream scholarship. Symcox dedicates the bulk of his book to the New Jerusalem, from the investigation of Bernardino Caimi and the Observant Franciscans to the foundation of the site, the creation of the first chapels, and the artistic intervention of Gaudenzio Ferrari. The volume continues tracing the vicissitudes of the New Jerusalem through the eighteenth century, stressing the role of Carlo Borromeo and Carlo Bascapè in the transformation of the chapels at the height of the Tridentine reforms. The concluding chapters are dedicated to the completion of the New Jerusalem after the house of Savoy got control of the Valsesia, followed by a primer of the Italian Sacri Monti modeled after Varallo.

This volume is a most valuable tool for those approaching the New Jerusalem for the first time: it takes the reader from its nebulous beginnings through two and a half centuries of vicissitudes. Specialists will appreciate the expert historical analyses and archival depth. Most worthy of notice is the exploration of the financial and political controversies that beleaguered the project, a theme that had yet to be considered in the literature of the New Jerusalem. In spite of the art historical shortcomings—the omission, for example, of recent crucial literature on Gaudenzio Ferrari's intervention at the site—Symcox delivers a lucid, concise, and necessary first look at a site that is as amazing as it is unknown to most.

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A Companion to Medieval and Early Modern Confraternities.

Konrad Eisenbichler, ed.

Brill's Companions to the Christian Tradition 83. Leiden: Brill, 2019. xvi + 476 pp. \$234.

The collection begins with the statement: "After the State and the Church, the most well organized membership system of medieval and early modern Europe was the

confraternity" (1). To those unfamiliar with the confraternity and its roles in early modern Europe, this claim may be surprising and seem to call for explanation and evidence. This *Companion* edited by Konrad Eisenbichler provides ample support for the statement as it surveys many instances of this religious, primarily Catholic, social phenomenon.

In the introductory essay, Eisenbichler presents his goal as providing an overview of current scholarship on confraternities and suggesting areas for further and developing research. This effort comes out of a growing field of study and investigation that during the last thirty years examined late medieval and early modern religious organizations, focusing primarily on laypersons and their activities. The text presents a comprehensive approach to the field and includes studies of confraternities in Ireland, Spain, Poland, Italy, France, and the Low Countries, but also extends to parts of Central and South America. This allows the reader to view confraternities "in a more global context" (8). Accordingly, its twenty chapters are divided into five parts: "Birth and Development" (of confraternities), "Devotion and Prayer" (as practiced), "The Good Works" (performed), "Confraternities in the Transcultural World" (presenting them in their diversity), and "Arts and Letters" (as created among the members but often presented to the wider community). Jewish and Orthodox variants are woven into the tapestry as well.

Some of the contributions center on specific sites and others have a wider focus. Alyssa Abraham considers the form and function of art in the confraternities of Modena, and William Levin studies the art and space associated with the Misericordia in Florence as reflecting its work of caring for homeless and orphaned children. Taking a broader approach, Gervase Rosser considers the developments in ethics during this period and how it influenced and shaped the good works practiced by several confraternities; Christopher Black examines the relationship between different confraternities and the Inquisition. Aspects of Anna Esposito's chapter explore how Roman confraternities responded to cultural diversity by creating national groups formed by expatriates who wanted the comforts of linguistic identity and cultural familiarity. Roman confraternities also assisted their members in the process of adjusting to a foreign environment and even provided mutual assistance among members and welcomed new expatriates into the group. Esposito's material brings out the complex functions that any confraternity must perform and the various needs that it attempted to satisfy.

Several authors discuss confraternities' charitable efforts, such as the creation of hospitals, hospices, and orphanages; establishing dowries for women; comforting the condemned before execution; attending funerals of their members and providing for survivors; and the distribution of poor relief. The rules of such confraternities mandated these works, and their members were selected to see that the deeds were performed in an effective manner. These activities would later become the basis for many social services from local and regional governments. The collection's examples suggest the vast charitable impact of confraternities as their members, out of religious devotion, cared for neighbors. One additional group and function not included was the Oratory of Divine Love in Rome from 1517, the focus of which was caring for the victims of the new disease, syphilis. This

led to a network of hospitals in Italy, whose patients had contracted the disease while remaining in the shadows due to the stigma associated with the malady.

A brief review cannot do full justice to such a rich collection about the growing field of confraternity studies as approached from so many perspectives. Even with this rich tapestry, almost every chapter ends by suggesting areas for further research. As Eisenbichler concludes his introduction: “a lot has been accomplished, but there still is much to be done” (18).

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Huldrych Zwingli's Private Library. Urs B. Leu and Sandra Weidmann.

Studies in Medieval and Reformation Traditions 215. Leiden: Brill, 2019. xvi + 244 pp. \$131.

Among the flood of new literature motivated by the quincentenary of the Protestant Reformation, this meticulous bibliographical and intellectual contribution memorializes the first steps of the Reformation of Zurich in 1519, when Ulrich “Huldrych” Zwingli began preaching in the city. Over the following twelve years, Zwingli went from a humanist cleric with evangelical leanings to the charismatic leader of an embattled but dynamic new church, before dying on the battlefield of Kappel in 1531. The theological, ecclesiological, and political struggles that produced the Zurich Reformation long dominated the historiography on Zwingli, but the last generation has produced fresh approaches to Zurich as a notable intellectual center, beginning in the 1520s with burgeoning Greek and Hebrew studies, and extending to a generation of distinguished scholars into the 1550s, notably Conrad Gessner. This volume provides access to Zwingli’s library at different phases of his life (datable to some extent by the shifting hand he used in his frequent marginal annotations), and thus contributes both to study of the Reformation as a religious movement and to our understanding of the intellectual milieu in early sixteenth-century Zurich.

The book is divided into three main sections. The first provides a biographical sketch of Zwingli as reader and book owner, with extensive documentation on how he obtained, marked, and disposed of books across his adult life. Building on earlier generations of bibliographical research, this section also benefits from the recent identification of volumes Zwingli accessed in other libraries, notably in the monastery of Einsiedeln. Leu and Weidmann pursue a number of specific bibliographical puzzles, from tracking literary quotations Zwingli may have encountered as a student in Vienna to calculating the cost and difficulty of purchasing books for Zwingli from Basel and other book markets. All of a bibliographer’s tools are put to good use, from bindings and book catalogues to the analysis of hands and careful foraging