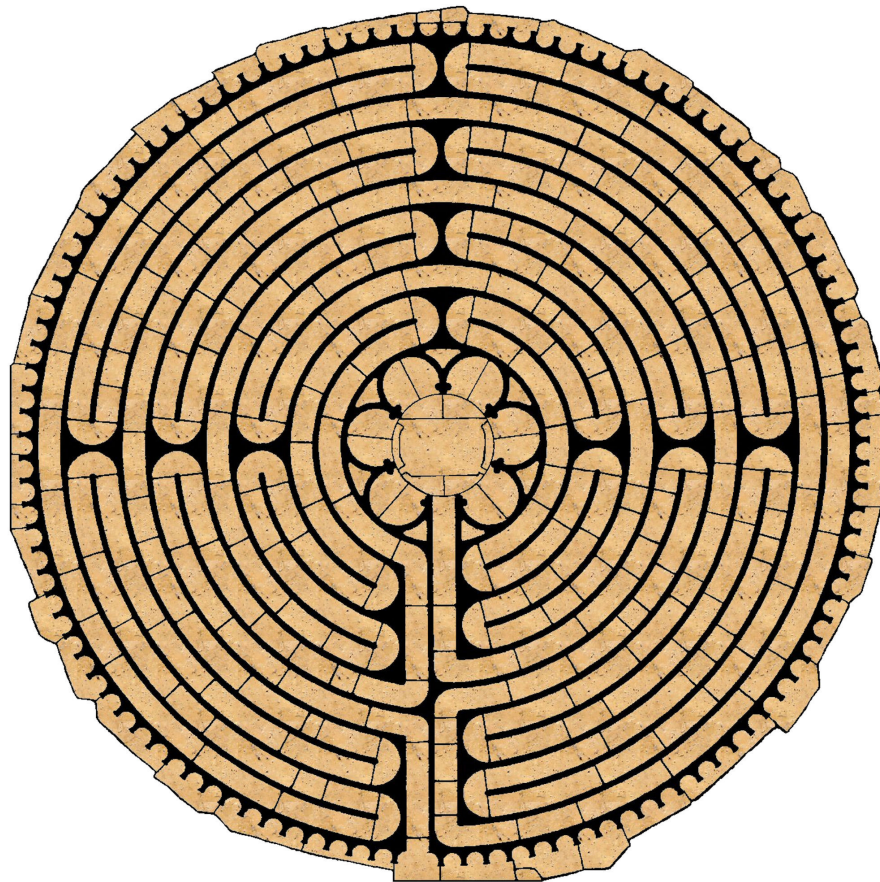


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In this volume, Chan Leahy and Ken Tully bring us the translation of a 17th-century sermon titled *Jerusalem Afflicted*, addressed by Italian priest and writer Quaresmius to King Philip IV of Spain. In 1631, Quaresmius, a Lombard Franciscan of the Observance and subject of the Spanish crown, “published a lengthy sermon calling on King Philip IV of Spain to undertake a crusade to ‘liberate’ the Holy Land from Turkish ‘tyranny’” (ix). This apology of crusade was written in Latin, and Leahy and Tully indicate that no academic attention has been directed to this work; their current edition and translation “aims to correct this trend.” The justification for the importance of this edition of the sermon concerns style, content, and context.

The book has three parts. The first, “Introduction,” contains seven chapters contextualizing the value of *Jerusalem Afflicted* (88 pages). The second part contains the translation of the sermon (around 60 pages). Finally, the third section is an anthology of 17th-century Spanish crusading sources.

In the first six chapters of the introduction, Quaresmius appears as an intellectual deserving of a fictionalized biography that could make the reader dream along with him on his political and diplomatic embassies in the Eastern Mediterranean. Leahy and Tully enlighten us with a pertinent contextualization to help appreciate the importance of *Jerusalem Afflicted*. In Chapter 1, they start by asking themselves if Quaresmius was a Don Quixote calling for a crusade. The answer is that the temporal frame of the crusades is larger than the Middle Ages. During the 17th century and after, the crusading spirit was still very much alive, transforming itself into Christian nationalism through the 21st century. Therefore, Quaresmius was not an oddity. Chapter 2, “The idea of crusade in 17th-century Spain,” informs the reader about Spanish historical claims to the throne of Jerusalem, Habsburg imperial mythologies, the twin tropes of reconquest and crusade, and the “Iberian eschatological traditions that associate the Spanish crown with the future conquest of Jerusalem.” Chapters 3 and 4 contain an analysis of the structure, rhetoric, and style of the sermon. This

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sermon stands out for its clear reasoning and fresh use of the tradition. In addition, the use of a female voice as narrator makes the document more compelling. The Queen of Jerusalem pressures the King of Jerusalem, her consort, to alleviate her distress (57-59). This “rhetoric of affect” (43) is interwoven with calls for compassion, appeals to regal responsibility, and to collect the fruits of crusade. Chapter 5 presents a brief biography of Quaresmius (70-71). Chapter 6 addresses the textual history, the 17th-century reception, and the editors’ travails to complete the edition we have today. Each chapter contains end notes and a bibliographical list that help the reader to enter the realm of an inspirational Habsburg Jerusalem that in fact was a complex theater for many powers, both in the Mediterranean and the Middle East.

The second part, containing the actual text of *Jerusalem Afflicted*, reads easily and will be of interest for many scholars seeking deeper knowledge of the connections between the rhetoric of conquest, religious universalism, geopolitics and globality. The female narrative voice that is Jerusalem invokes the continuity of reconquest and crusade in very compelling ways: “The Lord determined that the Spanish people should be persecuted by Moors so that they and their kings might be sharers of my calamities as they were assailed by all the same afflictions by which I am severely oppressed” (98). The evangelistic rhetoric of the queen of Jerusalem, fictional spouse of Philip IV, is peppered with references to hunger, emptiness, rape, and tyranny, among many other calamities. The editors Leahy and Tully defend well the idea that the sermon is efficient in moving affects, and their use of sources is fresh and not cumbersome.

This book is, for the most part, the first edition and translation of a sermon from Latin into English. This type of erudite scholarship, that unfortunately seems to have fallen out of favor, is very needed. In this case, translation and editing do not mean lack of interest for current theoretical issues. On the contrary, Leahy and Tully present us with a work that is profoundly interconnected with today’s global and Mediterranean realities, with current nationalistic events in the past decade, and the Catholic nationalism that inhabits the construction of Spanish identity and ethnocentrism.

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