

mystical texts of the seventeenth century' (pp. 481–2). It is clear why, with Silesius harnessing the Protestant alchemical mysticism of Jacob Boehme, as well as Catholic authors such as Bonaventure, Bridget of Sweden, John Tauler and John of the Cross, to produce a work of 'kaleidoscopic character' (p. 490).

Overall, those following McGinn's decades-long ambition to document the western Christian mystical tradition will find much to enjoy here, and McGinn's accessible style introduces figures perhaps unknown to many in an understandable fashion. Those more specifically focused on the period the volume addresses will also find much of value, as McGinn's forensic and focused approach to mysticism brings new perspective to events and figures across western Catholicism in the period, highlighting the rich mystical heritage many figures in the early modern period inherited, adapted and responded to.

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Müntzerbild und Müntzerforschung vom 16. bis zum 21. Jahrhundert, I: 1519 bis 1789.

By Günter Vogler. Pp. 535. Berlin: Weidler Buchverlag, 2019. €75 (paper).
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Müntzerbild und Müntzerforschung vom 16. bis zum 21. Jahrhundert, II: 1789 bis 2017.

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It is fifty years since Max Steinmetz produced his large-scale historiographical survey of images and interpretations of Thomas Müntzer from Martin Luther to Friedrich Engels. Since then, the German Democratic Republic, in its self-proclaimed role as the champion of Müntzer's legacy, has disappeared and with it studies which saw Müntzer as a precursor of what Marxists termed the 'early bourgeois revolution'. In the meantime there have been several brief bibliographical updates, notably by James Stayer, Hans-Jürgen Goertz and Peter Matheson. Now Günter Vogler, formerly professor at the Humboldt University in Berlin and author of many specialised studies on Müntzer, has provided a magisterial two-volume compendium taking the narrative to 2017. In this review only a selection of salient themes can be presented.

Melanchthon's *Histori Thome Muntzer* remained the principal source until the age of Pietism. Gottfried Arnold recognised Müntzer's debt to spiritualism: he edited the *Theologia Deutsch* and works by Thomas à Kempis and Johannes Tauler (though not Müntzer's own writings). In the early sixteenth century the Lutheran pastor Justus Menius was the first to posit a link between Müntzer and Anabaptism, but for the next two centuries the relationship was assumed rather than seriously explored. A more nuanced approach had to wait for the Enlightenment, which fed into Wilhelm Zimmermann's positive study of the German Peasants' War, first published in 1841 which, together with Engels's tract, remained the bedrock of Marxist interpretations until very recently. Early (that is, pre-Marx) communists, however, had already acknowledged Müntzer's commitment to community of goods (*omnia sunt communia*) from a Christian perspective.

Vogler adds much to twentieth-century accounts: Communists and social democrats in the Weimar Republic echoing the squabbles between Reformers and revolutionaries (Luther versus Müntzer); the Nazis' failed efforts to integrate Müntzer into their vision of a *völkisch* peasant hero; Ernst Bloch's impressionist and error-strewn philosophical musings on Müntzer as a theologian of revolution; and, strikingly, the way in which Karl Holl's 'Luther Renaissance' paved the way for serious intellectual interest in Müntzer's ideas as the product of a coherent philosophy.

Vogler's account is laudably even-handed, though his successive *précis* of competing views at times is somewhat bland. Interestingly, he notes that Günther Franz's treatment of the Peasants' War as a peasant-led struggle for national renewal had been fully worked out before he joined the NSDAP and embraced its ideology of *Blut und Boden*. Given Franz's edition of Müntzer's works and the persisting influence of his *Der Deutsche Bauernkrieg* (first published in 1933) one can only wonder why he receives such scant attention here.

Of post-Second-World-War studies Walter Elliger's massive biography (1960) is criticised by Vogler, less on account of its overt anti-Marxist tenor than for disdainful archival sources and for concentrating on Müntzer's self-perception at the expense of his unfolding lived experience. In his own biography Vogler concedes that Müntzer remained to his dying day first and foremost a theologian, rather than a social revolutionary. This shift of emphasis derives in large measure from Vogler's long-standing friendship and collaboration with Siegfried Bräuer, the doyen of Luther scholarship in the former GDR, though their joint biography (2016) leaves several questions unresolved, not least the continuing issue of Müntzer's influence on Anabaptism (an uncomfortable topic given the subsequent dominance of Mennonite pacifism).

Although Vogler at the beginning of volume ii regrets that he has little space to discuss Müntzer in art, literature, music or in museums and exhibitions, these aspects are frequently discussed in the publications of the Thomas-Müntzer-Gesellschaft (twenty-seven volumes to date), of which Vogler was formerly chairman. It is therefore all the more remarkable that Vogler's concluding pages on the many Müntzer monuments and commemorations in Saxony and Thuringia fail to mention the apotheosis of GDR memorialisation, namely the Panorama Museum in Bad Frankenhausen (opened in 1989) which was built to house the extraordinary painting by Werner Tübke of scenes from Müntzer's life and times, which retains its title as 'The early bourgeois revolution'.

Vogler does not confine himself to works in German. Aside from studies in Japanese, he reviews a vast range of works in the major European languages, including the burgeoning literature in Italian (concerned primarily with utopias), the works of American scholars (many from a Mennonite background) and the writings of the Scots theologian Peter Matheson, including his translation of Müntzer's tracts, correspondence and liturgies, and the first scholarly study in French by Louis Gérard Walter (1927), which draws proper attention (following Otto Schiff) to Müntzer's mysterious sojourn on the Upper Rhine on the eve of the Peasants' War. Vogler's two volumes may now stand alongside the recently completed three-volume critical edition of Müntzer's writings, correspondence and ancillary materials. Together they provide the indispensable

framework for future work on Thomas Müntzer, on whom the last word has assuredly not yet been said.

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Publishing for the popes. The Roman Curia and the use of printing (1527–1555).
By Paolo Sachet. (Library of the Written Word, 60; The Handpress World, 61.) Pp. xii + 305 incl. colour frontispiece and 11 black-and-white ills. Leiden–Boston: Brill 2020. €138. 978 90 04 34864 6; 1874 4834
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The papacy was a minor player in the sixteenth-century print world, and *Publishing for the popes* faces an overwhelming historiography of Reformers' successes at the printing press and Roman Catholic censorship policies. For this reason, Sachet's book is all the more welcome as he demonstrates an active programme of patronage and publication at the heart of the Roman Curia, stewarded by Cardinal Marcello Cervini, later Pope Marcellus II. In the prelude, Sachet sets the scene for the development of papal printing enterprises by examining external stimuli and precedents for official print in Rome. From the third chapter onwards, Cervini is the chief protagonist and the main link between the papal hierarchy and printers. 'Portrait of a Cardinale Editore' considers Cervini's career, cultural interests, scholarly priorities and integration into the book world. Cervini's Greek and Latin presses in Rome are considered in chapters iv and v, covering the years from 1539 to 1544. In turn, Sachet establishes the key individuals in each enterprise and their printed outputs, meanwhile placing works in their historical setting and outlining the distribution of copies. The difficulties that Cervini's presses encountered created an 'appalling financial dynamic' (p. 83). Cervini's 'focus on the Italian peninsula, the Papal States and specifically religious orders' (p. 87) displayed a thoroughly uneconomical approach to the book trade: ultimately 'the press was destined to fall apart' (p. 79). These chapters present a critically flawed financial venture, but the understanding is that this was not a typical commercial enterprise. Instead, it was proto-papal institutional patronage encouraged to enrich Roman Catholic scholarship and religion. As such, the Cervini presses utilised new fonts, produced elegant folios and provided an extravagant number of presentation copies. The Greek press ultimately contributed only three publications, and while the Latin press, managed by Francesco Priscianese, was more successful, it also proved unsustainable. Thereafter, in chapter vi, Sachet turns his attention to Cervini's editorial activity after 1544. He postulates that the 'number of books which saw the light of day entirely or largely because of Cervini can be increased to over 90' (p. 134), highlighting how Cervini worked *via proxy* with Europe's printers. The cardinal's engagement with some of these projects is more evident than others, and each listed in appendix B requires individual case-by-case scrutiny before being readily accepted as a Cervini project. What is clear, however, is that Cervini was a tireless bibliophile with extensive, multifaceted networks throughout Europe and beyond. In chapters vii and viii, the epilogue and conclusion reveal some continuities in Roman Catholic printing strategy and a policy of targeting a specific readership of clergy 'with the purpose of achieving internal conformity and discipline'