

successful program for expansion, and the Old War of Zurich. The history of the Reformation and the Grossmünster Church, which are both emotionally and physically at the center of historical Zurich, tells of the foundation of the Latin school, the Prophezei, in 1523, which became Heinrich Bullinger's Schola Tigurina and is the basis for today's Swiss theological higher educational system. Volume 2 includes documents from the school and the Zurich Council.

Bullinger peppers his detailed chronicle, fastidious methods, and historical precision with what he saw and heard during his long life spent as a scholar and the chief pastor in Zurich. Although Bullinger thought he was writing from a neutral position, his sixteenth-century plumb line was a biblical worldview. He wrote of Rome as the great beast in the book of Daniel, and the Carolingians were the image of the beast in John's Revelation. The pope embodied the anti-Christ. Wars can be considered God's punishment, and the great Reformer was confident that Zurich desired God and true religion. A nineteenth-century publication of Bullinger's Reformation history exists; his history of Zurich waited until now.

In the dedication and introduction to the *Tigurinerchronik*, Bullinger describes forty years of collecting material to write the history of Zurich, and how in the past year (1572) he was able to write the eight books of history. In the same breath, Bullinger attributes the *Tigurinerchronik* in its entirety to the loving kindness and assistance of God; with heartfelt thanks to God, he hopes that the chronicle might lend honor to God and serve the salvation and welfare of many. Bullinger the humanist approached history as "a witness in time, light of truth, teaching master of life, and herald of time" (x). He refreshes the chronicle of events with social history and mixes the secular with the church and theology. Some argue that Bullinger's writings are 75 percent political; indeed, if we take what Bullinger said about his work at face value, the prolific thinker believed "it is God who directs the history of all people according to his plan" (3). Bullinger was first and foremost a theologian: his grid for understanding was a tapestry woven with theology and history, theology and politics, God and modern humanism, and this is one of the reasons that the *Tigurinerchronik* is a significant gift from Zurich to early modern scholarship.

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Preachers, Partisans, and Rebellious Religion: Vernacular Writing and the Hussite Movement. Marcela K. Perett.

The Middle Ages Series. Philadelphia: University of Pennsylvania Press, 2018. viii + 290 pp. \$85.

Marcela Perett's book will stand at the forefront of essential contributions to Hussite studies. She has fixed her gaze not on theology or Latin sources but on vernacular

texts, examining how they contributed to the formation of symbols, myths, rituals, communities, and discrete religious identities in the period 1419–36. Perett consciously strives to address the lack of scholarly engagement with an “entire discourse in the vernacular” (19; see also 226). The shift from Latin to the common language in Hussite Bohemia facilitated the democratization of medieval theology and religious practice.

Perett proposes new ways of looking at one of the more compelling and thorough medieval religious uprisings. She claims words stimulated the laity to support reform and persuaded them to take up weapons, risk their lives, and defend something they believed worth living and dying for. She argues that Jan Hus, that pious priest, came to prominence by engaging the laity through vernacular writing and by positioning himself as the hero of his own story (as saint and martyr) in a bid to shape public opinion. She suggests, somewhat stunningly, that what divided Bohemia was not Hus’s gruesome execution on the pyre at Constance in 1415, but rather his activities while in exile (1412–14).

Perett argues that it was in this period that Hus turned vernacular and took his case out of the courts and lecture halls of theology faculties and utilized the late medieval media to shape public opinion and influence the masses and persuade them to take sides; perhaps just as importantly, he sought to define his own reputation and historical legacy. Such claims fly in the face of conventional understandings of Hus. A 2019 University of New England PhD dissertation by Antonín Váhala treats the same period and the same writings and comes to quite different conclusions. Just as Hus admitted a variety of possible interpretations of biblical texts, so it must be possible to see Hus in different perspectives. Perett’s last chapter (on two Latin chronicles) is not as convincing as the rest of the book, and the question of just how many Bohemians could read requires more evaluation. But the rest is brilliant.

The subtitle of the book accurately reveals the subject. Perett observes that few, such as František Šmahel and Howard Kaminsky, have looked carefully at vernacular culture; she acknowledges this reviewer’s pioneering work (4, 79–80). Perett’s book will stand as a highwater mark. She maintains it was the vernacular that caused Hus to transition from “golden boy” to “rabble-rouser,” that functioned as a game changer in creating discrete factions, and that became the key mechanism in the battle for the minds of the laity. She suggests vernacular songs and prose texts heightened and accentuated the split between major religious communities at Prague and Tábor and provides some useful translated extracts. Crucially, she recognizes the dangers in popularizing John Wyclif, whose ideas did not translate well—at least without perversion—into common parlance.

On the other hand, she is not ignorant of the limitations and pitfalls of vernacular discourse. Lionizing the vernacular medium uncritically is naïve, and this book shows the ways in which vernacular discussion of technical theology exposed serious and fatal limitations in unedifying ways. In short, some people had no business doing theology. They lacked essential qualifications. The much-acclaimed Petr Chelčický is an

example. Perett judges him out of his depth, blatantly wrong, a muddled blunderer who did more harm than good. It is rather like a carpenter advising a cardiac physician on surgical procedure. This will strike some as highly offensive, but Perett is right. Vernacular learning often caused more harm than good, and many of the laity learned just enough to act on personal preferences, sometimes creating sheer chaos, convinced as they were of their own rectitude. The Moravian priest Martin Húska was not the only “chatterer”; he was just one of countless faceless and nameless chatterers who liked the sound of their own voices and delighted in shared ignorance, empowered by the common tongue.

Perett’s narrative questions the capacity of the vernacular and unflinchingly exposes its limitations. This is an insightful, courageous, and original book that will delight and disturb, and for that reason can be highly recommended.

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Ein kurialer Ketzerprozeß in Avignon (1354): Die Verurteilung der Franziskanerspiritualen Giovanni di Castiglione und Francesco d’Arquata.

Alexander Patschovsky.

Monumenta Germaniae Historica: Studien und Texte 64. Wiesbaden: Harrassowitz, 2018. xviii + 136 pp. €36.

Students of the Spiritual Franciscan movement in Southern Europe will welcome this edition of trial records from the 1354 heresy trial of Giovanni di Castiglione and Francesco d’Arquata. The records of the trial, conducted by Cardinal Guillaume Court at his Avignon residence, are comprised of fourteen documents, including the interrogations of both men, their confessions, sentences, and a sermon written by the cardinal.

Alexander Patschovsky’s edition of the trial documents of the two Spiritual Franciscans from Tuscany illuminates the process by which those supporting the radical spiritual position shared ideology and created networks. The two apprehended men relied on a *parvus libellus* (little book) found in their possession, which formed the basis of their doctrine. Indeed, the *libellus* was such a consequential doctrinal text for them that they wished portions of it to be read aloud word for word as the record of their beliefs. These included the beliefs that Christ and the apostles did not own property, either individually or in common, and that John XXII and his successors were perfidious heretics. The *libellus* was also a valuable source because it contained a *martyrium*, a list of 113 individuals executed for their adherence to the Spiritual Franciscans and the locations of their executions.

Patschovsky’s signature gift—his skillful exposition of the links between the spiritual aspects of heresy trials and the power politics behind them—is clearly in evidence. One