

Location also affected convent success in combating Tridentine musical reform. Montford contrasts strict enforcement in Bologna and Milan with Siena, where convent music was part of the city's public cultural identity. Nuns everywhere circumvented restrictions to polyphony, solo performances, and male music teachers by applying for special licenses, rearranging spaces or instruments, and organizing support from family networks and church officials such as cardinal protectors or local confessors.

These studies verify that family alliances were the single most effective tool used by nuns to preserve their independence and individual identities. In seventeenth-century Rome, Dunn finds family dynasties or multigenerational lineages in the Dominican convent of Ss. Domenico and Sisto. Colonna nuns collaborated as artistic patrons and founders of new Observant convents on their brother's family property in Marino and Avezzano. In early eighteenth-century Florence, nun artist Suor Teresa Berenice Vitelli mined her family's collections for imagery in her paintings, as well as their Medici contacts to create networks of gift-giving within the family and at the Medici court. Finally, though Tridentine reforms aimed to curtail family influence inside convents, it failed to stifle these powerful networks.

Kathleen Giles Arthur, *James Madison University*
doi:10.1017/rqx.2023.476

Heresy and Citizenship: Persecution of Heresy in Late Medieval German Cities.
Eugene Smelyansky.

Studies in Medieval History and Culture. Abingdon: Routledge, 2021. xii + 186 pp.
\$52.95.

The persecution of perceived heretics has long been a staple topic for late medievalists, but until recently anglophone historiography had barely begun to cover this phenomenon in the German-speaking regions of Europe. Eugene Smelyansky's monograph, developed from his doctoral dissertation and focusing on a series of cases involving Waldensians between 1390 and 1404, is therefore a welcome intervention. It approaches its subject from the perspective of the social and political dynamics within German cities, effectively cross-pollinating two fields and historiographies: ecclesiastical history and heresy studies, on the one hand, and urban history and *Städteforschung*, on the other.

Smelyansky's central contention is that late medieval German cities pursued a vision of deliberate Christian self-government at the communal level, characterized by a discourse and ideology of the common good as a body of honorable citizens, jealous defense of municipal jurisdiction against external encroachment (especially by bishops, from whose overlordship many urban councils had extricated themselves), and increasingly strict internal disciplining of inhabitants' behaviors. The presence of heretics

inside a city threatened this vision by exposing it to outside interference and harming its honorable reputation. Cities therefore persecuted heretics but tended to do so on their own terms rather than through prescribed ecclesiastical institutions.

After a short introduction that defines the thematic and chronological parameters of the book and locates it within the sparse historiography of the persecution of late medieval German Waldensians, the first two chapters of the book flesh out the context for the persecutions of the 1390s. In chapter 1 Smelyansky addresses the many long-term political, social, cultural, and economic trends that shaped late medieval German communes, such that they “began to develop a new city-centric world-view that emphasized the city’s autonomy in matters secular and religious” (16). This chapter builds the case that municipal governments increasingly conceived of themselves as having responsibility for religious affairs within their city walls, and that their commonplace notions of honor and the common good were spiritually freighted.

Here Smelyansky looks forward rather than backward, drawing fruitfully on well-known scholars of the urban Reformations such as Bernd Moeller, who famously depicted the idealized German city as a “pure and godly ‘miniature *corpus christianum*’” (30). This crucial chapter forms a convincing springboard for what follows, though it could have drawn a little more on the extensive specialized German-language scholarship of the phenomena it analyzes, such as Andreas Deutsch’s work on notions of honor. Chapter 2 then sets the scene for the heresy persecutions that took place in these cities, providing a longer history of Waldensianism and surveying the careers of the three key anti-Waldensian inquisitors in the book’s timeframe: Martin of Amberg, Peter Zwicker, and Heinrich Angermeier.

The book hits its stride in the remaining chapters (4 through 6), which constitute a series of case studies of how attempted or actual persecutions of alleged heretics played out in a selection of south German and Swiss cities. Each case is meticulously researched, drawing on an impressively multilingual bibliography and a mixture of edited and archival primary sources. In Augsburg the city council reacted to the discovery of a community of Waldensians by imposing a penance it devised, short-circuiting the spiritual jurisdiction of the much-resented bishop of Augsburg within the city, and it executed some accused heretics who sought to strike a deal with the bishop. In Rothenburg ob der Tauber the accusation of heresy was instrumentalized by the mayor to oust an up-and-coming rival. The Strasbourg authorities treated heresy as a slight to communal honor and thus banished some Waldensians discovered in their city in 1400 rather than following canonical procedure. The embarrassment of uncovering many influential Waldensians in Bern in 1399 prompted that city’s council to embark on a campaign of internal and external reputation management through chronicles, ordinances, and ceremonies. This included warning neighboring cities about the presence of Waldensians, but in nearby Fribourg the council engineered the acquittal of its citizens on all charges of heresy, protecting its reputation.

Smelyansky's case-by-case approach amply bears out his argument that a "city-centric world-view" prompted municipal authorities to intervene in the persecution of heretics, while highlighting the specificities of each episode in granular detail, thereby moving beyond the existing historiography of this topic. His findings will be of interest to scholars of late medieval heresy, urban history, and Central European history.

Duncan Hardy, *University of Central Florida*
doi:10.1017/rqx.2023.474

Kardinal Cesare Baronio und das Kurienzeremoniell des posttridentinischen Papsttums: Ein Beitrag zur Geschichte der römischen Kurie während der zweiten Hälfte des Cinquecento. Filip Malešević.

Berlin: De Gruyter, 2022. xii + 582 pp. \$118.99. Open Access.

The early modern papacy remains an exciting subject of research. The mechanisms that separated the Roman Church from Protestantism and that paved the way from the Middle Ages to the modern era have by no means been comprehensively researched in the necessary depth. Therefore, Filip Malešević's doctoral thesis, which was supervised by two distinguished experts, Volker Reinhardt and Jörg Bölling, aims to make a substantial contribution.

The title of the book refers to the most important Roman historian of the early modern period and the ceremonial of the papacy, and thus to two of the most important construction sites of the epoch. Yet, Malešević does not write a straightforward history of Cesare Baronio's *Annales Ecclesiastici*; rather, his book presents prolegomena to them: it is about the theological preconditions (in the broadest sense) from which Baronio conducted his historiography, especially in the areas of ceremonial, liturgy, sacramental theology, and veneration of saints. As is well known, the Magdeburg centurions had attacked the papacy and Catholic theology in all these fields through their Protestant historiography, so the historiographical response from Rome had to come from these fields as well.

Malešević is quite convincingly able to work out the significance of the (sometimes highly complex) theological and canonical controversies for historiography. For this purpose, he circles Baronio's historiography to a certain extent by describing its preconditions. The fact that this does not yield a simple linear narrative, but rather a complex structure with a plethora of detailed information, makes for challenging reading. The author requires his readers to follow him through a labyrinth of the most diverse topics and methods: the origins and development of the Roman oratory; the role of confraternities in early modern Rome; the historiography of Onofrio Panvino as Baronio's most important precursor; the various cardinals' congregations and their efforts to respond to the Magdeburg centurions; liturgy and ceremonial of the Holy Year 1575; theology and