

sweet-smelling tobacco into Virginia and married the Powhatan Pocahontas—arguably the most (in)famous Native “civilizing” case—before he and Rebecca Rolfe met Queen Anna during the Virginia Company’s 1617 recapitalization campaign.

Did Rolfe read Hakluyt? We may never know, although Working has made the wider interest of Jacobean England in America clear. We do know, though, that the same factionalism that beset Jacobean England beset English colonizing ventures and Anglo-American politics. The Virginia Company leaders Warwick and Southampton—who regarded themselves as adherents of the “chivalrous” aristocratic ideal described by Working (29)—fell out while a Native attack on the would-be civilizers devastated their province in 1622. The turmoil wrought by the resulting finger-pointing, accompanied by proclamations of disinterested virtue by all concerned, obliged Crown intervention. Then, Virginians overthrew their governor in 1635 as their metropolitan counterparts did kings in 1399, 1461, and 1485, and would again in 1642 and 1688.

Did these events manifest the success of an Anglo-American “civilizing project” (205) or did Jacobean “articulations of an imperial polity” (65) amount to a pretext for engaging in familiar political and economic behavior farther afield? The jury must remain out.

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A Companion to the Hussites. Michael Van Dussen and Pavel Soukup, eds. Brill’s Companions to the Christian Tradition 90. Leiden: Brill, 2020. xii + 454 pp. €199.

Brill’s *Companion to the Hussites*, edited by Michael Van Dussen and Pavel Soukup, offers an introduction to the Hussite movement, the most vocal reform movement of the late Middle Ages. This collection summarizes the traditional emphases of Hussite studies, including theology, ecclesiology, and religious practice. The *Companion* is divided into five thematic sections, following a chronological narrative of the rise, fragmentation, and afterlife of the movement. The stated aim of the volume is to provide “reliable statements on the development of the Hussite movement in its European context” (14). The editors view the present state of research on the Hussites, much of which is published in English, as “misleading to newcomers to the field” (14), and this volume is meant to address that fact.

In the first section, Olivier Marin analyzes the early reform thinking in Prague in the 1390s and argues that Hussitism was not its only possible outlet. This view contradicts the accepted narrative, much entrenched even in this volume. Stephen Lahey’s study of “Wyclif in Bohemia” complements the picture of Hussitism’s early influencers, explaining Wyclif’s appeal to Bohemian Reformers and tracing his thought in their writings.

The second section introduces the movement's major figures. Petra Mutlová discusses "Major Hussite Theologians before the *Compactata*," and Jindřich Marek takes on "Major Figures of Later Hussitism." These figures are organized based on chronology and ideology, with both authors following a worn-out classification of Hussite thinkers (conservative, moderate, radical). In spite of their efforts, it is not a neat picture. For example, Marek notes that a leading Utraquist, Prokop of Plzeň, imparted a conservative view of the church to the laity (in his sermons) but disseminated a more radical notion of the church to a more "educated" public (in his writings) (151). This kind of observation, if developed, could offer a fresh way to understand what animated Hussite theologians. Here, however, it is not allowed to upset the traditional categories.

In the third section, Pavlína Cermanová explores "The Apocalyptic Background of Hussite Radicalism." With the radical commune at Tábor as her focus, she discusses the role of apocalyptic imagery in the creation and fragmentation of the Hussite movement. Blanka Zilynská rounds up the section in her piece on "The Utraquist Church after the *Compactata*." It shows how the ideology of the Hussite movement shaped the institutions of the Utraquist church, the very notion of which can, according to Zilynská, be challenged, "since it both was and was not an independent church" (221)—another insight that could open up new avenues of reflection but here is left uninterrogated. Section 4 deals with theology and religious practice. Dušan Coufal writes on "Key Issues in Hussite Theology," focusing on three concepts: God's law, Christ's precepts, and the primitive church, and their use by different theologians. It becomes clear that "Hussite thought was never a uniform system" (285) and should, therefore, not be treated as such. Pavlína Rychterová tackles the "Preaching, the Vernacular, and the Laity," and chronicles the use of the vernacular among the Hussite leaders. Following the traditional view, she argues that the vernacular was a sign of a growing "ideological construct of Czech identity" (297). The final contribution here explores "Liturgy, Sacramental Theology, and Music." David Holeton, Pavel Kolář, and Eliška Batová explore the liturgical aspects of the Hussite movement focusing on the Eucharist, which served as the ritual and ideological center of the movement.

The final, fifth section analyzes later developments. Ota Halama writes a history of "The Unity of Brethren (1458–96)," focusing on the shifting relationship with the Utraquist and Taborite communities, and shows that they drew inspiration from both sets of theologies. Phillip Haberkern closes the section and the book by looking to the sixteenth-century Reformation. His article, "The Bohemian Reformation and 'The' Reformation" analyzes the nature of the sixteenth-century appropriation of Hussite reform thinking. Haberkern shows that Luther and other Reformers oscillated between ignorance and idealization of their Hussite predecessors, an insight that derails the traditional narrative of Hussites either as premature or the first Reformers.

Brill's *Companion to the Hussites* is accessible to both students and scholars. Each article contains a bibliography and an overview of the historiography, which provide a helpful context, as most of the works cited were published in Czech. The collection's

dangers lie elsewhere: many of the articles fail to even acknowledge some of the recent English-speaking scholarship that goes against the traditional narrative adopted here. This volume illumines the main figures, ideologies, and concerns of the Hussite movement. It also illumines the ideologies and concerns of the movement's traditional interpreters. The volume's refusal to reckon with dissenting scholarly trends is why I can recommend it to newcomers in the field only with reservation.

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A Companion to the Early Modern Cardinal. Mary Hollingsworth, Miles Pattenden, and Arnold Witte, eds.

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While high-ranking churchmen certainly haven't been neglected by scholars, they are now being perceived in a different light due to recent historiographic trends. Indeed, with the increased prominence of cultural and religious history, other dimensions of the lives, deeds, and beliefs of church officials have been brought to the fore. *A Companion to the Early Modern Cardinal*, edited by Mary Hollingsworth, Miles Pattenden, and Arnold Witte, bears witness and actively contributes to this historiographic shift. The names of the eight different parts into which the chapters are divided, including "Property and Wealth," "Cardinals and Literature," and "Cardinals and the Visual Arts," reflect the existence of fresh and innovative perspectives through which cardinals are studied. These eight parts contain an impressive number of chapters (thirty-five) in which the different roles of early modern cardinals and the various contexts in which they moved and operated are teased out. In addition to being churchmen, cardinals were book collectors, patrons of arts, members of larger (family) networks, and so forth. They administered their households, managed their properties, governed their jurisdictions, presided over committees, and participated in meetings of congregations. They, too, contributed and shaped (religious) material culture, through the commission of portraits and funeral monuments, and by acquiring and showing off their wardrobe. These and the other topics that are addressed in this volume are studied in relation to concepts that are currently in vogue among scholars, including identity, memory, and networks.

A number of chapters address the educational, familial, national, and social backgrounds of cardinals; biographies remain invaluable for understanding cardinals as individuals and as a group. The more traditional roles of cardinals are discussed in this volume as well. Several chapters deal with cardinals in the context of the institutions of the church, including the College of Cardinals and various congregations. They