

scholars, and supported them generously, as witnessed by tributes from individual contributors.

DURHAM UNIVERSITY

M. ANNE OVERELL

Suffering and happiness in England, 1550–1850. Narratives and representations. A collection to honour Paul Slack. Edited by Michael J. Braddick and Joanna Innes. (The Past and Present Book Series.) Pp. xii + 260 incl. frontispiece, 13 figs and 2 tables. Oxford–New York: Oxford University Press, 2017. £65. 978 0 19 8744826

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The history of emotions is flourishing as a discipline; yet whether happiness and suffering properly belong to the category of emotion has long been the topic of philosophical discussion and debate due to their greater association with the body and the senses, rather than the mind. *Suffering and happiness* contributes to this conversation through an exploration of these themes at a moment when, it has been argued, happiness moved from an aspiration to be achieved in the hereafter to a condition that could be produced on earth through the alleviation of suffering and the pursuit, if with some limitations, of everyday pleasures. After a scholarly introduction, this collection offers eleven chapters from a prestigious line-up of English social historians across three sections. Early chapters offer an overview of the concept across the early modern period and into the nineteenth century, reflecting on changing meanings in secular and religious contexts. Part II looks at how the language of happiness and suffering was deployed for social and political ends, such as in petitioning or print culture. Part III turns to more personal considerations, with chapters exploring how individuals accounted for happiness, pleasure or pain in their own writings, or in relation to belongings or practices like breastfeeding. The volume is marked by a consideration of the lives of ‘ordinary’ people and particularly the poor, providing a novel and useful contribution to a set of emotions often located as the domain of art and philosophy. If the history of emotions tends to be closely associated with cultural history and its methods, this volume is resolutely social history. It feels somewhat at odds with developments in the broader field that have sought to think about emotional language and its relationship to experience through a different set of lenses, but may well be more suitable for emotions that are not quite emotions. The essays are richly researched, offering novel insights and rewarding reading.

UNIVERSITY OF ADELAIDE

KATIE BARCLAY

Studies on the history of the Reformation in Hungary and Transylvania. By Katalin Péter (edited by Gabriella Erdélyi). (Refo500 Academic Studies, 45.) Pp. 214 incl. 10 figs and 6 tables. Göttingen: Vandenhoeck & Ruprecht, 2018. €80. 978 3 525 55271 1; 2198 3089

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This very welcome volume presents aspects of Katalin Péter’s analysis of the social history of religion in Hungary and Transylvania. The editor has included the

translation of a text by Péter on the early Reformation first published in 2004 as well as five articles previously published in Hungarian between 1984 and 2005. This selection of work by Katalin Péter, one of Hungary's most distinguished early modern historians, reveals her key concern to recover the engagement of ordinary women and men with the changing religious environment of the Reformation era. Péter investigates the complex reception of ideas about reform and asks what the impact of the Reformation meant for communities in towns and the countryside. She discusses the role played by itinerant preachers, printed texts and academies and schools in spreading ideas. Péter argues that we must account for the agency of those who listened both to preachers and to passages of the Bible being read in the vernacular in shaping patterns of piety across Hungary. While noble landowners retained their rights as church patrons, Péter emphasises the lack of interest of many nobles in the style of religion practised in village communities. Péter highlights emerging themes within Hungarian religious life across the sixteenth century, arguing that new confessional cultures developed only slowly and overlapped with existing social networks. She charts the growing volume and range of printed texts in Hungary especially during the latter decades of the sixteenth century. One article highlights the development of ideas about the end times and the identification of the Ottomans as well as the papacy as manifestations of AntiChrist. A short concluding article explores fascinating evidence about religious identities in four villages on the estates of the magnate Miklós Esterházy. Ordered by Esterházy to convert to Catholicism by Easter 1639, heads of households who refused to do so were called to answer for their disobedience. Some villagers proved defiant and stated that they were unwilling to convert, others temporised and suggested that they would convert if their neighbours did so, while others said that they would convert if they could continue to receive communion in both kinds. Through this example we see something of the complex pattern of religious life as it had evolved in early modern Hungary, influenced both by the undoubted social authority of nobles as well as by varied levels of popular commitment to ideas about religious reform.

TRINITY COLLEGE,
DUBLIN

GRAEME MURDOCK

Jesuit intellectual and physical exchange between England and mainland Europe, c.1580–1789. 'The world is our house'? Edited by James E. Kelly and Hannah Thomas. (Jesuit Studies, 18.) Pp. xiv + 371 incl. 13 colour ills, 7 colour plates and 3 tables. Leiden–Boston: Brill, 2019. €140. 978 90 04 36265 9; 2214 3289
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James Kelly (Durham University) and Hannah Thomas (archivist and research fellow at the Bar Convent, York) present us with the fruits of the second biennial conference on early modern British and Irish Catholicism, organised jointly by Durham University and Notre Dame. Thomas's introduction describes the collection as part of 'an attempt to change perceptions of British and Irish Catholicism as peripheral and isolated, instead demonstrating strong and continuous links