

into France and spread within the kingdom through the vehicle of the book. The authors demonstrate convincingly, both in their essays and in the annotated bibliographic material, the ways in which religious leaders, theologians, and publishers mobilized the printed word and, in the process, inspired dedicated followers as well as implacable opponents.

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***Reformations in Hungary in the Age of the Ottoman Conquest.* By Pál Ács. Refo500 Academic Studies 52. Göttingen: Vandenhoeck and Ruprecht, 2019. 333 pp. €90.00 hardcover.**

English-language scholarship on sixteenth-century Hungary is disappointingly thin despite the fact that the kingdom experienced two events that forever changed its culture and history: the Reformation and the Ottoman conquest. *Reformations in Hungary* is a welcome remedy to this situation. It is also the overdue introduction of Pál Ács to an Anglophone audience. Ács, who is arguably the most important scholar of Hungarian literary culture in the early modern period, is the author of more than 200 essays. Here we have a collection of eighteen of his articles examining the literary dimensions of both the Reformation and the conquest. Ács begins his treatment of Reformation Hungary with three essays evaluating the impact of Desiderius Erasmus. The influence of the Dutch humanist east of the Elbe was significant. Eager Bohemian publishers produced the first vernacular translation of *Praise of Folly*. A Polish noble purchased Erasmus's library while Cracow elites launched a well-coordinated campaign to recruit him to the university. His reception in the Hungarian lands was equally enthusiastic. Ács argues that despite the vibrancy of religious debate and dialogue, confessional identities were slow to develop in the Hungarian lands, in part a testimony to the influence of Erasmus who rejected both Catholic and Protestant extremes. At the other end of the confessional spectrum, Ács evaluates the literary career of one of Catholic Europe's most effective reformers, the forgotten Jesuit cardinal Péter Pázmány. In a marvelous article on the island village of Ráckeve, Ács recreates the multiconfessional nature of religious life in a market town occupied by the Ottomans. Here Catholics, Orthodox, and Calvinists worshipped side by side. Ács's scholarship on Ottoman themes is yet even more intriguing. The Hungarian lands straddled the Habsburg-Ottoman divide and this unique positioning helped foster a fascinating relationship between these cultures. Here he examines figures such as Alvise Gritti, the son of the Venetian doge, who was born in Istanbul, active in Hungarian politics, and a favorite of Suleiman the Magnificent's Grand Vizier. Then there is the Catholic bishop and humanist diplomat Andreas Dudith who notoriously married a member of the Polish court. The union would have caused even greater scandal were it more widely known that his new wife's uncle had converted to Islam and now served the sultan. In sum, *Reformations in Hungary* is both an introduction to a

scholar whose work should be better known to an Anglophone audience and an overview of those two sets of events that transformed the culture, society, and politics of early modern Hungary.

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***Planting the Cross: Catholic Reform and Renewal in Sixteenth- and Seventeenth-Century France.* By Barbara B. Diefendorf. Oxford: Oxford University Press, 2019. x + 215 pp. \$74.00 cloth.**

“Catholic” means “universal,” and early modern Catholic reformers often sought top-down standardization. Nevertheless, from time to time, a historian of the Reformation era reminds us that, like all politics, all Catholic reform is local. An insightful new demonstration of this truth is Barbara B. Diefendorf’s *Planting the Cross: Catholic Reform and Renewal in Sixteenth- and Seventeenth-Century France*, which explores the experiences of French religious orders amid the disruptions and opportunities presented by the Wars of Religion and the ensuing period of Catholic renewal. This new contribution frequently reminded the reviewer of Craig Harline and Eddy Put’s *A Bishop’s Tale* (Yale University Press, 2000). Although differing in genre, style, scope, and perspective, both books brilliantly analyze “little-known but well-documented” (5) early modern Catholic people and institutions. Both books show how, in regions marked by long experience of religious war, Catholic reform—that is, internal renewal—was inextricably linked with Counter-Reformation—that is, with responses to the strength of Protestantism. Both books also treat sympathetically the internecine conflicts among Catholic institutions, showing how, for example, ecclesiastical lawsuits or disputes over accessories of a habit might be rooted in authentic reforming impulses. Rather than centering her narrative on one man and one diocese, however, Diefendorf offers a series of richly narrated case studies taken from a variety of male and female religious communities, both in the region of Paris and in southern France. And despite avoiding claims of “typicality” (5), Diefendorf sets us on the path to a new narrative on the reforming currents in Catholic France and in the Catholic Church more broadly.

Among the book’s greatest contributions is its attention to a question often asked but not yet fully answered: “What happened to medieval orders during the early modern period?” Diefendorf draws from and builds on Joseph Bergin’s synthesis on this question, discussed extensively in chapters 4–6 of his *Church, Society and Religious Change in France, 1580–1730* (Yale University Press, 2009). Most older religious houses in France had suffered as a result of the entrenched system of commendatory abbacy, by which nonresidents gained large portions of monastery income without the responsibility of governing directly. Commendatories multiplied after the crown consolidated its nomination rights in 1516, and monastic buildings fell into disrepair, discipline declined, and professions plummeted throughout most of the sixteenth century. Many houses already plagued by debt and dysfunction were further ravaged during the religious wars by (official and unofficial) violence from Huguenots, as well as depredations from armies of both sides. Regulars commonly became refugees, and later