

from local families, the administration of the diocese became an important site of negotiation and compromise. Essays by Giovanni Pizzorusso and Charlotte de Castelnau-L'Estoile dealing with missionary work further demonstrate the flexibility of legal systems.

At the same time, another prominent theme of the essays is the progressive strengthening of royal law over church law, in its many forms. Several authors indicate the complexity of overlapping jurisdictions while showing that, over time, the state became the more important legal authority. For example, Olivier Descamps documents the slow decline of the officiality in the face of royal courts. Other essays show that the clergy were more and more integrated into state systems as well. Olivier Poncet points out that parish priests became agents of the state by keeping the parish registers. Bishops, too, in both France and Spain, became bureaucratized and professionalized.

The focus on the relationship between law and religion has allowed the authors to bring to light some little-known topics, making the collection especially useful. For example, Brigitte Basdevant-Gaudemet focuses on bishops' officials, who often receive little attention in the literature. Jean-Louis Gazzaniga's treatment of Gallican jurists who repeatedly denied having any involvement in theological matters while making many a pronouncement that was, in fact, theological, also is a fascinating issue. Finally, Ninon Maillard's essay examines how the Dominicans used the *appel comme d'abus* as a way to impel the state to mediate the internal affairs of their order. The clever use of the law by the Dominicans is interesting in itself, but it also shows that the progressive dominance of royal law was not entirely unwanted, adding nuance to the topic as a whole. Overall, although there is still a need for a volume that presents a more unified treatment of church law in the early-modern period, the essays presented here are a welcome source of inspiration for future research.

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*Hungary and the Holy See of Rome (Sources and Perspectives): Studies in Honor of Cardinal Erdő.* Edited by Péter Tusor. [Collectanea Vaticana Hungariae Series I, Classis I, Vol. 8.] (Budapest: Gondolat Publishing. 2012. Pp. viii, 466. Paperback. ISBN 978-9-633-08063-4.)

Church history research nowadays does not examine only the past of religion or the clergy; it also connects strongly with the history of politics, diplomacy, economy, culture, and lifestyle. Church history research in Rome about Hungary started in the second half of the nineteenth century and continues today with many remarkable results, such as those that appear in this collection of sixteen studies.

In the "Medieval" section of the book, Tamás Fedeles used the *quitantiae* of the Apostolic Camera to gain information about the appointments to ecclesiastical offices in Hungary. According to the author, future research should concentrate on exploring and publishing all the Hungary-related material of the Apostolic

Camera. Kornél Szovák chose to present a fascinating personality of the humanist culture: Martin of Ilkus, astronomer to Pope Paul II and physician to King Matthias I of Hungary. The author examines Martin's political and ecclesiastical career from a brand-new perspective. Gábor Nemes examined the situation of Croatia and Dalmatia by using the breves of Pope Clement VII. The pope—as the study points out—did not only support the resistance against the Turks financially but also sent a large amount of grain and war material. Help was also spiritual—the pope granted indulgence to the Frangepans and their soldiers.

In the “Early Modern Age” section, István Fazekas analyzes the papal confirmation of Hungarian episcopal appointments in 1554 on the basis of documents from the archives of Vienna. In this case, the new bishops (and an archbishop) were ordered to spend the annates on the fortification of the Hungarian border fortresses. Antal Molnár writes about Hungarian relations with the Republic of Ragusa, especially through the Catholic missions promoted by Ragusan merchants in the Balkans. These missionaries had to cope with both the spread of Islam and the Protestant preachers. Tamás Kruppa examines and publishes the apology of Demeter Náprági, bishop of Transylvania from 1601. The source found in the Vatican Secret Archives was an answer to the several accusations against the bishop by the Transylvanian orders. The apology discloses that Náprági supported Zsigmond Báthori and intended to destroy the Protestant denominations. In the archives of the Magalottis Péter Tusor found interesting letters from 1626–27 between Cardinal Péter Pázmány, archbishop of Esztergom, and Cardinal Melchior Klesl, bishop of Vienna. His thorough study of these documents proves that not only the Vatican Archives but also the Italian archives can be useful for revealing the many-sided relationship of Hungary and the Holy See. Tamás Tóth discusses the Collegium Germanicum et Hungaricum. The Collegium Germanicum was founded in 1552 with the purpose of educating future German clergy, followed by the establishment of a Collegium Hungaricum in 1573. In 1580 Pope Gregory XIII united the two institutions.

In the “Modern Age” section, Balázs Karlinszky presents two important research projects conducted in Rome by priest-historians of the Diocese of Veszprém. The first in the 1910s was splendidly successful, but the other in the 1980s had only modest results. Máté Gárdonyi deals with the heritage of Bishop Vilmos Csiszárík that reveals important diplomatic issues between Hungary and the Holy See at the beginning of the twentieth century. Krisztina Tóth and Tusor emphasize the importance of the recent opening of the Vatican Archives; the appendix of their study contains sources about the church policy of the successor states of the Austro-Hungarian Empire. Balázs Csíky outlines how Jusztinián Serédi became the archbishop of Esztergom in 1927. His study makes clear that Serédi was not the favorite candidate of the Hungarian government. In a separate piece Krisztina Tóth reveals the background to the resignation of Count János Mikes, bishop of Szombathely, and the appointment of József Grósz as apostolic administrator of the same diocese in 1936. Tamás Véghseő presents the fascinating story of how Miklós Dudás became the bishop of the Greek Catholic Diocese of Hajdúdorog. Balázs Rétfalvi and Margit Balogh examine the Coalition years

(1945–48) from different points of view. Rétfalvi chose the fate of the villa of the Hungarian embassy in Rome as his subject, whereas Balogh focuses on the difficult diplomatic relations of the Holy See and Hungary.

The detailed index at the end of the volume was created by György Sági, and the summaries were translated into English by Ágnes Palotai. All in all, the volume contains studies of high quality written by recognized researchers whose work is precise and readable.

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*The Faith of Remembrance: Marrano Labyrinths.* By Nathan Wachtel. Translated by Nikki Halpern. (Philadelphia: University of Pennsylvania Press. 2013. Pp. xiv, 390. \$59.95. ISBN 978-0-8122-4455-7.)

First appearing in French some thirteen years ago, this genuinely excellent book, now in a very viable English translation, is scholarly and serious-minded, yet replete with humanity and, on occasion, even subtle humor. Historically grounded in a past that still profoundly informs the present, it is proffered to specialists and laity alike in the best tradition of the humanities, with reserve and dignity, not to mention vigor and verve. The author wends his way through mazes—the “Marrano labyrinths” of his subtitle—illuminating along the way the stories of real people of Iberian extraction, who lived mostly during the sixteenth through the eighteenth centuries. In some instances, however, Nathan Wachtel extends his reach well into the twentieth and twenty-first centuries. He brings to bear an anthropologist’s cultural perspicacity, together with the narrative sensibilities of an historian. In so doing, he comes to participate himself in the exercise of collective and individual memory he describes. Faithfully evoking images from a fleeting past that in most instances has yet to be recounted, let alone reconciled, he strives—with noteworthy success—to know the lives and deaths of people who in his prose become so much more than mere names and dates registered in an historical archive. Whereas such peripatetic personalities may wander around the Iberian world or at least across large tracts of it, Wachtel’s text, although itself generally quite expansive, is closely and carefully focused. With precision, elegantly but still effusively, he shows how such “lived-in” phenomena as modernity, secularism, and globalization are not an exclusive purview of our time and place. His characters may remain as representatives of categories and characteristics, moving in and out of networks, affiliations, associations, and affinities, while remaining unique individuals. Paradoxically, their diverse loyalties and, curiously enough, multiple ethnicities could leave them in relative isolation, effectively bereft of any real recourse from persecution or any refuge from prosecution by the Inquisition.

This is somewhat of a lengthy book, although nonetheless a captivating read—one that is truly hard to put aside. Wachtel neither wastes nor minces words, evincing comprehension and compassion for the misconstrued, as for the martyred,