

Hungarian Urban Reformation: Trans-Regional Influences and Local Traditions

In my presentation I shall focus on the urban communities in the parts of Hungarian Kingdom under Habsburg rule (five free royal towns of Upper Hungary as well as royal mining towns, present-day Slovakia) in the 16th and 17th centuries. From the middle of the 16th century, the towns in question embraced Lutheran branch of Reformation. One aspect of my presentation will thus focus on stages of the process and roles played by the existing social and institutional framework in the process. How did the town magistrates navigate the complex political and confessional environment of the region – with the kingdom's Roman Catholic rulers on the one hand and the Reformed (Calvinist) "confessional rivals" in their geographical proximity on the other? Another aspect I shall address is the issue of reception, appropriation and re-interpretation of influences coming from the centres of the Reformation. What was viewed as applicable in their context? What argumentation was employed to support their efforts? Especially important was the issue of legality and legitimacy, since the Protestant confessions in Hungary formally achieved a degree of legal acceptance only at the beginning of the 17th century. What role was played by examples from abroad of how to deal with legally uncertain situation? To what degree were the local traditions and existing frameworks (such as rights of Church patronage, local confessional statements) used and (re)interpreted to bolster towns' position in religious matters? How did the political developments in the first half of the 17th century affect the legal and terminological apparatus the town magistrates had developed over the generations before? By the focus on the local, Upper Hungarian context, I believe, opportunities can be created for future comparative research, including other Central European urban landscapes, such as Transylvania or Silesia.

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Rethinking Westphalia: Toleration, Foreign Intervention, and Minority Churches in Habsburg Silesia

This paper examines the legal, diplomatic, and religious forces that shaped the foundation and survival of the Churches of Peace —three extraordinary wooden structures erected in the 1640s and 1650s to serve Lutheran communities in Habsburg Silesia, where public Protestant worship was otherwise prohibited. Though built in celebration of the 1648 Peace of Westphalia, these churches were meant not to last. The permission to construct them came with strict conditions which put their creation and survival at risk. The Lutheran communities, impoverished at the time, were to fund the buildings themselves and the construction was to be completed within one year. The churches were to be built outside of the city walls, within a cannon shot from the city. Most notably, though, they were to be constructed solely from perishable materials and, if destroyed, they were not to be rebuilt. By imposing these limitations, the Habsburgs drew not only on their own Counter-Reformation policies but also on legal traditions of the Ottoman Empire. Far from representing a straightforward triumph of religious toleration, the Churches of Peace reveal the precarious and contingent nature of early modern religious coexistence. Their survival—despite legal constraints, political instability, and material vulnerability—demonstrates the resilience of Silesian Lutherans and the shifting nature of religious toleration in the century following Westphalia. This paper argues that the Churches of Peace challenge dominant narratives of Westphalia as a definitive turning point for religious toleration and instead highlight the enduring role of foreign intervention, legal ambiguity, and material precarity in shaping the lived realities of religious minorities in early modern Europe.

**Laniena Parisiensis (1572):
French-Hungarian Comparisons in the Context of Long Reformation (1500–1800)**

The massacre of the Huguenots on Saint Bartholomew's day became a seminal moment in the historiography of the Reformation. This event, completed by other notable cases of religious persecution, such as the aftermath of the Battle of White Mountain (1620), the Hungarian decade of sorrow (1671–1681), and the French Révocation (1685), served to validate a long-standing Reformation master narrative. This narrative placed significant emphasis on the ordeal of Protestant denominations as subjects of unrelenting Catholic religious persecution. Despite the advent of the Enlightenment, which witnessed a shift towards greater tolerance for the free practice of religion, two states, the French Kingdom and the Habsburg Empire, maintained coercive policies that had been in place since the Reformation.

It is within this historical context that a comparative analysis of the persecution of the French Huguenots after the Révocation and the plight of the persecuted Hungarian Reformed individuals and communities after the decade of sorrow (1671–1681) is compelled. The description of the massacre and several other episodes of the persecutions endured by Huguenots often surfaces in unpublished Hungarian manuscript sources, which testifies to the fact that the Hungarian Reformed intelligentsia closely followed the destiny of their French coreligionists. Furthermore, a different type of source, namely Hungarian translations of Huguenot theological and devotional works, mostly unpublished manuscript texts, corroborates the notion that Hungarian Reformed readership paid particular attention to Huguenot devotional culture and literature. Taking into account these findings, my paper puts forward a project description that employs a comparative approach to the Reformation during the long eighteenth century (1680–1800) with a view to unravelling the complexities of the cultural encounter between Hungarian Reformed intellectuals and displaced Huguenots. The paper will demonstrate how memories and narratives of religious persecution from both parties contributed to the emergence of a distinctive early modern theological culture that upheld a Reformed orthodox standpoint and promoted a martyrological discourse through devotional literature and culture. This paper will benefit from and make use of the various findings that had been published in the context of the Momentum/Lendület project (*Long Reformation in Eastern Europe (1500-1800)*), which I had been supervising as project leader from 2018 to 2023.

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