

reflect the imaginary of medieval everyday life, from daily domestic existence to the grave, as a chronotopic imaginary. We see this chapter as having a double role: first of all, an invitation to reflect, to “mirror” the Romanian medieval imaginary through an objective selection of the texts that capture the historical evolution of the region; on the other hand, the conglomerate of texts certainly constitute a historiography of the topic.

The fourth and last chapter (pp. 187–199) has the most appealing title: “The Hall of Mirrors: The Way out of Medievalism and the Paradoxes of the Imaginary.” From the reader’s perspective, we notice a pleasant contradiction between the low number of pages and the complexity of the ideas submitted for analysis. In fact, the analysis in the last chapter includes all the “mirrors” used by the author in the other chapters—*speculum*, *speculum speculorum*, *speculum mundi*, to the final “hall of mirrors.”

Laura Mesina’s book approaches once again the imaginary under a historical philosophical aspect—the medieval one. The working method that she proposes in the book—the reflection on texts with the help of the “mirror”—offers at the same time a new perspective on the Romanian medieval imaginary. Therefore, the work opens up various horizons of research not only for historians, but also for philologists, philosophers, and generally for all those interested in the mirage of the imaginary.



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DIANA MARIA DĂIAN

**Activitatea misionară ofensivă a ordinelor catolice în Transilvania secolului al XVII-lea în contextul Reconquistei catolice post-tridentine: Perspective asupra ordinului franciscan în Principatul calvin (1604–1690)**

(The missionary offensive of the Catholic orders in seventeenth-century Transylvania in the context of the post-Tridentine Catholic Reconquista: Perspectives on the Franciscan order in the Calvinist Principality, 1604–1690)  
Cluj-Napoca: Presa Universitară Clujeană, 2018

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**A**LTHOUGH THE Catholic orders were banished from Transylvania (more or less violently) in the third quarter of the 16<sup>th</sup> century and they were officially not allowed to return until the end of the next century, these orders, especially two of them, the Jesuit and the Franciscan order, were present in the principality and had an impressive activity.

The Jesuits arrived in Transylvania in 1579, responding to the call of Stephen Báthory, king of Poland and prince of Transylvania. The same year they opened their school at Cluj-Mănăstur (Kolozs-Monostor), which, two years later, was moved to the city of Cluj (Klausenburg, Kolozs-vár) and became the first university of the country (many claim that the school never reached university level). Although the Jesuit activity was interrupted several times (even violently), they continued their missionary activity throughout the 17<sup>th</sup> century. The Jesuit activity in Transylvania is well known, as has been the center of attention for several prestigious scholars: Ioan-Aurel Pop, Paul Shore or Júlia Varga.

The Franciscan presence, however, although very impressive (they managed to stay in the country without interruption), is less researched. This e-book written by Diana Maria Dăian (which is, in fact, an extended version of her doctoral thesis), tries to fill this gap.

The book is composed of nine chapters, a sizeable bibliography and several annexes. In the introductory chapter, the author presents some conceptual clarifications and the historiography of the subject, showing that she is well documented (although the lack of the familiarity with the Hungarian language is a minus—the Hungarian bibliography, although very rich, is generally absent throughout the book and many Hungarian names are misspelled).

The next part deals with Catholic missions in Central-Eastern Europe during the seventeenth century. Starting with the Council of Trent as a turning point in the European papal policy, the author guides us through the Thirty Years' War and the Peace of Westphalia, presenting some interesting new directions in the interpretation of the Protestant Reformation and of the Catholic Reformation based on the latest bibliography in the field.

Chapter 3 presents Transylvania as a Catholic missionary territory, trying to explain the reasons of the quick dispersion of the Protestant ideas among the inhabitants of the country (except for the Romanians, who were and remained Orthodox) and presenting some of the main directions of the Catholic Reconquista for these territories.

In the 19<sup>th</sup> century Hungarian bibliography it became commonplace that Transylvania was the (only) land of religious freedom. Although in Transylvania there

were no major religious conflicts (minor conflicts, even with casualties, did occur: in 1603 the Jesuits were banished from Cluj, their buildings were destroyed and a friar, Emmanuele Neri, was killed; in 1638, at Dej, the Sabbatarians and the Unitarians were the target of a judicial offensive—many of them being imprisoned, and one executed), so things were not as simple as they seemed. The Orthodox Romanians were considered “tolerated” and even the Catholics were discriminated against, not only *de facto* but also *de jure*, as shown by Dăian.

The fifth chapter presents the main theme of the book, the activity of the Catholic missionaries in the seventeenth century Transylvanian Calvinist Principality. The author discusses the activity of the Catholic vicars, the first of whom were members of the Jesuit order: Márton Fehérdi (1618–1626) and Miklós Fehér (1626–1634), and whose activity was essential for the survival of Catholicism in this period. The second section of this chapter is dedicated to the Franciscan missionaries themselves, to the activity centers and missionary supporters. The book offers important information about the activity of the Bosnian Franciscans in Transylvania, whose role has been previously overlooked, and presents the Franciscan residences of Transylvania: Șumuleu-Ciuc (Csíksomlyó), Călugăreni (Homoródremete), Albești (Fehéregyháza), Teiuș (Tövis), and Lăzarea (Gyergyószárhegy).

The next part deals with the so-called “missionary literature,” analyzing the discourse aimed at the “target group” (those whom they wanted to convert) and the internal correspondence (the Franciscans, just like the Jesuits, had the duty to report their situation and achievements to the su-

periors, thus providing important data to historians).

The seventh and maybe the most valuable chapter of the book presents the strategies of the Catholic orders in the seventeenth-century Transylvanian Principality. It outlines the “prototype” of the Franciscan missionary: a “good Catholic,” dedicated, educated, familiar with the local language and thus able to accomplish the goals of the order. We read here about the Franciscan activity at Șumuleu-Ciuc, probably the most important center in Transylvania, about the school and the printing press.

The last chapter deals with the impact of Catholic missions in the seventeenth-century. Pilgrimage is identified as one of the important elements of devotion in Transylvania. The pilgrimage to Șumuleu-Ciuc is very popular even today, and even Pope Francis attended an event there in 2019.

Overall, the author manages to fill a gap in the historiography of the post-Tridentine Catholic Reconquista, shedding light on a less researched element: the Franciscan order in Transylvania.



FERENC PÁLL-SZABÓ

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**IOAN POPA**

**Românii din Transilvania, Banat, Crișana, Sătmar și Maramureș în Primul Război Mondial:**

**Ancheta ASTREI: “Tablourile nominale”**

(The Romanians of Transylvania, Banat, Crișana, Sătmar, and Maramureș in the First World War: The ASTRA Report: “The nominal tables”), 2 vols.

Cluj-Napoca: Mega; Sibiu: Armanis, 2019

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**I**N THE year 1922, on the initiative of Teodor V. Păcățian, historian and author of numerous articles, and under the guidance and supervision of the Transylvanian Association for the Literature and Culture of the Romanian People (ASTRA), local authorities supported by teachers and priests conducted an ample and thorough investigation of the impact of the First World War upon the Romanian population in Transylvania, Banat, Crișana, Sătmar, and Maramureș. One year later, Păcățian published in the *Transilvania* magazine a study titled “Jertfele Românilor din Ardeal, Bănat, Crișana, Sătmar și Maramurăș, aduse în războiul mondial din anii 1914–1918” (The sacrifices of the Romanians in Transylvania, Banat, Crișana, Sătmar, and Maramureș during the World War of the years 1914–1918) (20 pp.), in which he presented the centralized results of the data collected from over 3,700 towns and villages in all the Romanian counties of the Kingdom of Hungary. Păcățian’s study illustrated the Romanian population’s involvement in the war by means of the number of mobilized people, widows, and orphans per county, making the distinction between rural and urban areas.

In the context of the centenary commemoration of the Great War, Andreea