Bill Acres
Huron University College

John Strype's "True, Primitive" Mission, 1690–1720

John Strype (1643–1737) was one of the most confident writers in English ecclesiastical history for over six decades. In 1701 he became deeply involved with the Society for the Propagation of Christian Knowledge, particularly in India where he also held significant shares in the East India Company. The results were mixed: one correspondent referred to the English "scumme" who were infesting the country. Letters from Ceylon, for example, extolled a culture not yet converted. Strype was part of a densely connected group of politicians, scholars, church leaders whose networks intersected on mission. This paper examines conflicts in Strype's robust protestant heroism in view of his involvement with missional work, particularly as his strongly providential paradigms of historical actors were meant to expand reformation globally—history and theology merged in this quest.

Victoria Addona
Harvard University

Jerusalem Delivered to Florence: A Holy Sepulchre for the Chapel of the Princes

This paper considers Ferdinando I de' Medici's purported plan to move the Holy Sepulchre from Jerusalem and to install it in the stone-encrusted Chapel of the Princes (1604–40). The myth of this furtum sacrum epitomized central Italian artistic responses to threats of restricted access to pilgrimage sites in Jerusalem. First contextualizing Ferdinando's commission among granducal geopolitical interests in the Holy Land, I will examine the Chapel of Princes alongside a contemporary visual culture of the Church of the Holy Sepulchre, from antiquarian drawings to scaled miniature models. I suggest that the novel objectivity of these architectural representations promoted a differentiation between concepts of the original and the replica that had remained united in medieval thought. Such a rupture was transformative, for the continued imitation of holy sites across the Mediterranean was contrasted with their possible architectural translation, and the possibility of relocating and reforming sacred geographies entirely.

Remi Alie
University of California, Berkeley

"The greatnesse of this empire": Orientalism and Empire in the Work of John Finch, 1674–1681

Between 1674 and 1681, John Finch (1626–1682) and Thomas Baines (1622–1681) produced a substantial body of writing on statecraft, religion, and the Ottoman Empire, while Finch was serving as the English ambassador to the Ottomans. This paper, which represents the first substantial scholarly engagement with Finch's political thought, reconstructs both his understanding of the Ottoman Empire, and his theory of sovereignty. By synthesizing a skeptical epistemology, a robust defense of the royal supremacy over the Church of England, and his understanding of Ottoman history and politics, Finch developed a theory of sovereignty in which liberty and coercion were equally useful and legitimate tools of governance. By placing his manuscripts in relation to current historiography on early modern Orientalism and the emergence of imperial ideology, this paper suggests the existence of an unexplored link between scholarship and empire in early modern England.

Marvin Anderson
Centre for Reformation and Renaissance Studies

The Eclipse of Divine Ubiquity by Human Iniquity: Jacob Boehme and the Thirty Years' War

During his lifetime and since his death (1575–1624), the "unlearned" shoemaker and Lusatian mystic, Jacob Boehme, was known by the legendary title of Philosophus Teutonicus. This pseudonym embellished Boehme's historiographical reputation as well as his prophetic condemnation of the Thirty Years' War and the various religious motivations and political machinations that unleashed it. This paper deals specifically with Boehme's emphatic rejection of both religious intolerance and militant nationalism. Premised on Boehme's theological adherence to the Lutheran principle of divine ubiquity, God is no longer relegated to a hierarchical location in a heaven above, separated from the real world. Boehme simultaneously warns of the threat to Christ's "real presence" by the impending portent of religious violence sanctioned by confessional zeal. Therefore, when earthly authorities, i.e., the warring and military factions involved in the Thirty Years' War, invoke their higher divine powers to justify partisan military campaigns, they actually serve the "Antichrist."

Michelle Armstrong Partida
University of Texas at El Paso

A Look at Reform in Catalonia's Fourteenth Century Visitation Records

Scholars have long recognized that the church became ever more involved in the lives of the faithful with the pastoral reforms enacted in the Fourth Lateran Council in 1215. Bishops were expected to visit the parishes and monasteries in their diocese to monitor the customs of the clergy and to watch for the defects and heresies of Christians. Visitations were seen as a vehicle to enforce the Church's ideals concerning orthodox belief, moral conduct, marriage practices, and sexual behavior on the clergy and laity. However, the degree to which the Church succeeded in molding medieval society varied greatly, and pastoral visitation records allow us to assess the degrees to which these ecclesiastical policies affected the social and cultural behavior of the laity and clergy. Catalan visitation records for the dioceses of Girona, Barcelona, Vic, and Urgell are the most complete set of pastoral visitations for a given region in Western Europe, but have been little studied. In Catalonia, diocesan statutes set out to punish the clergy for concubinage, bearing arms, celebrating mass with their sons, and engaging in usury, among a number of clerical misbehaviors. Among the laity, this legislation also targeted, concubinage, adultery, and clandestine marriage. And yet, visitation records illustrate the disconnect between synodal legislation and episcopal policies carried out on-the-ground. This paper will show that visitation records reveal that episcopal authorities were far more lenient in their treatment of transgressions among the clergy and laity, and argues that while bishops touted their reforming agendas via synodal statutes, in actuality, they were far more flexible in the application of these policies.

Michael Assis
Bard Graduate Center

Chocolate: The Food of Whose God?

Little attention has been given to chocolate (distinguished from the raw material it is made of—the cacao bean) as a man-made artifact in terms of early modern material culture. Soon after its discovery, chocolate began operating within a complex semiotic structure of syncretic religious trades. Appropriated by Christian forces, chocolate was consciously manipulated to be employed as an agent in effort of enculturation. Translating its Aztec and Mayan religious meanings into Christian terms, missionaries infused chocolate into Christian rites. Subsequently, reconciling various Christian beliefs and customs with pre-Columbian ones, substances such as chocolate and sacramental wine became closely associated. This peripheral religious hybrid would end up mutually transforming both native and colonizing cultures resulting in a New World Christianity. The following paper will seek to examine how chocolate and the somatic response it entailed was used in attempt to Christianize pagan locals in 16th century Mesoamerica and the repercussions of this endeavor.

Christopher Baldwin
University of Toronto

"The Presbyter-Turks": Islam, Religious Dissent, and Political Identity in Restoration Political Ballads

This paper examines the role of the cultural image of the "Turk" in London political culture in the late seventeenth century. Political balladeers used the popular image of Muslims to highlight the otherness and foreignness of their political opponents. Islam was a powerful rhetorical symbol for the Tories. Playing on stereotypes of sobriety, radicalism, foreignness, and treachery, Tory ballads cast the Whigs as religious radicals bent on the destruction of the established order and undermining English Protestant masculinity. In these mocking tunes stereotypes of Islam were used to contrast "true" Protestantism and "Presbyterian" non-Conformity. In the fallout of the Popish Plot (1678), the Rye House Plot (1683), and the Monmouth Rebellion (1685) these ballads situated the religious differences between Whigs and Tories within the metacultural opposition between Christianity and Islam. The image of the Turk was deployed to cast religious non-Conformers not only as a political threat, but as seditious radicals plotting to overturn social order and normative values.

Edward Behrend-Martínez
Appalachian State University

Thomas Sanchez, the Catholic Reformation, and Sexuality in Late Sixteenth-Century Spain

Historians of early modern Spain are familiar with many famous reform protagonists, eras, and efforts over the course of the early modern period: whether it was the pre-Reformation reforms of Cardinal Ximenes de Cisneros, the efforts to reform convents and monasteries in the mid-sixteenth century, or the Tridentine reforms of the late sixteenth-century. The reform of Christian sexuality was often at the center of Catholic reform efforts, especially since Protestant critics like Luther had so thoroughly embarrassed the Church by exposing the hypocrisy of Catholic doctrine on sex and, especially, the actual sexual lives of Catholics throughout Europe, both lay and clergy. This paper examines Tridentine Doctrine on sex and marriage as it was reflected in the work of Jesuit Thomas Sanchez (1550–1610) and his *De sancto matrimonii sacramento disputationum* (1605). Few legal works became as infamous for their blunt, even shocking, legal discussion of sex in marriage as Sanchez's *On Holy Matrimony*. Sanchez took several nuanced approaches to legal questions of Christian sexuality, living up to the Jesuits' reputation for casuistic reasoning, for which they were later condemned. *De sancto matrimonii* was eventually added to the Inquisition's list of prohibited books. This paper aims to answer how Thomas Sanchez's relatively freethinking work discussing sex squared with his Spanish context, a time when the Church and the Inquisition grew increasingly puritanical.

Christopher Black
University of Glasgow

The Roman Inquisition and Troublesome Priests

A significant number of priests were denounced to the various tribunals of the Roman Inquisition from the 1540s onwards, including powerful bishops. Some faced full trials and heavy punishments; many did not. Initially processi dealt with supporters of Reformation ideas. Increasingly other offenses were alleged, including using or supporting superstitious practices, uttering blasphemies, using prohibited books. Denunciations then came more about their sexual, gambling and drinking offenses. In the 17th century under Rome's leadership solicitation in the confessional received increasingly serious attention. Sometimes other priests and clerics as well as some women misused this charge to condemn priests opposed for other reasons; or defendants so alleged. This paper will study cases from from Venice, Modena and Mantua, using processi records, or correspondence with Rome about them.

Stephanie M. Cavanaugh
McGill University

Morisca Women and the Defence of Community in Sixteenth-Century Spain

The Barrio de Santa María was a Morisco enclave in the Castilian town of Valladolid. The neighborhood was formerly a Muslim quarter, or morería; its residents continued to live there after their mass conversion from Islam to Catholicism in 1502 and remained—despite repeated plans for their removal—until their expulsion in 1611. In the long century between these forced acts of baptism and exile, the problem of how to transform Moriscos into sincere Catholics preoccupied the Spanish monarchy, Inquisition, and clergy throughout the Spanish Kingdoms. Crown and Church deemed social and residential integration to be necessary for their genuine religious conversion. As such, Morisco tenancy and property became controversial matters; a succession of plans aimed to disperse Moriscos in order to promote their assimilation into Catholic society and the Spanish Inquisition routinely confiscated the property of Morisco penitents. In response, Moriscos routinely took legal action. Morisca women, particularly widows, contributed the collective legal defense of Morisco property and residential spaces. Scholars have illustrated how Moriscas played central roles as guardians of pre-conversion faith and customs; the domestic labor and traditional knowledge of Morisca women was vital to the survival of their culture and communities. The case of Valladolid's Barrio de Santa María demonstrates how Morisca women also took on legal and economic responsibilities to protect their families and communities. The Morisca widows who signed new leases in 1538 were more than property owners; they were litigants in a community-wide, decades-long fight to retain Morisco tenancy in the Barrio de Santa Maria. In 1557, Morisco and widowed Morisca citizens collectively petitioned the Inquisition for relief from the regular religious prosecution of their community and the confiscation of their property. Thereafter, widows were among the Moriscos who contributed annually to the resulting financial agreement struck up with the Valladolid Tribunal of the Spanish Inquisition. Formal petitioning and negotiating were tactics for surviving in an inquisitorial society, and Morisca heads of household participated in the legal defense of their community alongside male Morisco citizens. Understanding the many roles of Morisca women in their communities is critical in challenging traditional historical interpretations of both New Christians and women as silent minorities.

Ananya Chakravarti
Georgetown University

Notes on an Untold Scandal: Secrecy, Compromise and Discipline in Early Modern Catholic Missions

In 1606, in a secret, coded letter, the Jesuit visitor Nicolau Pimenta informed his superiors in Rome that a woman had been procuring young new Christian girls in Salcete as prostitutes for some thirteen vicars. The scandal was the latest in a string of setbacks that threatened to undermine the symbolically important mission in Portuguese Goa. As Pimenta made clear, if the scandal were to reach the ears of the wider public, the precarious mission would fall. More intriguingly, usual judicial channels for such gross breaches of clerical conduct, especially the Inquisition, were to be strenuously avoided. Thus, the exigencies of evangelizing in colonial Salcete superceded the new strictures on church discipline following the Council of Trent. Using this case study as a starting point, this paper will explore how notions of scandal and missionary discipline were negotiated in a colonial location within the context of the Catholic reformation.

John Christopoulos
University of British Columbia

"A most scandalous man and a bad example to all": Trying Priests in Post-Tridentine Italy

In 1595 the people of Trevignano, a small lakeside town north of Rome, sought to rid themselves of the priest Antino de Benedictis. His transgressions were many but what appears to have pushed the community into action was his increasingly abusive relationship with the widow Femia Andreotti. A lengthy investigation, begun by the bishop and then transfered to the higher oversight of the Congregation of Bishops and Regulars in Rome, contains the rich testimonies of many townspeople chronicling Antino's transgressions and reflecting on his life and character, as well as the bureaucratic and jurisdictional issues involved in investigating such a case. I will use this case to reflect on how broader issues that vexed Post-Tridentine Catholic reform the world over were articulated in one situational context: the reform and disciplining of the clergy; the abuses that women suffered at their hands and the scandals these caused; the ability of communities to decide who should care for their souls and how; and the political battles between local authorities, bishops and the centralizing Roman curia.

Heather Coffey
Ontario College of Art and Design University

Prophet or Sultan? An Instance of Turquerie in Michel's Baudier's Histoire générale de la religion des Turcs

Michel Baudier's Histoire générale de la religion des Turcs, published in Paris in 1625, and again in 1632 and 1641, contains an extraordinary engraving of the Prophet of Islam. The bust-length engraving—which opens a biography of the Prophet, followed by an exposition on the supposedly fraudulent nature of Islam—does not defame the Prophet visually, who is rendered with decorum in the guise of an Ottoman sultan. The laudatory and seeming veridical nature of the engraving not only contradicts the pejorative tone of the accompanying texts, but, in conjunction with its authoritative scale, which commands two-thirds of the folio, reinforces such misapprehensions that Mahomet authored the Qur'an. Indeed, texts such as Baudier's Histoire complemented the reactionary printed dispersal of European translations of the Qur'an, such as Theodore Bibliander's famous 1543 Basel edition, secured with the support of Martin Luther. This paper thus explores the (mis)representation of a competing religious tradition in a post-Reformation context for Christian consumption. The engraving's imbrication of prophethood and sultanship captures a latent ambivalence towards the perceived threat of Islam, and Ottoman expansionist ambition, registering both deep-seated aversion and avid fascination.

Susan Cogan
Utah State University

Networks of Coexistence Becoming Visible: Using Nanohistory to Visualize
Post-Reformation Social Networks

In the post-reformation century, English families and communities
developed specific strategies of coexistence as they adapted to changes
brought by religious reforms. Although polemicists emphasized persecution
and discord, people often sought harmonious coexistence, and employed
their various social networks to do so. This paper examines the social and
cultural networks of Catholic families in the English Midlands and reveals
how those networks were instrumental to creating an atmosphere of
concord in communities that could easily dissolve into tumult. This paper
will also demonstrate how a new network-modeling tool enhances the
visibility of the networks by providing a visual tool with which the
researcher can detect social connections that might not otherwise be
evident. This paper takes as a case study the Throckmorton and Hastings
families, both of which had extensive kinship and social networks, influence
in the Midlands, and an array of religious beliefs among their members.

Susan Cogan
Utah State University

Matthew Milner

Building Large Events using NanoHistory.org

This paper will introduce a new digital platform called NanoHistory (http://www.nanohistory.org) which allows users to document historical interactions with an extremely fine level of granularity. Users can document who did what when, and where, by either entering data or pulling in data from existing Open Data resources, without having to assign a particular "event type" or "name." These documented interactions, or "events," subsequently serve as the basis for explorations of complex historical networks, outlining how people, organizations, places, and things relate over time. NanoHistory is designed with several key historiographical and theoretical objectives in mind. First, it holds that use of large or Big Data is not exclusive of enabling scholarly critique of specific records: granularity makes such critique possible. Secondly, by breaking down large events, such as the Reformation, in to its smallest components, it allows us consider what it is that historians actually do and need from digital research tools. NanoHistory uses the digital as a heuristic for historical research to allow scholars the means to study how historians group and name smaller interactions in order to create larger representations of the past. The paper's overarching argument will be that the cultural network, properly theorized and accounted for in terms of agency, context, and chronometry, is the theoretical model best suited to large scale digital historical research, and the Reformation offers a perfect case study for looking at how we might employ such theories and techniques to new ends. We will showcase the theories powering NanoHistory, and demonstrate it for the audience as preparation to the following papers where we examine particular historical case studies on the English Reformation.

Elizabeth Cohen
York University

From Constantinople to Rome: A Quirky Tale

Counter Reformation Rome was a polyglot meeting place of many religions. The papacy sought to shore up Catholicism not only by opposing Protestants to the North, but also by reaching out to various stripes of Christians in the East. A trial record from 1603 lets us add another story of unfamous and unlearned people navigating the shoals of religious and cultural identities in the eastern Mediterranean. Through hints and clues, I reconstruct the experiences of the Greek lady, Despina Basaraba, and her once captive and renegade, now bigamist French husband as they migrate, with their young son, from Constantinople to Rome. Although their religious affiliations and moral rectitude were at least ambiguous, they petition, successfully, for papal alms intended to showcase Catholic generosity to those who join or rejoin the fold.

Abstracts (listed alphabetically by last name of speaker)

Cedric Cohen-Skalli
University of Haifa

The Apocalyptic Encounter of Christianity, Islam and Judaism in Isaac Abravanel's Messianic Writings and the Rise of a New Apologetics of Judaism

Don Isaac Abravanel (1437–1508) was a renowned political, commercial, and intellectual Jewish figure in the second half of the fifteenth and beginning of the sixteenth centuries. He lived and operated in Portugal and Castile, and after the 1492 expulsion found refuge in southern Italy and Venice. He is acknowledged as one of the last Jewish Medieval philosophers, but also as one of the first early-modern Jewish thinkers to integrate humanistic trends of the Renaissance into his exegetical and philosophical work. In this paper, I would like to address the role of religious conflicts— between Christianity and Judaism, and between Christianity and Islam—in Abravanel's elaboration of a new messianic apologetic of Judaism in the aftermath of the 1492 expulsion.

Abstracts (listed alphabetically by last name of speaker)

Dane Daniel
Wright State University

Paracelsus Confronts the Mauerkirche: Christ's "New Creation" in Inter-Confessional Paracelsianism

Theophrastus Bombast von Hohenheim, or Paracelsus (1493/4–1541), is often called the "Luther of the Physicians" because of his revolutionary medical ideas. However, Paracelsus also espoused radical religious views that played an important role in the Paracelsian "reformation" of medicine and natural philosophy. Some scholars have noted the Paracelsian exegesis of the Genesis creation story, utilized by Paracelsian iatrochemists to counter "pagan" Galenic medicine. Yet, Paracelsus's idiosyncratic theology and its inter-confessional reception receive scant attention. I will highlight Paracelsus's teaching on the "new creation" by Christ and characterize his radical spiritualism—Paracelsus extolled the spiritual unity of all true believers while criticizing institutionalized Christendom, the "Mauerkirche." I will also discuss his theological reception, which occurred in a heterodox and usually clandestine setting. The latter was significant to Paracelsianism and a compelling example of complex relationships across confessional boundaries during the Reformation.

Abstracts (listed alphabetically by last name of speaker)

Michael Driedger
Brock University

Comparing Sikhs and Anabaptists in Light of Merry Wiesner-Hanks'
Religious Transformations in the Early Modern World

This paper engages with the work of Merry E. Wiesner-Hanks. Although she
might be best known for her books and essays on gender history in early
modern Germany and Europe, she has also contributed significant
publications on subjects related to "global reformations." For example, in an
essay in the 2017 *Oxford Handbook of the Protestant Reformations* on
"Comparisons and Consequences in Global Perspective, 1500–1750," she
has worked with the concept of "reciprocal comparison." The point of the
concept is to avoid Eurocentric historiographies of world religions in the
16th century and beyond. This paper builds upon the concept of reciprocal
comparison, with particular attention to the histories of Sikhs and
Anabaptists, whose origins both date to the early decades of the 16th
century. The paper functions as an introduction to the bigger themes of the
Amsterdamnified Project.

Jason Dyck
Western University

Indigenous Evangelists on the Jesuit Missions of Sinaloa

A common image of a missionary from the early modern period is a Jesuit seeking to convert indigenous people to Christianity. While their evangelical labour needs to be acknowledged to understand the expansion of the Counter Reformation Church, more attention needs to be given to indigenous preachers, informants, catechists, and translators. In this paper I analyze descriptions of indigenous evangelists in seventeenth-century mission histories of Sinaloa, concentrating specifically on the work of Juan de Albizuri and Andrés Pérez de Ribas. These two Jesuit historians focus primarily on the feats of their coreligionists, but they occasionally acknowledge Indian contributions to their "spiritual conquest" of northern New Spain. I contend that their representations of Indian preachers reflect an important aspect of mission life: Jesuits entered into partnerships with local Indian groups to spread the Christian faith. Breaking down the traditional binary between European missionary and indigenous convert allows us to better understand cross-cultural encounters in the Spanish world.

Abdullah Farooqi
University of Toronto

A Return to Purity?: Millenarian Identities in the Muslim Mediterranean

In the late fifteenth and early sixteenth centuries, the southern
Mediterranean Muslim world, from Mamlūk Egypt to North Africa and
(former) Muslim Spain, experienced a series of sweeping changes, from
conquest to conversion. In the face of such radical transformations of
Muslim polities, some Muslims reacted by turning towards eschatological
ideologies. This paper explores the ways in which millenarianism and
notions of renewal manifested themselves in North Africa, and how these
trends influenced the construction of religious identity by the Granadan
moriscos in the wake of their forced conversion to Christianity in the early
sixteenth century. The paper investigates whether external and internal
challenges forced North African Muslims, and moriscos, to return to
idealized perceptions of the earlier generations of Islam, leading them to
craft religious identities based on notions of eschatology, spiritual and
physical exile, and genealogical and spiritual purity, identities which
demonstrated more an appeal to "pure" Islam than to notions of hybridity.

Elizabeth Ferguson
University of Toronto

Ideas From Across the Channel: Post-Reformation English Catholicism
through the Lens of Printed Texts

This paper investigates the shifts and changes to Catholicism in England in
the aftermath of the Elizabethan Reformation through an examination of a
cross-Channel English Catholic book trade, which produced more than 900
devotional and polemical works between 1558 and 1640. By examining a
selection of both devotional and polemical texts, this talk will explore the
extensive networks established in the sixteenth and (especially) the
seventeenth centuries, and it will assess the cultural implication of the
interactions between the different network groups involved, such as the
English religious colleges on the continent, Catholic merchants, exiles, and
travellers. This research will build on the emerging trend to re-evaluate the
character of English Catholicism in this period, shifting away from the idea
that it was largely isolated and self-contained. Analysing the English
Catholic book trade in the early modern period, this paper will not only
provide an exemplary account of the connectivity of early modern
entrepreneurial activities, it will also address the complex nature of English
Catholicism in this period.

Elaine Fisher
Stanford University

The Religious Publics of Early Modern South India

Read through the precedent of Western civil society, the very idea of a
religious public may strike the contemporary reader as a sheer
contradiction in terms. In the canons of classical sociology, modernity is
habitually associated with a teleological trajectory of secularization, such
that the terms public and secular have become prescriptively equated with
each other in Western discourse. In this talk, I would like to outline a
vocabulary for speaking about the relationship between religion and the
public sphere—or, more accurately, public spheres—in early modern south
India. I focus in particular on the transmission of new religious identities in
public space. These religious publics, by and large, were constructed
through the public signification of difference: through performative spaces
of temples and monasteries, and inscribed on the body of practitioners
through the public embodiment of shared religious identity.

Jeremy Fradkin
The Johns Hopkins University

Accounts of Spanish Evangelization in the English Revolution: Empire, Enmity, and Emulation

The English Revolution of the mid-seventeenth century represents a turning point in both the imperial expansion of the British state and the growth of organized Protestant missionary activity. This paper explores how English Protestants in this period used descriptions of Spanish evangelization in America to promote imperial and evangelical expansion. The conventional "Black Legend" emphasized Spanish cruelty and superficial baptisms, and called for an assault on Spanish America. Another view, however, chastised New England Puritans for a lack of commitment to evangelization and a "civilizing" mission, and showed how these elements lay profitably at the heart of the Spanish imperial project. Finally, the paper reveals how Thomas Thorowgood's 1650 treatise on *Iewes in America* wrestled with these themes as it envisioned the beginning of a global Protestantism. Previous scholarship has overlooked Spain's central place in Thorowgood's book, which tied together Black Legend, biblical prophecy, and the Inquisitorial persecution of Jews.

Borja Franco Llopis
Universidad Nacional de Educación a Distancia

Images in Conflict: Some Representations of Moriscos, and Turks in Iberia

In recent years the historiography is showing an increasing interest in the studies devoted to the analysis of visual and literary representations of Muslims or Turks in the Early Modern Europe. A great example could be the work of Stoichita (2015) or the exhibition The Sultan's world. The Ottoman Orient in Renaissance Art, completing Orbay's publication: The Sultan's portrait. These works presented a mosaic of images of Muslims and Turks, created by the brushes of artists such as Bellini or Durer. Curiously, in these publications, as in similar ones, the vision of the Muslim or Turk in the Iberian territory does not appear. It seems that the Spanish Empire has been considered peripheral to the historical analysis held by historians of art, although this had been the axis of all armed conflicts in the Mediterranean and in the relations with Islam. This problem on perceptions is only studied in a literary and not artistic way. The aim of this paper is setting out several questions: How were North African Muslims, Moriscos and Turks perceived and depicted by Iberian Christians? How was the fear about the possible alliance between Moriscos, pirates and the Ottoman Empire visualized? Was the Muslim population only seen and represented like an enemy to be defeated? Which Islamic trends were emphasized in their visual configuration?

Cezary Galewicz
Jagiellonian University

Preachers, Printers and Pundits: Protestant Missionary Presses in the Making of Early Modern India

While Jesuits are credited with introducing printing press to the Indian Peninsula around A.D. 1556, it were the Protestant missions' establishments of a century and a half later that proved in longer term to be the actual agents of change. They initiated not only the processes to be named later as media revolution but also triggered new regional cultures of print. To them goes also the credit for profoundly influencing and actually shaping the use of print for regional, and trans-regional projects of social and cultural change as well as those of imperial consolidation later on. The first one, the legendary Tranquebar Mission Press, founded by Bartholmeus Ziegenbalg in 1712 was a work of a missionary zeal of a Pietist. The paper explores some of the trajectories that the use of print took in shaping regional print cultures against the initial Pietist ideology that gave impetus for these pioneering establishments.

Abstracts (listed alphabetically by last name of speaker)

Gert Gielis
Leuven University

César Manrique
Universidad Nacional Autónoma de México

From Louvain to "New Spain": Theologians from the Low Countries and Their Readers in the Viceroyalty of New Spain

Many libraries in Mexico preserve books printed in the Low Countries. In this paper we will focus on the myriad of publications by catholic theologians, particularly from Louvain university. In the wake of the Reformation, this university, and above all its faculty of theology, grew into a stronghold of Tridentine Catholicism. In the Low Countries Louvain theologians spearheaded a mentality shift towards a more pastorally inspired clerical culture. Some of these theologians also gained readership in the New World, via the networks of booksellers in Antwerp, Spain and the Viceroyalty of New Spain. Which authors and which titles were far-flung and in which milieus were they read? Which ideas were transferred and circulated through these editions? How should we assess readership and reception in the Viceroyalty? By addressing these questions, we will trace how new ideas and ideals of church reform and renewal were spread among colonist clergymen in the Viceroyalty of New Spain. Thus, we aim to map the global dissemination of "Tridentine" Catholicism through book networks between two peripheral regions under Spanish rule.

Albert Gootjes
Utrecht University

Of Voetians and Cocceians: Perceptions of "Reformation" in Seventeenth-Century Utrecht

During much of the seventeenth century, the Reformed-Calvinist camp in the city of Utrecht was divided into two opposing parties. The "Voetians," who took their name from the great orthodox theologian Gisbertus Voetius (1589–1676), pursued a program of social, moral, and religious reform commonly referred to as the "Dutch Further Reformation" (Nadere Reformatie). Their efforts, however, were countered by the city's more progressive "Cocceians," who were named after the Leiden theologian Johannes Cocceius (1603–69), and combined a predilection for Cartesian philosophy with anti-Orangist politics. Focusing on the "Collegie der sçavanten," a network of Cartesians active in Utrecht during the 1660s and 1670s, this paper will demonstrate on the basis of a variety of source material (books, pamphlets, archival documents) how the notion of "reform" was in fact contested between the two parties, as the "savants" depicted Voetian ideals as a return to Rome and Voetius himself as the papa Ultrajectinus.

Allison Graham
University of Toronto

"Within the Walls": Hispanicization and Institutional Enclosure in Seventeenth-Century Manila

In 1621, Archbishop Miguel Garcia Serrano wrote a lengthy letter describing the development of the recently colonized city of Manila. The Archbishop's description of Intramuros, the area within Manila's walls, emphasized institutional enclosures including monasteries, hospitals, and orphanages, in order to depict the city as a space of Spanish propriety and Catholicism. The existence of Spanish institutions therefore connoted the apparently successful Hispanicization, or creation of "Spanishness," in the city. This paper will explore how the essentiality of institutional enclosures, which came out of Spain's Catholic Reformation, was realized in Manila throughout the seventeenth century. In the post-Reformation Spanish world, institutions that enclosed a variety of social groups acted as sites of cultural production where "Spanishness" could be enforced. In particular, this paper will argue that gender norms were a significant part of the Hispanicization process, and that Spanish ideals of femininity and masculinity were constructed, if not followed, in such institutions.

Alexandra Guerson
University of Toronto

Dana Wessell Lightfoot
University of Northern British Columbia

Family Life and the Jewish Community of Girona after the Disputation of Tortosa

The fifteenth century was a turning point for the Jews of Girona. Spared the worst of the popular violence that afflicted many Jewish communities of Castile and the Crown of Aragon in 1391, the prosperous Jewish community of Girona nevertheless suffered in the decades after. The winds of reform of Christian society that had the conversion of the Jews as one of its goals blew with increasing intensity in the early fifteenth century. During the height of the schism that rocked the Western Church, rabbis from across the Crown of Aragon were summoned to the Catalan city of Tortosa for a disputation ordered by Benedict XIII. Several rabbis from the Jewish community of Girona, a reputed centre of Jewish learning, attended the disputation, which lasted two years and ended tragically for the Jews, with the conversion of several prominent Jewish leaders. While none of the Girona rabbis converted then, the following years were marked by the conversion of many of the key members of the Jewish community of Girona. This paper will look at the social impact of conversion and changing royal and ecclesiastical policies on the Jewish community of Girona, as well as changing Christian-Jewish relations, in the decade after the disputation. We will look specially at the role that women played while their husbands were away at the disputation, exploring the effects of the social, economic, and religious dislocation that were a result of this event.

Selim Güngörürler
Boğaziçi University

The De-escalation of Sectarian Strife between Shia Safavids and Sunni Ottomans after 1639

No matter whether sectarianism was the cause, the result, or the pretext of the Ottoman-Safavid conflict, or was a phenomenon independent from it, it appears to have featured a downtrend after the signing of the peace (of Zuhab) in 1639. In my paper, I will document the unfolding of this de-escalation by presenting the emergence of the concepts fraternity-in-religion, mutual blessings, and partnership in good-deed, as well as a redefined caliphate in the Sunni-Shiite interaction represented in the persons of the Ottoman padishah, the formal universal leader of the Sunni-Muslim community, and the Safavid shah, the Shia vicegerent of the Absentee Imam as the leader of the Muslim community. At the same time, I will discuss to what extent the principle of religious territoriality in post Augsburg Europe was applicable to this case, and also highlight the role of the Holy League (1684–99) in Europe as an accelerating factor in Shiite-Sunni convergence.

Sofia Guthrie
University of Warwick

The Classical Tradition in the Service of the Protestant Cause: Dishevelled
Germania in an Epic about Gustavus Adolphus

In the early seventeenth century, European Protestantism was in a state of
fragmentation. The theological divide between Lutherans and Calvinists
was considerable, while political practicalities presented another obstacle
that stood in the way of unity. These tensions are explored in the Adolphid
(1649), a Latin epic about Gustavus Adolphus composed in France by the
Huguenot Antoine Garissoles. In this poem, Lutheran Sweden's intervention
in the Thirty Years' War is carefully portrayed as a lawful rescue operation
necessitated by the plight of Germany's Protestants. This paper will
consider Garissoles' use of two authors from antiquity, Tacitus and
Claudian, and will examine how their ideas were employed in the Adolphid
to legitimise a framework of Protestant cooperation across national
boundaries.

Dennis Halft
Ben-Gurion University of the Negev, Beer Sheba

Armenian-Twelver Shīʿī Controversies in Pre-Modern Iran

In the Safavid Empire, Armenian communities were subjected to a policy of "religious imperialism" (Rudi Matthee), which resulted in growing pressure upon them to convert to Twelver Shīʿī Islam. In contrast to the widespread assumption that indigenous Christians abstained from engaging in controversies with Muslims for fear of potential repercussions, I contend that Armenian vardapets were involved, along with Catholic missionaries, in disputations with Shīʿī scholars. The prolific Armenian theologian, Hovhannes Mrkʿuz Jułayecʿi (1643–1715), played a significant role in the intellectual exchanges with Shīʿī representatives. Some of his Persian works were refuted by Shīʿī authors who are well-informed about the doctrinal differences between the Churches. The present paper offers a case study on the Armenian-Shīʿī controversies. It shows how a Christian minority has reacted to Muslim majority society in the process of a gradual religio-political polarization.

Timothy Hampton
University of California, Berkeley

The Diplomatic Tongue: Negotiation, National Language, and Confessional Identity in and around Shakespeare

My paper will focus on two parallel linguistic themes in early modern European culture. First, Renaissance writing on diplomatic theory and practice stresses again and again the importance of using proper language, using "the" proper language (Latin? Italian? The Language of one's host?) in negotiation. Second, a central tenet of much Reformist thinking is that scripture and religious practice must be made available to believers in the vernacular. My paper will consider the intersection of these themes. I will focus on the questions of linguistic choice, linguistic mastery and multi-lingualism in diplomatic culture in the last years of the sixteenth and first years of the seventeenth centuries. This is also the period at which we witness what Heinz Schilling has called the "Confessionalization" of politics—that moment at which seemingly non-confessional affairs of state are suddenly shot through with confessional implications. My focus will be on Shakespeare's late, co-authored play The Life of King Henry VIII. I will study the ways in which that play depicts Henry's break with the Papacy as deeply inflected with thematics of language and multi-lingualism—as if linguistic choice had become a code for doctrinal choice. Moving in and out of Shakespeare's play, I will consider the implications of its recasting of the drama of Henry, Katherine of Aragon and Ann Boleyn as a drama of language. I will try to understand why such themes might be of importance in the quite different world of the time of the play's composition (1613).

Jacqueline Holler
University of Northern British Columbia

Reforming Birth in Early Colonial Mexico

In the early seventeenth century, the Holy Office of Mexico received a number of denunciations related to the use of relics in childbirth—in particular, their removal from the neck of a birthing woman in order to speed the third stage of labour. This was not the Inquisition's first attempt to police midwifery; in fact, the Holy Office was virtually the only body that paid any attention to birth practitioners in the early colonial period. The proposed paper studies early colonial cases involving midwives to examine not only the spirit of reform, but its encounter with (and reluctant acknowledgement of) multi-ethnic and hybrid birth practices and bodies of knowledge.

Abdullah Vahdi Kanatsiz
Boğaziçi University

"Confessional" Dynamics in Ottoman Sunni Islam in the 17th Century

This paper will explore some of the dynamics of Ottoman Sunni Islam through a close reading of the works of an otherwise obscure late 17th century scholar, who wrote in Turkish apparently for popular consumption. The author left behind a small but diverse body of work ranging from versified vernacular translations of authoritative creeds to satirical verses and personal accounts. The paper will examine how and in what ways his translations emulated or differed from the original creeds, and thus will investigate the change and continuity in the Sunni Islamic parameters of inclusion and exclusion in this particular context. Likewise, a number of key concepts and practices in the author's definition of "orthodoxy" will be pointed out. The paper will also question whether or not a contextualized reading of his writings points to a "confessional" framework.

Chrystine L. Keener
Ringling College of Art and Design

Botticelli's Mystic Nativity: The Madonna's Corona Inverted

While the Reformation of the sixteenth century marked the definitive division of the Church, its origins lay in fifteenth-century Italy with individuals such as Dominican friar Girolamo Savonarola. Following Savonarola's execution, the Dominicans imposed efforts to suppress his adherents, the frateschi; including the banning of his name from the Italian lexicon. These injunctions had the opposite effect; rather than suppressing the cult, they fostered renewed purpose among the frateschi, who used publications and works of art to propagate Savonarolean doctrine. This paper argues that Botticelli's Mystic Nativity (c. 1500) functioned as a mnemonic device recalling Savonarola's Compendio di rivelazioni (1495) and evoking a prayer known as the Coronella. Although Rab Hatfield earlier associated this enigmatic canvas to the Compendio, he did not link it to Dominican memory exercises or the frateschi's employment of encoded imagery. Such "encoded" paintings allowed a patron, facing persecution, to recall Savonarola's treatise in relative safety.

Rosalind Kerr
University of Alberta

A Legendary Battle between the Counter-Reformation Church and the
Italian Professional Theatre: Cardinal Borromeo Yields to the Gelosi Troupe
in Milan 1583

This paper addresses the thematic question of space and sense in showing
how the Theatre fought to perform its city comedies in the face of the
antitheatrical edicts issued by post-Trentine church officials who regarded
acting as a form of mortal sin. It will trace the main events in the surprising
showdown that took place between the accomplished troupe leader,
Adriano Valerini, and the saintly Cardinal Carlo Borromeo who was called
upon to arbitrate. His decision to permit the performances once he had
signed off on copies of their scenarios brought to him every day in advance
marks an important transformational moment in their respective positions.
Crucially important to their legitimation, these signed scenarios were
treasured by succeeding generations of actors. My concluding remarks will
look at ongoing debates by Theatre apologists trying to carve out their civic
space.

Christine Marie Koch
University of Paderborn

Exile Identity and the Pietist Reform Movement: Constructing the Georgia Salzburger

In 18th century Georgia, the Pietist vision of reforming the world appeared to be within reach: a German group consisting of religious exiles along with pastors from Halle (Saale) was invited to settle in the newly-established colony. Here, their diaspora community of Ebenezer was to serve as a human stronghold against the Spanish, a missionary island for Native Americans and a pious place of order and industriousness. In order to maintain the support of benefactors and perpetuate confessional identification, reports consisting mainly of the pastors' diaries were published and correspondence was frequent for almost a century. This paper will critically examine how these sources depict the Salzburgers in relation to their host society. The discursive construction of the Georgia Salzburger reveals processes of community formation through inner-communal unity and conversion, inter-faith contacts and inventing of tradition through constitutive moments.

Tijana Krstic
Central European University

Was there an Ottoman Sunni "Confession"?

In recent years, scholars of early modern Ottoman Islam have begun to use the notion of "confession-building" to capture the process of articulation and enforcement of a Sunni orthodoxy in the Ottoman Empire, beginning in the late fifteenth century. Pointing towards various parallels in religious and political dynamics with post-Reformation Europe, they also suggested that the "age of confessionalization" included the Ottoman (and Safavid) Empire. These parallels, among others, entailed an unprecedented rise in the production and circulation of texts seeking to make known in points and short articles what makes a particular confession different from others—a phenomenon that has been termed "confessionalism." But how justified is the usage of the term "confession" (as well as "confessionalism" or "confessionalization") in the Ottoman Sunni context? The proposed paper will examine this question in light of various Ottoman sources, focusing in particular on three Ottoman texts that achieved close to a "canonical" status among the empire's Turkish-speaking believers by the mid-seventeenth century, and juxtaposing them both to pre-Ottoman Sunni creeds and contemporary Christian credos.

Daphne Lappa
Princeton University

Negotiating and Asserting Boundaries: Confessions of Faith in the Eastern Orthodox Church, 15th–18th Centuries

"Confessions of faith" is a narrative genre most commonly associated with the confessionalization process in Western Christianity from the 16th century onwards, during which different denominations sought to invent, establish or reaffirm boundaries of orthodoxy and orthopraxy. This paper shifts its attention to the confession of faiths produced by the Eastern Orthodox Church, both before and after the 16th century. Seeking to frame them historically, the paper argues that their production corresponded to three distinct phases of Orthodox Christianity in the 15th, 17th and 18th centuries respectively. All of them were produced in response and close connection to developments in Western Christianity.

Jaime Lara
Arizona Center for Medieval and Renaissance Studies

Divine Compensation: Losing Protestants but Gaining Lost Tribes and New Christians

On the same day that Martin Luther nailed his 95 theses to the church door in Wittenberg, events were set in motion that led to the discovery and evangelization of the North American mainland. The subsequent encounter of mendicant friars with First Peoples of the New World raised theological questions, which were answered in biblical, eschatological, architectural, kinesthetic and pictorial ways. While we think of the Americas as being isolated from the conflicts of Reformers and Catholics in Europe, it was actually not so; and one could consider the pre-Tridentine missionary enterprise as an ecclesiastical reform movement in the founding of an *Ecclesia Indiana*. Some concerns and practices of the missionaries were even parallel to concerns and practices of the Reformers. This presentation focuses on the material and visual evidence for the Catholic encounter with the Aztecs "on the edge of history."

William Leeming
Ontario College of Art and Design University

On Images of Bodily Transformation, Monstrous Births, and Humankind in all its Numerous Shapes in Fortuno Liceti's De Monstris (1634–1635)

This paper explores the temporal and spatial heterogeneity of the subjects portrayed in De Monstris in relation to the taxonomic strategies used by Fortuno Liceti to position the existence of "monsters" within the social and geopolitical context of the seventeenth century. Close attention is paid to the strategic role of "jokes of Nature" (lusus naturae) in producing thresholds between relational spaces that segregate religious accounts of monsters as prodigies from celebrated sightings of monsters by European travellers in distant lands. This strategy is juxtaposed with the relative homogeneity and continuity of lived encounters and lived experience with monstrous births as reported by scientists and physicians and recorded in De Monstris. In doing so, the paper brings to light a sudden and unprecedented sense of unified spatiotemporal order that is distinctly different from what has been previously examined by scholars elsewhere as the "topography of wonder" and the "culture of curiosity."

Paolo Lucca
Università Ca' Foscari Venezia

The Armenian Dominican Friars and the Congregation de Propaganda Fide in the 17th Century

This paper deals with the history of the Armenian Dominicans as a community operating in a position of in-betweenness: geographically in between the Ottoman and the Safavid Empire, and confessionally an outpost of Catholicism among Apostolic Armenians living in Muslim-ruled territories. Starting in 1583, when the Catholic Armenian Ordo Fratrum Unitorum was fully integrated in the Dominican order, Roman hierarchy began to set up a process of normalization of the Armenian Catholic diocese of Naxivan/Naxijewan, according to the dictates of the Counter-Reformation. While suffering from the interference of Rome, which was concerned about and looked askance at their "abuses" and "deviations" in terms of liturgical practices and matters of discipline and everyday life, the Dominican friars from the Province of Naxivan played a significant role in the missionary and printing efforts of the Congregation de Propaganda Fide towards the "reconciliation" of the Armenian Church with the Roman, side by side with Western missionaries, both in historical Armenia and in Europe (chiefly in Italy), as well as in building diplomatic relations between Papacy and the Safavid Empire.

David Manning
University of Leicester

Formation, De-Formation, and Re-Formation: Christianity, Ontology, and Narrative in the North Atlantic World, c.1500–c.1800

Working with the "Imagination & Identity" and "Co-existence, Conversion, Convergence" themes in the CFP, this paper will explore Christian Reformation as an enduring, multifarious, cross-confessional, transnational process engendered by crises in spiritual ontology and the temporal narratives that expressed and constructed such crises. Building upon my own published research on primitive Christianity and Susan Schreiner's work on spiritual discernment in Are You Alone Wise (2010), it will be argued that early modern narratives of spiritual discernment actually constituted spiritual discernment in action. This argument asks even more of the scholarship that currently operates and the intersections of history, theology, and literature, and provides some scope to compare Christianity to other faiths in a global context. Attention will be paid to the synergy between spiritually inflected life writing and the grander writing of spiritually inflected histories, where there was a beginning (formation), middle (de-formation), and end (re-formation).

César Manrique
Universidad Nacional Autónoma de México

Gert Gielis
Leuven University

From Louvain to "New Spain": Theologians from the Low Countries and
Their Readers in the Viceroyalty of New Spain

Many libraries in Mexico preserve books printed in the Low Countries. In
this paper we will focus on the myriad of publications by catholic
theologians, particularly from Louvain university. In the wake of the
Reformation, this university, and above all its faculty of theology, grew into
a stronghold of Tridentine Catholicism. In the Low Countries Louvain
theologians spearheaded a mentality shift towards a more pastorally
inspired clerical culture. Some of these theologians also gained readership
in the New World, via the networks of booksellers in Antwerp, Spain and
the Viceroyalty of New Spain. Which authors and which titles were far-flung
and in which milieus were they read? Which ideas were transferred and
circulated through these editions? How should we assess readership and
reception in the Viceroyalty? By addressing these questions, we will trace
how new ideas and ideals of church reform and renewal were spread
among colonist clergymen in the Viceroyalty of New Spain. Thus, we aim to
map the global dissemination of "Tridentine" Catholicism through book
networks between two peripheral regions under Spanish rule.

Emiro Martinez-Osorio
York University

A Call to Reform: Indigenous Elites and the Evangelization of the New
Kingdom of Granada

Diego de Torres (1549–90) was the son of Doña Catalina de Moyachoque,
the eldest sister of the Muisca chieftain of Turmequé, and Juan de Torres, a
Spanish explorer and conquistador. Since chiefly succession within Muisca
tradition was matrilineal, Torres inherited the title of ethnic lord (cacique)
and served as chieftain for approximately four years. However, as a result of
a legal dispute, Torres was stripped of his right and, at one point, was
imprisoned. This presentation explores the significance of the written
report (relación) Diego de Torres presented to king Philip II of Spain in
1586 as part of a broader effort to understand how indigenous nobles
sought to reform the evangelization campaigns of the native population in
the New Kingdom of Granada in the sixteenth century.

John McCormack
Aurora University

Aristotle, Buddha, and the Devil: Jesuits and the Religions of Southeast Asia in the Seventeenth-Century

Focusing on the writings of the missionaries Cristoforo Borri and Alexandre de Rhodes, this paper will examine the production of knowledge about local religion in the kingdoms of Southeast Asia during the seventeenth century. Borri and Rhodes contributed to the early modern cataloging of the world's religions as they assessed the possibilities for Christian expansion. However, the multi-ethnic, multi-religious landscape in which Borri and Rhodes worked in Southeast Asia presented unique challenges to their inherited intellectual categories and led them to construct striking new interreligious comparisons in order to classify the religious phenomena they observed. Shaped by the religious divisions of the Reformation era, Borri and Rhodes applied terms and theological lenses developed in European controversies to the new beliefs and practices the encountered. Examining their insights and omissions allows us to assess the reciprocal impacts of Asia and Europe in the development of an early modern discourse of "religion."

Andrew McCormick
Institut National des Langues et Civilisations Orientales (INALCO), Paris

Rogue or Reformer? An Embattled Archbishop in the Early Modern Aegean

The tumultuous career of Pietro Martire de Stefani, OP (1710–73) is emblematic of the political and religious crosswinds that buffeted the small Catholic (or Latin) enclaves of the Aegean. Born into the Catholic community on Chios but educated in Rome, Stefani became archbishop of Naxos and Paros in 1750. The appointment thrust him into the midst of an ongoing power struggle. On the one hand, there was the islands' notoriously fractious Catholic minority, which had existed for centuries in the midst of a much poorer Orthodox majority. On the other, there were the Catholics' foreign patrons, notably the Roman Curia and the French Crown, who took a lively interest in these outposts. By 1757, Stefani had attempted to introduce a wide variety of reforms, alienating much of the islands' Latin and Greek population in the process. When, that same year, the leader of the opposing faction was murdered, of course Stefani was blamed. This paper will look at some of the prelate's reforms, and offer some explanations for the popular resistance to them.

Mark Meyerson
University of Toronto

Baptism and Brotherhood? The Forced Conversion of the Muslims of the
Kingdom of Valencia

Between 1499 and 1526 all the Muslims in the Iberian Peninsula were
forced to convert to Catholicism. The kingdom of Valencia (part of the
Crown of Aragon), which housed the largest Muslim population outside of
the recently conquered sultanate of Granada, was the site of the baptism of
thousands of Muslims in 1521 by armies of radical artisan rebels, known
collectively as the Germania, or Brotherhood. In 1525 the Holy Roman
Emperor Charles V not only insisted on the legitimacy of these coerced
baptisms but also demanded the conversion of all the Muslims of the Crown
of Aragon, decisions that contributed to Charles' image as a crusader who
would lead a united Christendom against its Muslim and heretical enemies.
The few modern historians who have examined the Germania's attacks on
the Muslims have assumed that Valencian Christians, both rebels and
royalists, were united behind the emperor in "hatred" of the Muslims. In
this paper I will present a more complicated picture of Muslim-Christian
relations before and during the Germania's rebellion. First, through
exploring the millenarian ideology of the agermanats (brothers), I will show
that their vision of Christian brotherhood included baptized Muslims and
that their 'crusade' against the Muslims and their noble lords was aimed,
significantly, at achieving the conversion rather than the killing of Muslims.
This ideology largely dictated the manner in which Germania soldiers
treated Muslims. Secondly, and perhaps more importantly, I will show that
the potential for brotherhood among baptized Muslims and Christians was
evinced less in the ideology and actions of the agermanats than in the
behavior of local Christian townspeople, peasant villagers, and parish
priests, who, on account of their previous close relations with their Muslim
neighbors, worked to aid and protect the Muslims before and after their
baptism. Most Valencian Christians would have been at best ambivalent in
regard to the decisions that Charles V made in 1525.

Matthew Milner

Towards a Networked Historiography of the English Reformation

Text Analysis is very much aucourant in literary circles. The creation of corpora of texts, and the application of digital methodologies to their study offers new ways of thinking about the nature of textualities and writing within given domains. In many contexts these approaches, as embodied by the work of Franco Moretti, Ted Underwood, Stefan Sinclair, and Matthew Jockers, is undermining the nature of the literary canon. Yet for historians it is not clear how we might employ or think about text analysis effectively within the context of historiography. One element of text analysis is named entity recognition, and the building of citation networks. In this paper I will demonstrate how we're using NanoHistory's networked approach to trace and understand the unfolding of historical scholarship and debates on the English Reformation in the 20th century. My corpus are items drawn from JSTOR's Data for Research. This work will showcase how NanoHistory will help us examine how scholars have discussed the English Reformation in the past, and suggest ways of thinking about what defines the boundaries of the English Reformation—a topic of considerable debate in the late 20th century.

Matthew Milner

Susan Cogan
Utah State University

Building Large Events using NanoHistory.org

This paper will introduce a new digital platform called NanoHistory (http://www.nanohistory.org) which allows users to document historical interactions with an extremely fine level of granularity. Users can document who did what when, and where, by either entering data or pulling in data from existing Open Data resources, without having to assign a particular "event type" or "name." These documented interactions, or "events," subsequently serve as the basis for explorations of complex historical networks, outlining how people, organizations, places, and things relate over time. NanoHistory is designed with several key historiographical and theoretical objectives in mind. First, it holds that use of large or Big Data is not exclusive of enabling scholarly critique of specific records: granularity makes such critique possible. Secondly, by breaking down large events, such as the Reformation, in to its smallest components, it allows us consider what it is that historians actually do and need from digital research tools. NanoHistory uses the digital as a heuristic for historical research to allow scholars the means to study how historians group and name smaller interactions in order to create larger representations of the past. The paper's overarching argument will be that the cultural network, properly theorized and accounted for in terms of agency, context, and chronometry, is the theoretical model best suited to large scale digital historical research, and the Reformation offers a perfect case study for looking at how we might employ such theories and techniques to new ends. We will showcase the theories powering NanoHistory, and demonstrate it for the audience as preparation to the following papers where we examine particular historical case studies on the English Reformation.

Isabella Munari
Università degli Studi di Udine, Italy

The "Heretic" Dream of Gattinara for Charles V

Mercurino Arborio di Gattinara in his autobiography wrote about the dream he had during his enclosure in a monastery in Brussels, in 1516. In this dream, Charles V appears as the emperor of Christianity, the elected guide of a new age of the Spirit after the ages of the Father and the Son which correspond to the Old and the New Testament respectively. According to the adaptation of the philosophy of Gioacchino da Fiore by Gattinara, Charles V would become the only figure in which all the different souls of the Christianity will converge and stay in peace. In this presentation, we will discuss the political impact of this prophecy on the diffusion of the ideas of the Reformation in the territories of the Empire, questioning the limits between prophecy and propaganda in the XVI century.

Emese Muntán
Central European University

Confessional Transgressions in the Household—Negotiating the Legitimacy of (Inter)marriages in Seventeenth-Century Banat

During the sixteenth and seventeenth centuries the Catholic communities in the Banat region (today in Serbia and Romania) were shaped by the simultaneous presence and influence of Orthodox Christianity, various Reformed ideals, and Ottoman incursions. After the foundation of the Sacred Congregation for the Propagation of the Faith in 1622 they also came to be exposed to the missionary activity of various religious orders (especially Jesuits and Franciscans), seeking to implement Tridentine reforms in a religiously, ethnically, and linguistically diverse setting. This paper will examine one of the most prevalent instances of transgressing the confessional divide that missionaries encountered in the territory of the Banat, i.e. intermarriage and "illegitimate" marriages (e.g. marriages contracted in the prohibited degree of consanguinity, marriages contracted by the Ottoman kadi or the Orthodox priest, etc.). It will explore whether these "deviant" marriages both on cross- and intra-communal levels resulted in new configurations of the confessional divide, and examine the successes and/or failures of the missionaries to employ the official legal framework of marriage propagated by Tridentine Catholicism.

Haruko Nawata Ward
Columbia Theological Seminary

Translating Christian Martyrdom into Japanese in the Jesuit Japan Mission

From the time of its foundation by Francis Xavier in 1549, the Jesuit Japan mission practiced cultural accommodation and inter-religious dialogue in their work of conversion. Translation and creation of literature in Japanese became important. Having no prior knowledge of Japanese language, culture, and religions, the Jesuits relied on their converts in this task. The collaboration among the European missionaries, Japanese Jesuits, catechists and women resulted in a distinctive genre of Kirishitanban (Christian literature). These Kirishitanban writers adopted numerous Buddhist terms, transliterated Portuguese, Spanish and Latin terms when there were no equivalents, and invented neologisms to convey specifically Christian ideas. Between 1591 and 1614, the Jesuit Press published about sixty titles. During persecution, Christians read such Kirishitanban texts as Acts of the Saints and prepared for martyrdom. This paper examines several examples of Kirishitanban, which conveyed Christian teachings of martyrdom, and their readers who claimed their Christian identity by becoming martyrs.

James Nelson Novoa
University of Ottawa

The Portuguese New Christian nação as a Catholic Diaspora

Historical research has shed light on the contours of the Portuguese New Christian diaspora in the early modern period. Scholars, especially influenced by Jewish History, have tended to centre their attention on the "return" of its ranks to normative Judaism and the formation of the great Sephardic communities of Ferrara, Venice, Livorno and Amsterdam. Much less attention has been accorded to those New Christians who remained faithful to the faith that was imposed on their ancestors in the fifteenth century once they left Portugal. What kind of image did they present of themselves to their Catholic peers? How did they define themselves in the face of the creation of important and prestigious Portuguese Jewish communities? The paper will address these questions and present some instances in which they clearly presented themselves in Catholic guise, in both Pisa and Rome in the sixteenth and seventeenth-centuries.

David Y. Neufeld
University of Arizona / The Division for Late Medieval and Reformation Studies

Wandering the Lord's Earth: Anabaptist Movement in Reformed Zurich, 1585–1650

Notwithstanding Swiss Anabaptists' near disappearance from the historiography of the Protestant Reformation after the 1530s, these dissident commoners continued to inhabit Zurich's rural territories until the mid-seventeenth century. From 1585–1650, episodic conflict marked their coexistence with the Reformed majority there. Anabaptists' physical movement was among several phenomena that triggered official repression. Their religious culture encouraged a series of unsanctioned actions—withdrawal to communal margins, temporary or permanent migration, prison escape, and a stubborn refusal to leave Zurich's territory—which were both occasioned and met by punitive measures increasingly aimed at controlling Anabaptist movement. As a result of the dynamic, physical movement came to represent an important source of evidence in these opponents' attempts to formulate competing characterizations of Anabaptism. For Reformed officials, movement demonstrated Anabaptists' desire to foment disobedience and disorder, whereas, for Anabaptists, it confirmed a willingness to submit to divine direction and conscience in all things.

Andreas Oberdorf
University of Münster

The Inter-Faith Encounter of Catholics and Protestants in Late 18th-Century Pennsylvania

In late 18th-century, the US state of Pennsylvania became the most diverse colony and state of the young American nation, a multi-cultural and multi-denominational melting pot, a battleground of clashing cultures and faiths. The talk refers to the interfaith encounter of two Catholic missionaries and their Protestant counterparts in Pennsylvania. In their respective disputes and argumentations about true faith and reasonable religious practices, the Catholic missionaries D. A. Gallitzin and F. X. Brosius reviewed the Protestant Reformation. Against this background, they pursued the aim to renew the Catholic faith, generating new insights and a better understanding by enlightened thoughts and ideas. As an ecclesiastical reform movement, the Catholic Enlightenment—as a global reform movement—was an apologetic endeavor designed to defend the essential dogmas of the Catholic Church by explaining them in a new language and by reconciling Catholicism with modern culture. Gallitzin and Brosius are two important protagonists of this reform movement in America that has been neglected in research so far.

Anna Ohanjanyan
Central European University

Conveying Ideas and Shaping Identities: Armenian Wandering Priests in Late 17th and Early 18th Centuries

First official accounts on the proselytizing Protestant missionaries among Armenians appeared in early 19th century, whereas the migration of Armenian Catholic preachers through Europe, Ottoman and Safavid territories in earlier period was a common thing. The testimonies of Catholicos *Simēon Erevancʻi* (1710–1780) allow tracing back protestant presence among Armenians to the late 17th and 18th cc. Portraying the itinerant *axtʻarma*-s (Catholics) of his time, *Simēon Erevancʻi* singles out wandering "pseudo-preachers" proclaiming themselves as ordained priests and evangelizing among Armenians. Current paper looks at these preachers as quasi- and cripto-Protestant advocates crossing the imperial borders, channelling ideas and establishing their own micro-churches. Unlike the Armenian Catholic wandering missionaries, who were tend to utilise the confessional ideas and folk narratives in favour of the notion of "the liberation of Armenian nation", these preachers aimed at more personal and/or oppositional goals. Drawing upon two case studies the paper delineates the migration routes and motives of Armenian wandering priests, reconstructs the paradigm of the institution of such preachers and demonstrates the religio-political circumstances determining their success among Armenians.

Abstracts (listed alphabetically by last name of speaker)

Ovidiu Olar
"N. Iorga" Institute of History of the Romanian Academy / Ruhr University
Bochum

The "Calvinist" Confession of Faith of Patriarch Kyrillos Loukaris (1570–1638): A Network-Oriented Approach

The controversial Greek patriarch of Constantinople Kyrillos Loukaris owes much of his fame to his "Calvinist" confession of faith. Published in Latin (1629) and Greek (1633), translated into French, English and German, and re-edited several times, this confession triggered passionate discussions already among Loukaris' contemporaries that continue to this day. However, was Loukaris the real author of the said Confession? What is the connection between the "official" Latin text of the confession of 1629, the "pirated" Latin text of 1629, the Greek version of 1633, and the Greek "orthodox" confession of 1627–28 seldom attributed to Loukaris? How does the patriarch's effort to promote the dialogue between his Church and the Protestant Churches fit within the larger context of the contacts between Orthodoxy and Reformation? A short survey of the patriarch's correspondence network, the analysis of the manuscripts of the confessions attributed to Loukaris, as well as the study of the correspondence network of Pastor Antoine Léger, chaplain to the Dutch resident in Istanbul, allow us to propose answers to these questions.

Oona Paredes
National University of Singapore

On Several Serious Crimes Committed in the Province of Caraga: Conversion and Conflict in Early Colonial Mindanao

The Caraga Revolt of 1631 took place after a decade of concerted missionary efforts in northeast Mindanao, during the early Spanish colonial period in the Philippines. Led by elite men from among the indigenous Karaga, the revolt cost the lives of four missionaries from the Spanish Recoleto order, along with dozens of civilians and soldiers in the remote colonial outpost of Tandag. Eyewitness testimonials—compiled by the Recoletos to establish the martyrdom of their murdered brethren—affirm that it was a deliberately anti-Christian and anti-Spanish rebellion, punctuated by a particularly egregious cross-dressing episode by an elite convert named María Campan, whom they had "once regarded as a very good Christian woman." While the official post-mortem dwells on what the order regarded as a treacherous betrayal by their indigenous converts and allies, the dramatic account of a surviving Recoleto instead reveals a deeper political struggle between Christian Karaga elites rather than an anti-Spanish or anti-Christian uprising.

Yvonne Petry
Luther College at the University of Regina

The Peregrinations of Guillaume Postel: Journey, Religious Syncretism and Prophecy

Guillaume Postel (1510–81) was one of the most widely-traveled Frenchmen of his generation. He imbued some of the places he visited—Jerusalem, Cairo, Venice—with cosmic significance, as explained in his books on language, history, geography and cartography. He accompanied the French ambassador to the Ottoman Empire. He was a Christian Kabbalist, a scholar of semitic languages and, briefly, a Jesuit. His encounter with a woman in Venice led to his conviction that she was a female messiah. He was widely esteemed by his peers as a scholar, but faced ridicule, censure and imprisonment for his religious views. Postel's unique vision and sense of self evolved through a lifetime of wandering, and combined a genuine curiosity of foreign places, languages and religious traditions with a profound conviction that all truth could unified into one prophetic vision for a new age of universal concord, with himself as its messenger.

Diego Pirillo
University of California, Berkeley

The Diplomacy of Refugees: Espionage and Theology in the Anglo-Venetian Renaissance

Recent scholarship has suggested a re-evaluation of the Reformation, considering it the first epoch of European, and possibly global history, in which the religious refugee became a mass phenomenon. But what was the impact of religious refugees on international relations? How did the movement of people allow intelligence and knowledge to cross geographic and religious boundaries? How did diasporic communities create unofficial diplomatic channels between states, even in the absence of permanent embassies? Focusing on the Italian Protestant diaspora of the sixteenth century, the paper approaches these questions from two angles. First, it examines the different diplomatic roles performed by religious refugees (intelligencers, cultural brokers, translators, negotiators). Second, it discusses the diplomatic culture of the Italian Protestant refugees, showing how they mimicked and at the same time subverted that of the European elite, by appropriating it for their own purposes.

Judith Pocock

Unifying Light: Early Quakers and Islam

Seventeenth century Quakers developed a unique relationship with the Muslim world. In their travels, Quaker missionaries discovered a freedom to worship that they could only dream about at home. According to Nabil Matar, Quaker founder George Fox "so mastered [the Koran] he was able to use it with ease and accuracy, [approaching it] as the Muslims themselves viewed it—a message that finalized the prophetic sequence" (271–2). Quaker George Keith translated the medieval philosophic tale, Hayy ibn Yoqzam, at the same time as he was working on what would later become Barclay's Apology (1676), a definitive work of Quaker theology. This paper will investigate the reasons early Friends were more open to Islam than their contemporaries, to what extent Quakers were influenced by the ideas they encountered, and how these ideas filtered out into the wider intellectual world. It will also explore the impact this relationship may have influenced Quaker traditions of equality and tolerance.

Allyson Poska
University of Mary Washington

When Did the Catholic Reformation End? Reforming Popular Piety in the
Rio de la Plata at the End of the Eighteenth Century

By the end of the eighteenth century, the reformations of the sixteenth and
seventeenth centuries seemed a distant memory. In Spain, the Catholic
Reformation had been largely successful in reforming both the Spanish
church and much of its flock; however, across the Atlantic, evidence of
reform was difficult to find. In addition to the problems posed by the
remnants of Indian and African religions, many Christians had never
encountered the basic components of Catholic reform. Indeed, by the
eighteenth century, many Spanish Americans, particularly those in rural
areas, experienced Catholicism like their pre-Tridentine ancestors, with
limited access to the sacraments, few clergy, and no religious education. As
a result, even late in the colonial period, ecclesiastical authorities were
forced to engage in many of the same reform efforts as their Tridentine
colleagues. In this paper, I will examine the transatlantic religious
experiences of emigrants, particularly women, from northern Spain to the
Rio de la Plata and how authorities in Buenos Aires attempted to reform
their pious practices at the end of the eighteenth century.

Amanda Pullan
University of Toronto

British Women's Seventeenth-Century Embroidery: A Visual Legacy of the Reformation

The household has been an important focus for measuring the reception of the Reformations. In seventeenth-century Britain, new theologies including the covenant of salvation and predestination are known to have impacted the religious activities of the household. Literacy increased as well as the dissemination of print, yet we are often limited in our knowledge of how individuals translated and applied knowledge to daily life. This paper will present findings from a study on seventeenth-century domestic needlework, part of the material and visual culture of the household. It will show how individual women personally responded to the contemporary debates on salvation through embroidered Biblical narratives. Hagar and Ishmael in the Wilderness, one story from the larger Abrahamic cycle, is the main example to be discussed. This study of adolescent women's perspectives on salvation attests to the far reach of Reformation ideas. In this way, the paper speaks to the conference's broad perspective on Global Reformations, and illustrates how young adolescent women living in Stuart Britain contributed to this transformative period.

Yanan Qizhi
Pennsylvania State University

Discourses, Imaginations and the Politics in Confessional Era: Philip Melanchthon's Dream about "Regensburg Hyena"

In 1541, during the Colloquy of Regensburg, Philip Melanchthon reported a dream he experienced, about a horrifying beast with hyena's body, virgin's face and the feet of Scylla, a Greek mythological sea monster. This paper looks at the rich texture of the mid-sixteenth-century dream culture by investigating the reception and reinterpretation of Melanchthon's dream in various contexts. Melanchthon himself interpreted the monstrous being as the symbol of the Regensburg Book, a document of doctrines that appeared as the result of intense negotiation between Protestant and Catholic theologians. Such interpretation found repercussions in contemporary Lutherans' writings. After the Schmalkaldic War, a controversy broke out among Lutheran theologians. An anonymous author, who resisted the idea of compromising the authenticity of Lutheran faith for political reasons, revitalized the discourses that had been built around the hyena dream more than a decade ago. From a more general perspective, in the height of the "collective unconscious" of Melanchthon's time, the alarming crisis in the Holy Roman Empire and the fascination with the "Last Things" all contributed to the wide reception of Melanchthon's dream about "Regensburg Hyena" in its historical and cultural context.

Marta Quatrale
Freie Universität Berlin

Eschatological Polarisation and Historical Over-Interpretation as Self-legitimising Structures in Luther's Entourage

Through the tread of two brief pieces of writing to be ascribed to Luther's entourage in the period immediately before the explicit identification of the papacy as institution with the Antichrist—Wolfgang Capito, Vorrede zur ersten Luthersammelausgabe, 1518; Lazarus Spengler, Schützred, 1519— my purpose is to undertake a reconstruction of the process of polemic (self-)legitimation and construction of Identity in heroical terms pertaining Martin Luther (Kaufmann, 2012) in its deep interconnection with the topic of the so-called Antichristsbotschaft. In fact, as long as itself can be described as the result of a hermeneutical process whose key is to be traced back in the underlying christological (eucharistical-pneumatological) structure his whole theology, it, far from being a mere polemical argument against the papacy, represents properly a theologumenon spreading some light to his own positions in the debate within the reformed party in the subsequent years (see Otto, 1898).

Fadi Ragheb
University of Toronto

Can a Muslim Enter a Church in Jerusalem? Tracing the Evolution of Islamic Traditions on Muslim Pilgrimage to Christian Holy Sites in Jerusalem Pilgrimage Guides and Travelogue Literature from the Late Medieval to the Early Modern Period

The Holy Land was the destination of many Muslim travelers throughout history. Using as their guide pilgrimage texts on Jerusalem, the Fada'il al-Quds, Muslims visited many of Jerusalem's Islamic holy sites. Significantly, these pilgrimage guides also directed Muslim pilgrims to certain Christian holy sites, such as the Mount of Olives and Bethlehem. However, the same pilgrimage guides further provided parallel religious traditions that prohibited Muslims from visiting churches. Yet although these restrictive traditions emerged in pilgrimage guides from the 11th century, late medieval and early modern pilgrimage guides recorded a relaxation of such prohibitions, and accounts from the Jerusalem travelogue literature in Arabic reported the visits of many Muslims to Christian holy sites. Therefore, using the Islamic pilgrimage texts and travelogue literature on Jerusalem, this paper will trace the evolution over time of Islamic traditions regarding Muslim pilgrimage to Christian sacred sites in the Holy Land. The paper will argue that by the time the early modern period rolled around, the traditions prohibiting Muslims from visiting Christian holy places underwent a certain "reformation" which permitted Muslim pilgrimage to Christian sites and thus increased Muslim-Christian sharing of sacred spaces in the Holy Land during an age of global Reformations.

Janine Rivière
New College, University of Toronto

"Nocturnal Whispers of the Almighty": The Reformation and the Dream

Through a discussion of key writings on dreams by Martin Luther and English Protestant writers such as Philip Goodwin and John Beale, this paper will discuss the significant transformation of the language and discourse of dreams as a result of the Protestant Reformation as well as highlight the intercultural exchange of ideas about dreams in the sixteenth and seventeenth centuries. I will suggest that the Reformation, and in particular the ideas of Luther, fundamentally influenced early modern ideas and beliefs in dreams by shifting accepted notions away from classical ideas and re-inscribing them more firmly within a discourse that was fundamentally Christian, Protestant and Scripture-based. Finally, dreams also became incorporated into the language of providentialism: prognostic dreams were seen by Protestant writers not simply as divine revelations but also, as the English cleric John Beale described them, as "visible acts of His Glorious Providence" and "nocturnal whispers of the Almighty."

David Robinson
University of Toronto

"Un Rémede plus doux": The 1600 Fontainebleau Conference in Context

On the 4th of May 1600, a debate occurred before Henry IV at
Fontainebleau. The aftermath of this debate saw considerable printed
controversy, since the debate resulted in the public disgrace of Henry's
long-term Protestant advisor Philippe Duplessis-Mornay, as his recent book
criticizing the Catholic Mass was thoroughly dismantled by the ascendant
Bishop of Evreux, Jacques Davy du Perron. While historians have discussed
the role this conference played in the court politics of Henry IV, its wider
significance remains little understood. Indeed, the Fontainebleau
conference was just one of many such public debates between clerics of
rival confessions which occurred throughout Europe in the early years of
the seventeenth century. This presentation will make use of contemporary
texts and images to situate the Fontainebleau conference in a broader
European context, explain why such debates were so common at this time,
and give some suggestion as to what their significance was for the
confessional battles of seventeenth-century Europe.

David Rosenthal

Five Priests Walk into a Bar: Clerics and Community in the Counter-Reformation Italian City

For Tridentine reformers, the lower clergy were to be the foot soldiers in the struggle to renovate belief and practice. Ideally, they were to act both as agents and exemplars of doctrinal orthodoxy and self-discipline. This paper, based on the extensive ecclesiastical criminal trials records in Florence between the mid-sixteenth and mid-seventeenth centuries, examines everyday clerical transgression, moments when priests failed to embody these ideals. In particular, it looks at tavern going, public drinking and gambling, the much-frequented places and diffuse practices that were also key targets in the wider effort to reform lay behaviour. Rather than simply assessing the progress of clerical professionalization, these sources are used as a way to explore the complex social identities and values of men in the priesthood, their relationship with the normative spaces and forms of male community in the counter-reformation city, and how they reacted to the censure of ecclesiastical authorities.

Carol Chillington Rutter
University of Warwick

The English Ambassador Licks his Wounds: Wotton in Venice after the
Interdict

Filippo de Vivo's masterful account of the interdict crisis of 1606–7 in
Venice ends watching the diplomats who'd brokered the final deal hustled
from the Palazzo Ducale, not down the grand "Scala dei Giganti" but through
"a back door." Meanwhile, I imagine the English ambassador, Henry Wotton
in another part of the palace, despondently climbing the Scala d'Oro on his
way to an audience in the Collegio. After all the excitement, it was back to
business as usual. How galling. He'd had such high hopes back in April f the
'buisinesse betweene the Pope and thease Signori' that 'propendeth to a
scisme'. How did he cope in the aftermath of the "accommodation"? Writing
home, how did he keep the insurgency alive? How did this bring him to his
disastrous misstep, the matter of "the King's book"? Reading Wotton's
diplomatic writing, this paper offers some provisional answers.

Riccardo Saccenti
Fondazione per le Scienze Religiose Giovanni XXIII, Bologna

Saints and Martyrs as Models of a Pure Christian Life: The Canonization in the Writings of Angelo Rocca Camerte

The issue of saints and canonization was one of the main causes of polemics between Catholics and Protestants in the 15th century. With the Council of Trent and the publication of the Decree concerning the veneration of the saints and of the relics the Catholic Church put the basis for the definition of new approach to the canonization. The saints were presented more and more as veritable and effective models of pure Christian life, perfectly consistent with the orthodox faith. The Augustinian theologian Angelo Rocca Camerte (1545–1620) exemplified this idea of exemplar purity in his De canonization Sanctorum commentarius, which is the first exhaustive exposition of the Tridentine doctrine on saints and canonizations. On the basis of Rocca's text, the paper aims to analyse the construction of this new idea of sanctity on the basis of the concept of purity and to stress its importance for modern piousness.

Cesare Santus
École française de Rome

From Ambiguity to Separation: Shaping an Armenian Catholic Identity in
Constantinople (1680–1730)

From the last decades of the 17th century onwards, the Armenian
communities of the Ottoman Empire became the target of a renewed and
more successful work of Catholic apostolate. The supple and somehow
ambiguous strategy of the former missionaries based mostly on cultivating
good relations with the hierarchy of the Armenian Apostolic church and on
tolerating the practice of communicatio in sacris, was replaced by a more
intransigent attitude, which aimed at the construction of clear-cut
confessional boundaries. My paper examines the problems arising within
the Empire's most important Armenian community, that of Constantinople,
as a consequence of this new approach. In particular, I will take into
consideration the intellectual and practical tools employed at the time to
shape an "Armenian Catholic identity" (analyzing the different methods
used by the European and Armenian missionaries) as well as the reaction of
the Apostolic hierarchy and of the Ottoman authorities.

Nina Schroeder
Queen's University

Spirit, Water, and Blood: Representations of Anabaptist Baptism in Visual Culture of the Early Modern Dutch Republic

Adult baptism was adopted by Anabaptists as a distinctive tenet of faith since the inception of the movement in sixteenth-century northern Europe. The act of water baptism was understood by Anabaptists as a public demonstration of an internal spiritual "baptism," and it was seen as a commitment to ongoing faithfulness from day to day—even in the face of suffering. Various paintings, prints, drawings, and book illustrations produced in the Dutch Republic throughout the early modern period represented events pertaining to the Anabaptist movement, and baptism was often incorporated into this visual discourse. The rejection of infant baptism in favour of adult baptism was perceived by others as a radical and often contentious theological identity marker of the Anabaptists; as such, it proved to be a symbolically potent and versatile theme in art. Scenes of baptism could be narrative in nature, or simply descriptive of this practice. The depiction of adult baptism could also function as an iconographical shorthand, which was useful to quickly and clearly indicate the Anabaptist identity of the figure or figures represented. In polemical prints hostile to Anabaptists, the baptismal rite could be presented as a heretical act undertaken by misguided religious outsiders. In descriptive or commemorative imagery, which was sympathetic to the Anabaptist cause, the baptizers and baptismal candidates could be positioned as pious Christian believers.

Alexander Schunka
Freie Universität Berlin

Controversial Encounters: German Protestant Travellers to the Holy Land in the Confessional Age

Contrary to the Reformation's rejection of pilgrimages, journeys to the Holy Land were not uncommon among younger German Protestant nobles and pastors of the Confessional Age. This paper argues that in some respects such journeys as well as the travelogues published afterwards (which often reached a large audience) followed established patterns of earlier pilgrimages. In other respects, however, they served purposes connected to the Protestant faith. The travelogues presented information about encounters with different religious groups of the Mediterranean (Protestant, Catholic, Orthodox, and Muslim) and linked this information with the confessional faultlines of Central Europe that were familiar to a broader reading audience. As will be exemplified by Lutheran "pilgrimage reports" mainly from the context of late sixteenth-century Nuremberg, these narratives followed educational objectives and aimed at strengthening the Protestant faith at home while at the same time improving the career opportunities of their authors who could benefit from networks of former Protestant pilgrims.

Nir Shafir
University of California San Diego / Bogazici University

Tobacco Pamphlets: Examining the Sunnitization of the Ottoman Empire
through a Commodity and its Pamphleteers

Tobacco smoking was one of the most controversial issues in the Ottoman
Empire during the seventeenth and eighteenth centuries. First appearing in
the empire's cities in 1600 it quickly spread across all the provinces. We
know about this because hundreds of authors wrote multiple pamphlets on
the topic of its permissibility for Muslims. Tobacco smoking became a
marker of different forms of religiosity and the government even banned its
usage for a long portion of the seventeenth century, both legally and in
practice, which elicited even more pamphlets in response. This paper uses
reactions to this circulating and novel commodity as a lens, especially in the
new vernacular religo-legal sphere of polemical manuscript pamphlets, to
examine the varied process of "sunnitization" of the empire's population,
both imposed from the top and the emerging from below.

Stephanie Shiflett
Boston University

A Reformed Heart: Subversion Through Anatomy in the Work of Abraham Ortelius

This paper examines a 1564 cordiform (or heart-shaped) map of the world by the Netherlandish cartographer, Abraham Ortelius. My analysis will reveal two possible models for the map: a 1558 cordiform map by the mathematician, Caspar Vopel; and the philosophy of the Spanish doctor and theologian, Michael Servetus. In the anatomical metaphor that overarches both Ortelius's and Frisius's maps, the earth is like the human heart as described by Galen. However, the contours Ortelius gives to the world in his map more closely resemble a human lung, nodding to the philosophy of Michael Servetus. This interpretation sees Ortelius engage with the religious conflicts of the time—to which he alludes through the map's visual details—while promoting religious tolerance. Through the lens of this dual influence, my paper will ask: Was Ortelius, a well-mannered Dutchman, defying repressive state religious policies through his cordiform map?

Lindsay C. Sidders
University of Toronto

"en tiempo de su gentilidad": Sacred (Trans)Formations in Early Colonial
New Spain, 1597–1624

This paper examines the pastoral writings of the *criollo* Bishop Alonso de la
Mota y Escobar of Guadalajara (1597–1606) and Tlaxcala-Puebla (1606–
1624) in New Spain, in order to understand the complex sacred vision of an
early colonial prelate. His task, to witness and assess the efforts of forced
(trans)formations of Novo-Hispano landscapes and indigenous peoples
within the broader American colonization project of Hispanic Catholic
Iberia, gave him permission to investigate the wonders of his birth-place
and critique the intricate hierarchies and structures of power he was
implicated in and hindered by. The result is a detailed record of an
abundant and defiant ecosystem of people, places, and things; the Bishop's
writings illustrate the unsubtle ambiguity that often characterizes colonial
encounters when measured by colonial expectations.

Luka Špoljarić
University of Zagreb

Uniate Politics in a Local Context: Rethinking the Catholicization of the
Bosnian Kingdom 1439–1463

Drawing on the idea that only a unified Christendom clean of heretics would
be able to withstand the Ottoman pressure, the Renaissance papacy took a
hardline approach to heterodox Christian groups around Europe. One place
where such politics have dramatically altered the confessional dynamics
was Kingdom of Bosnia, a multi-confessional state populated by Catholics,
Orthodox and the believers of the heterodox Bosnian Church that had long
played the dominant role in local politics. In order to secure papal support
against the Ottomans the Bosnian court was pressured into suppressing the
Bosnian church and supporting Catholic missionary activities. By
introducing new evidence into the picture and drawing a line between
Catholicization efforts of the court and the Catholic church, on the one end,
and the realities of conversion, on the other, this paper will reconsider the
long-dominant idea of a kingdom that on the eve of the Ottoman conquest
took on a Catholic character.

Hana Suckstorff
University of Toronto

"In my heart, I always believed": Renegades in Early Modern Italy

This paper explores what inquisitorial depositions of penitent renegades, former Catholics who had converted to Islam but sought to return to the Church, reveal about official conceptions of Catholic identity in early modern Italy. Which boundaries of praxis and belief could be crossed and re-crossed, and how? Inquisitorial records reveal an emphasis on an individual's ritual practice in connection to larger questions about the Church's role in salvation. They also reveal relative leniency on the part of inquisitors, both in prescribing mild penances and in mostly accepting a renegade's claim to have maintained inward Catholic belief while outwardly practicing Islam, a concession not given to alleged Protestant heretics. The paper will offer some possible explanations for this discrepancy and conclude that what it meant to be Catholic in early modern Italy often depended as much on who one defined oneself against as much as where and how one lived.

Nazanin Sullivan
Yale University

Poisoning, Parricide, and a Priestly Love Affair: Popular Policing of Clerical Concubinage in Catholic Reformation Spain

Clerical concubinage was the target of fierce criticism by Protestants and Catholics alike in the early modern period, even in Reformation Spain. Tridentine Catholicism was intent on combatting priestly concupiscence, and historians have long focused on the Church's reliance on ecclesiastical and secular justice to correct licentious clergy. Yet what role did the laity play in policing clerical concubinage, particularly in Spain, hotbed of Catholic Reform? In order to investigate the lay response to clerical concubinage in post-Tridentine Spain, this paper examines the murder of a young Navarrese woman, allegedly poisoned by her family at the turn of the seventeenth century due to her affair with a local priest. By detailing the family's (lethal) attempt to separate the victim from her ecclesiastical lover, this paper demonstrates that female sexuality was at the heart of clerical reform for the institutional Church, and for the early modern Catholic community as a whole.

Elisa Tersigni
University of Toronto

"Mutual Participation": Editor as Author of Early Modern Protestant Propaganda

My research examines the writing and printing networks of English reformers in the early- to mid-sixteenth century. My presentation will show how Anne Askew's Examinations were formed and deformed by complex religious, political, and gender politics at the time: strategically edited by John Bale, a Protestant propagandist, to shape Askew into martyr; printed with false woodcuts to obscure the texts' origins; and physically censored to reward her once-Catholic torturer, who had turned coat. Because there is no extant manuscript, I use a combination of algorithmic and bibliographic methodologies to separate author from editor, to demonstrate how the editors and printers ventriloquized her. I also suggest that her text is just one of many produced by a small network of English Protestant propagandists operating together, in England and in exile, in this fraught period.

Derin Terzioglu
Boğaziçi University

Containing Confessional Ambiguity in the Confessional Age: Sufism and Alid Loyalty in the Ottoman Empire during the Sixteenth and Seventeenth Centuries

It is generally accepted that the ideological rivalry with the Shiitizing Safavid state, on the one hand, and the creation of a Sunni Hanefi learned hierarchy in service of the Ottoman state, on the other hand, considerably limited the scope of confessional ambiguity in the central lands of the Ottoman Empire starting in the sixteeenth century. To date, nevertheless, few have examined how the process of confession-building worked on the ground, how Ottoman Muslims of different social, political and religious affiliations and convictions manouvered their way in this more polarized environment, variously adopting and adjusting to, or circumventing, subverting or otherwise modifying the officially-promoted confessional line. This paper takes a preliminary step in this direction by examining how the parameters of acceptable expressions of Alid loyalty were negotiated by different practitioners of Sufism and how their performances were judged and evaluated by their contemporaries during the sixteenth and seventeenth centuries. We shall see that the new restrictions that were placed on Alid loyalty during the sixteenth century posed challenges not only to the antinomian dervish groups but also to members of the more mainstream Sufi brotherhoods such as the Mevlevis, Halvetis and Nakshbandis. We shall also see that the Sufis, whatever their confessional tendencies, were not just at the receiving end of the policies of Sunnitization, but also helped determine the tenor of confessional identity in the core lands of the Ottoman Empire in their own right.

Fabrizio Titone
Universidad del País Vasco

Women, Immigrants, and Ecclesiastical Authority in Sicily in the Fifteenth and Sixteenth Centuries

Between the end of the medieval and the beginning of the early modern period, the secular and religious authorities became increasingly determined to control the diverse cultural influences at work in Sicily. In the judgement of the Holy Office, Sicily was "a frontier zone" at risk of contamination by heterodox forces. This talk considers expressions of belief and relationships which previously had had a less visible role in society. It is possible to trace an increase in the number of travellers and of marriages between people of different origins, and an appearance of practices decried by the Catholic Church as non-Christian. Such practices with deep roots in the oral culture and forms of devotion considered blasphemous were often attributed to women. The presence of immigrants was likewise a source of concern. They were targeted as the bearers of false traditions, as potential bigamists and as Lutherans, who might therefore also lead the priests astray. The Holy Office undertook enquiries into the pasts of these men and women.

Zeb Tortorici
New York University

Archives of Negligence: Confessional Discourse and Solicitation in Colonial New Spain

In the 1620s Father Esteban Rodríguez—fluent in four Mesoamerican languages including Purépecha, Otomí, and Nahuatl—was repeatedly denounced to the Mexican Inquisition for the crime of solicitation throughout central and northern Mexico. The priest allegedly fondled indigenous boys in the confessional, ritualistically tying their genitals with his monk's girdle or making the sign of the cross and praying as he masturbated them. Rodríguez confessed to many of these acts, yet the Mexican Inquisition leniently sentenced him in 1626 to a convent and revoked his right to administer confession. In 1631, due to the need for priests fluent in native languages, the church reinstated his right to hear confession. This case is an example of the archives of negligence, pointing to struggles between priests, indigenous parishioners, and the Mexican Inquisition, which archived such documents in order to minimize public scandal and protect priests at the expense of victims of sexual solicitation.

Ionuț-Alexandru Tudorie
Central European University

The "Orthodox" Dositheos II of Jerusalem vs. the "Calvinist" Ioannes Karyophylles (1672–1697)

This paper focuses on the theological dispute between the patriarch of Jerusalem, Dositheos II Notaras, and the grand logothete of the Ecumenical Patriarchate of Constantinople, Ioannes Karyophylles. At the center of the debate was the precise meaning that Orthodox dogma ascribed to the term μετουσίωσις (Lat. transsubstantiatio) in order to express the real presence of Christ in the Eucharist. The dispute continued even after the Patriarchal condemnation of Karyophylles as a "Calvinist" in the first Saturday of Lent in 1691 in Constantinople. Dositheos pursued "the gypsy," as he called him, even after Karyophylles's death in Bucharest in September 1692. In June 1694 in Iassy, Dositheos published a polemical treatise in which he articulated his perspective in this dogmatic controversy. Shortly afterwards, the Wallachian stolnic Constantine Kantakouzenos, Karyophylles's advocate, ordered the publication of a refutatio of Dositheos's views (Snagov, 1697). A thorough investigation of these two polemical works sheds new light on the process of defining and defending the True Faith within the Orthodox world.

Catalina Vicens
Leiden University

Convergence of Jewish and Christian Musical Traditions in 16th Century
Germany: Johannes Reuchlin's De Accentibus... (1518)

Johannes Reuchlin is best known as the father of Christian Hebrew studies
and for his controversy against the Dominicans on the preservation of
Jewish books in early 16th-century Germany. He became a symbol of
interreligious tolerance during a period of growing anti-Semitism in
Germany. In his work of Hebrew grammar, De Accentibus... (1518),
Reuchlin published the first example of notated Torah cantillation,
presenting thirty-four tropes set to four voices. Although this setting is
often regarded as a misunderstanding of Ashkenazic monodic chant, it gives
an insight into a phenomenon that goes beyond liturgical practice. In this
paper I discuss the repercussions of combining Jewish and Christian
musical traditions, its influence in the work of later non-Jewish scholars and
its significance in our understanding of the role of music in humanist
pedagogy. A performance by Ensemble Servir Antico of the reconstruction
of Genesis fragments according to Reuchlin's model will be presented.

Stefano Villani
University of Maryland, College Park

Between the Church of England and the Lutherans: Foreign Protestants in Sixteenth-Century Venice

The Fondaco dei Tedeschi in Venice was established well before the Reformation in the mercantile center of Venice, close to the Rialto bridge. Later many of the German merchants in Venice joined the Reformation and already in 1529, the pope lamented that the Fondaco was a center of heretical propaganda.When in 1603 diplomatic relations between Venice and Britain were restored, the rumor that this would lead to the establishment of a British Fondaco circulated. William Bedell, chaplain to the English Ambassador Sir Henry Wotton in Venice, translated into Italian the Book of Common Prayer in 1608. Paolo Sarpi was beyond these two projects. This paper investigates the protestant networks active in seventeenth-century Venice, their role as hub of protestant propaganda in early modern Italy and their attempt to influence Venetian politics.

Abstracts (listed alphabetically by last name of speaker)

Margarita Voulgaropoulou
Central European University

Between the Lion and the Crescent: War, Displacement and the Dynamics of Cultural Exchange in Early Modern Dalmatia

From the fifteenth to the eighteenth century the consecutive wars between the Ottoman Empire and the Republic of Venice reshaped the geopolitical map of the East Adriatic, constantly reshuffling the ethno-confessional and cultural composition of the Dalmatian cities. The advancement of the Turks towards the Adriatic coast and the consequent migration of the Catholics to the Venetian-held urban centers resulted to the abandonment of the Dalmatian hinterland (Zagora), which was repopulated by Orthodox populations of Slavic origin (Serbs, Bosnians, Montenegrins and Vlachs). Meanwhile, Greek refugees and mercenaries from the Eastern Mediterranean settled in the Dalmatian port-cities and islands. Through the combined examination of archival sources and works of religious art, this paper will comparatively study the development of Greek and Slavic Orthodox communities in coastal and hinterland Dalmatia, assess the differences in their sociopolitical and ecclesiastical status, and trace the evolution of their cultural identities within the larger framework of transnational exchanges.

Gary Waite
University of New Brunswick

Messianic Expectations, Occultist Dreams, and Spiritualism: Jews and Christian Nonconformists Reimagine Religious Identity in Seventeenth-Century Holland and England

How did religious nonconformists in the Dutch Republic reimagine their identity as they interacted with Jews, Polish Socinians, and other dissenter groups? Focusing on the circle around the Amsterdam rabbi Menasseh ben Israel (1604–57), I will explore their interactions and writings to better comprehend how they refashioned what it meant to be a Christian so as to participate in the messianic moment when Judaism and Christianity would reintegrate. Much of this impetus came out of the intersecting movements of religious spiritualism and the occult sciences, especially the Kabbalah and alchemy, as many sought the occult universal faith. Menasseh counted among his friends English Baptists, German alchemists and followers of Boehme, as well as various Dutch Remonstrants and nonconformists, most especially Peter Serrarius (1600–69). While such excitement waned after the spectacular failure of Sabbatai Zebi's messianic mission in 1666, these nonconformists helped establish new attitudes between Christians and Jews in both the Dutch Republic and England.

Justine Walden
University of Toronto

Jewish Immigration and Enclosure in Granducal Florence on the Eve of
Ghettoization (1571)

Using residential and spatial data drawn from the DECIMA project, this
paper will map the locations of work, worship, and residence of Jews in the
city of Florence prior to ghettoization in 1571 to show how Jews were
routinely relegated to areas of the city associated with pollution and
carnality. Combined with indications of mounting Christian anxiety about
Jewish immigration to Tuscany, the evidence suggests that the decision to
ghettoize Jews was conditioned not only by the desire to conform to papal
initiatives, but also by precedent, local context, and contemporary triggers.

Monique Weis
Université libre de Bruxelles / Fonds national de la Recherche scientifique
(FNRS)

John Faldo's Pamphlets Against Quakerism in the 1670's. A Contribution to
the History of Otherness within Protestantism

Calvin's writings against the upcoming spiritualist movements within the
Reformation are well known, and the arguments he uses have been studied
by Luce Albert and other specialists of confessional polemics. Many
disciples developed Calvin's argumentation during the following decades:
Philipp of Marnix, whose anti-spiritualist pamphlets I have analysed in a
recent article, is only one of them. His condemnation of the "libertins
spirituels" makes use of themes and metaphors which resurface a century
later in English pamphlets against Quakerism. My paper will dwell on John
Faldo's writings against the Quakers and their spirituality of the « Inner
Light ». It will ask about the continuity and the differences between
heresiological discourses developed by the Reformed Churches in the 16th
and 17th centuries.

Abstracts (listed alphabetically by last name of speaker)

Dana Wessell Lightfoot
University of Northern British Columbia

Alexandra Guerson
University of Toronto

Family Life and the Jewish Community of Girona after the Disputation of Tortosa

The fifteenth century was a turning point for the Jews of Girona. Spared the worst of the popular violence that afflicted many Jewish communities of Castile and the Crown of Aragon in 1391, the prosperous Jewish community of Girona nevertheless suffered in the decades after. The winds of reform of Christian society that had the conversion of the Jews as one of its goals blew with increasing intensity in the early fifteenth century. During the height of the schism that rocked the Western Church, rabbis from across the Crown of Aragon were summoned to the Catalan city of Tortosa for a disputation ordered by Benedict XIII. Several rabbis from the Jewish community of Girona, a reputed centre of Jewish learning, attended the disputation, which lasted two years and ended tragically for the Jews, with the conversion of several prominent Jewish leaders. While none of the Girona rabbis converted then, the following years were marked by the conversion of many of the key members of the Jewish community of Girona. This paper will look at the social impact of conversion and changing royal and ecclesiastical policies on the Jewish community of Girona, as well as changing Christian-Jewish relations, in the decade after the disputation. We will look specially at the role that women played while their husbands were away at the disputation, exploring the effects of the social, economic, and religious dislocation that were a result of this event.

Genji Yasuhira
Tilburg University

Lay Perceptions of the Utrecht Schism (1723): Through Debates on Orphans in the Catholic Chamber of Charity in Eighteenth-Century Utrecht

The "Utrecht Schism" occurred in 1723, which split the Catholic Church in the Northern Netherlands into Roman Catholic and Old Catholic Churches. While the former continued to adhere to the Pope, the latter refused the Roman hierarchy and was to be shielded as a 'national' Catholic Church by the Dutch Protestant government. Although researchers have investigated eighteenth-century Dutch church history from above, little study has been done about eighteenth-century Dutch religio-social history from below. How did the laity of both Roman and Old Catholic Churches perceive this schism deriving from the highly complicated theological and political disputes, which seemed too distant from the laity's everyday life? By addressing debates on orphans in the Catholic chamber of charity after the Utrecht schism, this paper attempts to clarify the lay perceptions of the schism and shed light on the religio-social history of the Catholics in the 18th century Protestant state.

Ines G. Županov
Le Centre d'Études de l'Inde et de l'Asie du Sud (CNRS-EHESS), Paris

Relics Management: Building Spiritual Empire in Asia (16th–17th Centuries)

Among the sacred objects Jesuit missionaries imported, created, exported, and filliped into circulation in Asia and around the globe, relics of saints and martyrs were probably the most valuable of all. Wherever the relics travelled, they were intended to foster and fuel Jesuit networks, and to shore up Christian affects and communities. Encased in their reliquaries, often made of precious materials and masterpieces of local craftsmanship, these sacred objects were 'spiritual currency' in the Christian empire the Jesuits worked to establish under the Portuguese royal Padroado. By looking into only a sampling of documents from the Jesuit archives and during the first missionary century, I follow the movement of these objects (in texts, in time and in space), arguing that between the early 16th century and the early 17th century, the Jesuits not only quickened the flow of these objects, they also managed their quantity and quality, and modulated the publicity accorded to them in the apologetic texts. Most importantly, from around the middle of the seventeenth century the Jesuits, often torn between service to a community and demands from metropoles such as Lisbon and Rome, strove to secure the important relics and preserve them in one place.