

## ABSTRACTS

Ueli Zahnd, *Magistra vitae or magistra veritatis? The Account of Zwingli's Death in Kappel in the Historical Projects of Johannes Salat and Heinrich Bullinger*

Using the example of Zwingli's death at Kappel, this article examines the role of history in the historiographical projects of Heinrich Bullinger and Johannes Salat. While the Catholic Salat builds on the humanist idea of history as *magistra vitae* and sees Zwingli's bad death as an illustration of the reprehensibility of his reformation project, Bullinger relies more on the concept of history as *magistra veritatis* in order to make sense of this death. In doing so, however, he also returns to a pre-humanist concept of knowledge that focuses not on the practice of life but on the knowledge of truth.

Aurélien Bourgaux, *A 'Reformed' Book of Pious Portraits and its Reception: the Icones of Theodore Beza (1580)*

This contribution revisits a major 'book of portraits' of the Reformation, the *Icones* (1580) by poet and theologian Theodore Beza, along with its French translation by Simon Goulart (1581). A programmatic sense of 'piety' shapes the engravings and descriptions of 'illustrious' figures who are either fully embodied or only 'half-portrayed'. Beza's understanding of 'piety' subverts Rome's antiquarian erudition and responds to the political-religious contexts of Germany, Scotland, and France. The article concludes with an outline of the circulation and reception of the *Icones*.

Marion Deschamp, *Biographical Writings and the Management of Remembrance: the Invention of a Protestant Culture of Memory (16<sup>th</sup>-17<sup>th</sup> Century)*

This article aims to analyze to what extent the traditional process of writing 'Lives' was challenged and transformed within the frame of a specifically Protestant biographical genre: the so-called collections of 'Lives of illustrious men', published throughout the 16<sup>th</sup> and 17<sup>th</sup> centuries. I will show how the new

models of life and virtue developed in these collections make it possible to reconsider the meaning of holiness, and how they contribute to define confessional identities and a specific culture of memory.

DANIELA SOLFAROLI CAMILLOCCI, *The Fancies of Youth and the Straight and Narrow Path of the Family Memoir: Exemplary Lives and Deaths in the Book of Memoirs of Charlotte Arbaleste, 1584-1606*

Written at the end of the Wars of Religion in France, the memoirs of the Protestant noblewoman Charlotte Arbaleste are dedicated to her teenage son Philippe. It reconstructs the family history and traces the political career of the head of the family, Philippe Duplessis Mornay. The study of this personal document as a 'family book' allows us to shed light on the construction of the identity of the Protestants, by then a religious minority. The various examples of life encourages spiritual resistance to the social pressure exerted on protestant young people to encourage their conversion to Catholicism, in the years following the proclamation of the Edict of Nantes.

ANNE DUNAN-PAGE, *'This Man is a Saint. But Who Am I?': Expressions of the Clerical Self in the Puritan Context*

This article is a comparative study of four conversion narratives by the Puritan pastors Robert McGregor, John Collins, Thomas Browning and John Rogers. These composite forms of expression of the clerical self, which resist generic characterization, borrow from diaries, accounts of spiritual experiences and autobiographies. Comparing them broadens our conception of conversion narratives and makes it possible to propose a typology of clerical accounts according to the circumstances of their production, distinguishing between vocation narratives and ordination narratives.

ADELISA MALENA, *'The Saints are Our Friends and We Must Follow Them'. Holy Lives in Gottfried Arnold's Collection Das Leben der Gläubigen (1701)*

Collections of biographies from different denominations were a specific literary genre of German Pietism. They played a decisive role in the circulation of Catholic spiritual literature of the late Middle Ages and early modern age in the German Protestant world. It was a process of *Kulturtransfer* that allowed writings and biographies to cross confessional and linguistic barriers, thus becoming part of the cultural heritage of contexts other than those of origin. The essay analyses the collection *Das Leben der Gläubigen* (1701) by the radical pietist G. Arnold, focusing in particular on the Catholic biographies and the 'impartial' perspective adopted by the author.

SARAH SCHOLL, *The Work of Bibliography. Henriette de Witt's Scènes historiques (1829-1908) in Relation to Religion*

The French historian and biographer Henriette de Witt-Guizot (1829-1908) saw her writing as both work and service, with a strong religious and moral vocation. This article examines how the destinies she depicted are reconsidered in the light of a nineteenth-century conception of the individual and of God, including the gender dimension. How did she represent women's public activity? What is worthy of posterity? The ideal biography did not imply perfection and heroism, but rather the demonstration of a zealous spiritual commitment, which can be proven through sources and testimonies from the private sphere.

VALENTINE ZUBER, *Writing a Monument: the Biography of Calvin by Émile Doumergue (1899-1927)*

The evangelical pastor Émile Doumergue, Dean of the Faculty of Protestant Theology at Montauban, devoted much of his life to the publication of a Life of Calvin of monumental proportions and a very hagiographic tone. The aim was to defend the work of the French reformer, who was at the time the subject of much criticism from his contemporaries. Although his historiographical contribution was immediately relativised by his colleagues, this attempt to sanctify Calvin remains an eloquent testimony to the evangelical struggle against the effects of secularization in his time.

FEDERICO GIULIETTI, *Is Margherita Porete's Speculum simplicium Animarum a Collection of Pamphlets?*

The article proposes a stratified reading of the *Speculum simplicium animarum* by Margherita Porete, who was condemned to the stake for heresy in 1310. Although it has traditionally been conceived as a single work, detailed stylistic and textual analysis would instead appear to suggest a collection of pamphlets composed in different contexts, which probably originally circulated independently and were gathered together only later. This hypothesis would reflect the historic situation and the difficulties in the dissemination of Margherita's thought, offering new perspectives for investigating the composition and circulation of literature connected with the world of the Beguines.

ALESSANDRO VETULI, *'An immense purity'. Figures of Sanctity in Giovanna Maria della Croce*

This article aims to explore the concept of sanctity and the ways in which it was represented in some of the writings of Giovanna Maria della Croce (1603-1673),

the Poor Clare of Rovereto. While on the one hand her *sanctuarium* is studded with virgins, martyrs and doctors of the church, in line with the Canon of Trent, on the other hand these are not evoked merely as heralds of the faith. The glorification of the miracles and virtues leaves space for the inner dynamism and the structural transformations of the being on its journey towards God. This path is described through three symbolic categories – fluid, vegetable, and mineral – shifting the narration of sanctity from the moral to the mystical sphere.

GIACOMO SCARPELLI, *Psyche and Dionysius. Erwin Rohde: Philosophy and Religion of the Greeks*

Erwin Rohde is a scholar and thinker to whom the History of Philosophy and the History of Religion have not yet given due appreciation. He is generally remembered for being Nietzsche's friend and companion, but in reality Rohde's conception can be seen as autonomous, on a philological-classical basis, also with recourse to modern archaeology and anthropology. In this essay, we will attempt to examine his masterpiece, *Psyche*, which constitutes a capstone of the studies on the ancient world, and also to examine one of his forgotten texts, *Die Religion der Griechen*, which gives a further insight into polytheistic worship and the mentality of a civilization.

LUCA CASTAGNA, *Vatican, the United States Catholic Church and the 'Protestant question' (1898-1914)*

At the end of the 19<sup>th</sup> century, the Vatican had to fulfil its historical duty of monitoring and defense of its own believers from the multitude of threats occurring in North America. In this perspective, the relational dynamics with Protestantism was of importance for both the Church in the United States and for the Roman 'center'. By drawing upon Vatican archival documents, the present essay aims to highlight how the American case had represented some sort of exception, both chronologically and substantially, as per the transnational approach that the Vatican pursued with respect to the Protestant matter between the end of 19<sup>th</sup> century and the outbreak of World War I.

LUCIA CECI, *'The Most Impressive Religious Spectacle the World Has Ever Seen'. Visions of American Mass Culture in a Document for Pius XI*

This contribution includes the report of the 28<sup>th</sup> International Eucharistic Congress held in Chicago (1926) drawn up for Pope Pius XI by the papal legate, Cardinal Giovanni Bonzano, as well as an exchange of letters between the cardinal and the Archbishop of Chicago, Cardinal George W. Mundelein, a prominent figure in the Catholic hierarchy of the United States. These sources,

which are preceded by an introductory note, offer a glimpse into the procedural and organisational aspects shaping the devotional proposal of the eucharistic cult in Chicago. They also cast light on the relations of the eminent Catholic figures of the time with the multifaceted society of America.

