The ARC Centre of Excellence for the History of Emotions (Europe 1100-1800) presents:

SACRED PLACES, PILGRIMAGE & EMOTIONS

THE UNIVERSITY OF MELBOURNE
23-25 MAY 2013

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<td>Claire Walker The University of Adelaide (History): ‘Engag[ing] our hearts &amp; sincere affections in the most Strict peculiar manner’: Exiled Cloisters as Places of English Religious and Political Devotion, 1688 - 1745 Charles Zika The University of Melbourne (History): Mariazell and the Hapsburgs: Redirecting Religious Emotion to Dynastic Ends</td>
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Most religions and societies have their sacred places. These might commemorate the role of topography in a mythical past, a foundational event in the life of their communities or significant moments in communal development or survival. Through rituals and other forms of commemoration and memory, these sacred places – or just as often sacred spaces or even spatial networks – become repositories for communal meaning and a key to collective identity.

This conference aims to explore the emotions that are created in response to various forms of sacred place or space in communities from the late antique to the modern period, and how these emotions are deployed or drawn upon to build, strengthen and defend different forms of community and communal identity. Attention will be paid to the many ways that emotions are elicited, practiced and elaborated – through the architecture or landscape of particular sites; through rituals and liturgies; through sermons or stories told about these sites; through art objects and music. The ways that emotions are produced and managed in response to political change will also be considered.

Many of the conference papers will focus specifically on pilgrimage sites and their associated rituals and material culture in European societies between the twelfth and eighteenth centuries (the core geographical and temporal focus of CHE). Pilgrimage sites will be considered as sacred places promoting collective and personal emotional experience, usually directed to achieving physical and spiritual benefit, wellbeing or protection, or facilitating thanks for benefits already received. They are also directed to fashioning forms of religious community, both through direct emotional experience at or near a central site or shrine, and through indirect emotional attachment experienced through constructed or extended memory.

There will also be an exploration of continuities between the emotional roles and strategies associated with pre-modern religious shrines and the forms of emotional investment that underpin and maintain sacred place and commemoration in the life of secular nations.

Peter Read

[The University of Sydney]

Sacred Places of the South

A few Sydney Aborigines have managed to bring their traditional stories and sacred places into the 21st century, up to a point, intact. They are the lucky ones: or are they? Beginning at this point I will outline the many conceptions of sacred space which contemporary Koories bring to the Sydney landscape. Some, confident in their identity, lack both stories and sites. Others, only recently aware of, yet embracing their identity, have set out to find meaning in the landscape. This may be a precise place; it may be generalised as ‘mountains’; it may mark a historic event; it may even be consciously manufactured. Some Aboriginal outsiders maintain that they are preserving the stories until the real custodians are able to do so.

Every one of these conceptions is fiercely challenged by critics, often both Indigenous and non-Indigenous. I will try to set this wide but passionate diversity of place identification into a contemporary setting of politics, identity and power.

PETER READ is an Australian Professorial Fellow who, when not working in issues of national reconciliation in Chile, currently devotes his time to urban Aboriginal history. Much of this work is reproduced in the website historyofaboriginalsydney.edu.au. He has worked closely with Aboriginal people since the 1970s, when he began recording and writing about frontier oral history in the Northern Territory (Long Time Olden Time: An Aboriginal History of the Northern Territory). Since then he has worked in Wiradjuri country (A Hundred Years War and Down There With Me on the Cowra Mission), and co-founded the organisation which reunites Stolen Generations victims to their families (A Rape of the Soul so Profound). He has written two biographies of Aboriginal people (Charles Perkins A Biography and Tripping Over Feathers: A Stolen Generations Narrative). He has always believed in the critical importance of Aboriginal recollections and opinions of their own past, and his talk will be drawn largely from recent video recordings. He works in the Department of History, University of Sydney.
Dee Dyas
(The University of York)

Sensory Piety, Emotion and the Dynamics of Place in Christian Pilgrimage

In the fourth century, as Christian pilgrimage to ‘holy places’ was coming into being, Cyril of Jerusalem wrote jubilantly, ‘Others only hear, but we see and touch’. The new ‘tactile piety’ increasingly attached to relics, places and shrines, coupled with a growing emphasis on emotional response, has remained at the heart of Christian pilgrimage ever since. Yet these developments posed a profound conundrum for a faith which (at least in theological theory) has no place for holy places. The Gospels showed God present in a person rather than in the Temple, with Christ – a being who could be seen and touched – provoking a wide range of direct emotional interactions. Following the Ascension and Pentecost, he was to be known and loved (but no longer physically seen or touched) through the omnipresent Holy Spirit. As a result, the elements of ‘place’ which had characterised Jewish tradition, particularly the intensely emotional desire to encounter God in Jerusalem voiced in the Psalms, were discarded as unnecessary by the Early Church.

Nevertheless, through succeeding centuries, this apparently clear theological principle has fought a (largely losing) battle against the profound human instinct to invest place with spiritual significance and associate spiritual encounter with the tangible and material. The debate reached new heights at the Reformation, with the faith of Protestant communities becoming more word-orientated, though often still seeking to engage the emotions to some degree. However in recent decades the experience offered by engaging with holy places has been manifestly reasserting its power, even in largely Protestant or post-Christian cultures.

Drawing on visual material and insights from history, literature, social anthropology and theology, this paper will examine the dynamics which drive ‘sensory piety’ and place-related emotional response and analyse ways in which these elements also influence pilgrimages of the imagination and inner journeying.

DEE DYAS is a Senior Research Fellow and Director of the Centre for the Study of Christianity and Culture at the University of York. She has published widely on pilgrimage including Pilgrimage in Medieval Literature (2001) and is the editor of Pilgrimage and Pilgrimage: Journey, Spirituality and Daily Life Through the Centuries (Interactive CD-ROM, 2007). She is also the Director of the new Centre for Pilgrimage Studies at York which among other activities is creating an interdisciplinary online database of pilgrimage-related research projects, publications, conferences, etc.

Philip M. Soergel
(The University of Maryland, College Park)

The Birth of Pathos and the Appeal to the Emotions in Early Modern Catholicism

In the second half of the sixteenth century accounts of saintly miracles recorded and publicized at local shrines reveal a new sense of pathos. Where once miracles had been related in a terse, even telegraphic fashion, authors now came to concentrate on the hopelessness of a pilgrim’s situation beyond divine aid. In this way they aimed to elicit the empathy of their readers, even as their accounts often grew considerably longer and told of an entire range of the emotions that pilgrims had experienced before, during, and after their experience of receiving miraculous aid and along the journey to a local shrine site. This deepened reliance on the emotions was yet another of the richly variegated tools early-modern Catholic apologists, propagandists, and clerics seized upon in their attempts to battle against religious heterodoxy and to deepen allegiance for Catholicism among the laity. This paper explores the place of the emotions within the counter-offensives of the Catholic Reformation. It compares the deployment of the emotions in the pilgrimage books published for the Eucharistic shrines of Andechs, Deggendorf, and Bettbrunn, with those of the Marian devotions of Neukirchen bei Heilig Blut, Our Lady at Flochberg, Maria Stern in Taxa, and Bogenberg. All these sites are located within Bavaria, and each became associated with the florescence in pilgrimage that occurred as a result of the Catholic renewal of the late sixteenth and seventeenth centuries. In this paper, I examine what, if any differences can be detected between the emotional resonances of eucharistic devotion, and more particularly sites connected with so-called “crimes against the host” and those that honoured the Virgin Mary. Did these two wildly popular, yet quite different kinds of Catholic devotion speak to different wellsprings of human feelings? And if such differences exist, does gender, catchment, or regionalism perhaps account for these variations? Finally, I hope to assess the effectiveness of the early-modern Church’s embrace of feeling and the ways that it functioned within the broader campaigns of social disciplining.

PHILIP SOERGEL is Professor and Chair in the Department of History, University of Maryland, College Park, that is, suburban Washington, DC. He is the author and editor of six books and numerous articles and book chapters. Although the work of his early career investigated the role of pilgrimage and saints’ cults and their use in Catholic reform efforts in early modern Bavaria and southern Germany, he has more recently turned to study the uses Protestants made of the supernatural during the sixteenth and seventeenth centuries. One product of this research, Miracles and the Protestant Imagination, a study of the genesis of the genre of wonder books in Lutheran Germany, appeared from Oxford University Press in 2012.

Simon Ditchfield
(The University of York)

Thinking with Rome: Space, Place and Emotion in the Making of the First World Religion

KEYNOTE

What happened to Rome and the idea of Rome in the age of the Counter-Reformation and of the missions to America and the Indies? Even as Roman Catholicism was ’going global’ to an unprecedented extent, that pre-eminent symbol of its claims to universality, Rome, was being re-invented to a degree which arguably had not been seen since the fourth century CE. The papal Jubilee of 1575 effectively relaunched the city not only as a pilgrimage destination but also as a setting for the daily processions of what surely remains the most kinetic of world religions. The city ceased being simply a spectacle, whose ruins inspired numerous humanists to ruminate on the fickleness of fortune, and became also a stage for the mounting of sacred spectacles that engaged both mind and body. This lecture also will examine how Roman Catholics all over the globe ’thought with
ANDREW MCGOWAN is Warden of Trinity College, The University of Melbourne and Joan Munro Professor of Historical Theology in Trinity’s Theological School and the MCD University of Divinity. A historian of early Christianity, his work focuses on ritual, food and meals, sacrifice, and early African Christianity. His books include Ascetic Eucharists: Food and Drink in Early Christian Meals and he is completing an introductory history of ancient Christian worship.

Sarah Randles

(The University of Melbourne)

Sacred Place, Contested Space: Inclusion and Exclusion in the Cathedral of Notre-Dame in Chartres

The Cartulaire of the Cathedral of Notre-Dame in Chartres records that on a Sunday afternoon in October 1210, a furious mob of townpeople, apparently incited by the city’s provost and marshall, stormed the cloister of the Cathedral, and mounted a strenuous attack on the house of the Dean. In response the clergy, ‘extremely troubled and saddened’ by these events, placed the diocese under interdict, removing the Cathedral’s relics (including the famous sainte chemise) from their altars and the crucifix from its place on high. Masses could only be said behind closed doors with the laity excluded and infant baptisms were permitted only outside the church or at the church porch.

This attempt to diffuse the anger of the laity failed, and ‘their hearts became more hardened’ to the extent that they surrounded the church and mocked a priest as he pronounced the malediction. It required the intervention of King Philip Augustus and the wrath of God, in the form of a miraculous fire, before the conflict was resolved and the laity once more had access to the cathedral. Even so, conflict between the Cathedral chapter and the townspeople continued through the thirteenth century, resulting in the exile of the chapter for some five years and the later purchase of the right to enclose the cloister entirely. It has been claimed that the fabric of the Cathedral itself was modified in response to these violent conflicts, with bridges and passageways built to allow the clergy to access the Cathedral without having to walk through the cloister.

This paper will explore the ways in which the fabric of the Cathedral and its relics and other material goods were used in attempts to represent and to manage the emotions of the various overlapping communities in Chartres. In particular it will discuss how these practices of controlling access to and within the Cathedral, and to the relics, were adopted as instruments for regulating emotions.

SARAH RANDEL is a Postdoctoral Fellow with the ARC Centre of Excellence for the History of Emotions. She is a historian of medieval material culture, especially textiles, and has published and forthcoming articles on medieval narrative textiles, deliberately concealed clothing and medievalism in Australian architecture. Her current project on the Cathedral of Notre-Dame in Chartres focuses on the nexus between emotions and material objects, including pilgrim badges, the relic of the Virgin’s ‘chemise’ and the fabric of the Cathedral itself.

Andrew McGowan

(MCD University of Divinity)

A Spectacle Unto the World: Space and Processions in Late Ancient and Early Medieval Christianity

Before the toleration and promotion of Christianity in the Roman Empire under Constantine, public space was not readily available for Christian ritualization. The transition from associational practice based on private, domestic or cemeterial, space to public cultus involved renegotiation of how and for whom space in cities was available. The earliest extant evidence for a literal use of public processions by Christians appears in the fourth century, e.g., in the pilgrim narrative of Egeria and her account of Palm Sunday procession, which must be understood therefore not only as a re-enactment of events in the life of Jesus but as the Christian appropriation of public space in a transformed civic and cultic environment. Prior to such actual Christian processions however, writers including Cyprian of Carthage (c.250) used the rhetoric of triumphal processions to interpret martyrdom, which can be seen in relation to figuring Christian liturgy in terms parallel to those of Roman sacrifice. In the visual realm, material evidence indicates that by the fourth century [probably also before literal processions such as the Jerusalem Palm Sunday] a Christianised triumphal procession was a recognisable symbol in funerary art, still focussed on saints and heroes. Visual evidence of the sixth century indicates that the martyrial and sacramental dimensions of the procession were retained and further developed, but also that these Christianised processions now re-cast the significance of Christian sacred space, as well as of Roman civic space.
Felicity Harley-McGowan
(The University of Melbourne)

At ‘the place of the skull’: Early Medieval Pilgrimage to Golgotha and the Development of Crucifixion Iconography

The Gospels record that Jesus of Nazareth was crucified at a site known as Golgotha, or “the place of the skull”, located just outside the walls of Jerusalem. When the first pilgrim narratives begin to appear, in the middle decades of the fourth century (such as the Itinerarium Burdigalense, written c. 330), there is emphasis on the area in and around Jerusalem, and specifically those places or loca sancta associated with the birth, death and resurrection of Christ. When the first images of the holy sites begin to appear, produced from the 5th to the 6th century on portable objects manufactured in Jerusalem for pilgrims, the emphasis on place is further articulated through the replication of topographical or architectural features. This paper will examine the development of Crucifixion iconography in this context; and with reference to the medieval fresco of the subject preserved in the church of Santa Maria Antiqua in the Roman forum, will consider the broader consequences of the circulation of this site-specific imagery not only for the representation of the Crucifixion on Golgotha across the medieval period, but for the putative functions of that imagery.

FELICITY HARLEY-MCGOWAN is an historian of Late Antique and medieval art, and has taught in the fields of Greek, Roman, early Christian, Byzantine, medieval and Renaissance art history. Her specific expertise lies in the origins of Crucifixion iconography in the late antique period, and its development through to the late medieval/early Renaissance. She is currently the Gerry Higgins Lecturer in Medieval Art History at the University of Melbourne.

Claire Renkin
(MCD University of Divinity)

Investing in Saint Clare: Emotions, Memory and Visual Images in the Late Middle Ages

The two most famous sites of Franciscan pilgrimage, the tombs of St Francis of Assisi and of St Clare, are unusual in the history of medieval pilgrimage and pilgrimage sites. In contrast to other holy men and women canonised during the later Middle Ages, such as St. Dominic or St. Catherine of Siena, neither St. Francis nor St. Clare had their earthly remains accessible to anyone. Building on the insights of recent scholars of medieval culture who have explored the role of saints’ tombs and relics as loci of spiritual experience, this paper will investigate how visual images functioned at the shrine of St. Clare in Assisi as a source of alternative experience instead of beholding her body.

Visual images in situ at the Basilica of St Clare (the mother church of the Poor Clares) include two well-known ones: the Crucifix of San Damiano (late twelfth century) and the Vita Panel with Scenes from the Life of St Clare (c. 1283). Because the body of the saint was inaccessible, the visual images had to perform unusually intricate functions. Thirteenth-century documents report how the Crucifix was believed to have spoken to St. Francis as early as 1206 while he was living in the ruin of San Damiano. After the Crucifix was transferred to the Basilica of St. Clare ca. 1260, the image evoked memories of the complex relationship between the two saints as well as of their having shared the space at San Damiano. These singular visual images played an enormous role in stimulating emotional investment in the cult of St Clare.

DR CLAIRE RENKIN has a PhD in Art History from Rutgers, the State University of New Jersey, and degrees in English and art history from LaTrobe University, and the University of Massachusetts, Amherst. During the 1990s she lectured in art history at the University of Massachusetts. From 1998 - 1999 she was Graduate Curatorial Intern at the Smith College Museum of Art, Northampton, Massachusetts. Since 2001 Claire has lectured in art history and spirituality at Yarra Theological Union, MCD University of Divinity, where she teaches courses on the art and spirituality of Western Europe from Late Antiquity through the Early Modern period. Her research and publications focus on visual imagery, gender and female sanctity, c. 1300 - 1600. With Constant Mews she edited and contributed to Interpreting Francis and Clare of Assisi: From the Middle Ages to the Present, 2010. She contributed to and co-edited Reinterpreting the Eucharist: Explorations in Feminist Theology and Ethics, Equinox. 2013.

Lisa Beaven
(La Trobe University)

Touching Stone: Statues and Relics in the Baroque Churches of Rome

In this paper I will consider the relationship between statues and the relics they were associated with in Roman churches during the seventeenth century. In particular I am interested in how such statues were received by their audiences. A statue of a saint on display where the corporeal remains of the saint were located served to embody them in that space. They stood in for the body part, in the form of an accessible and easily identifiable image of the saint. As statues they prompted a particular type of engagement with their audience involving the imaginative sense of touch. The longstanding rivalry between sculpture and painting, known as the paragone, often cited the example of a blind man who, although unable to understand a painting, could comprehend a three-dimensional sculpture. This trope recognises the power of sculpture to provoke a strong sensual and emotional reaction in the embodied viewer. Even when not touched, sculpture invites an imaginative haptic engagement involving an interaction between the sense of sight and the remembered experience of the sense of touch. From the point of view of the reformed Catholic church, such statues were effective if they drew attention to the location of the relics within the body of the church, and if they expressed the essence of those relics to the faithful. If the first requirement was straightforward the second was immensely complex, and this paper will explore the nature of this relationship from the context of the sensory reception of such statues by their audiences.

LISA BEAVEN is an art historian specialising in patronage and collecting in seventeenth century Rome, and is a lecturer in the School of Humanities at La Trobe University. She has published widely on collecting in journals such as the Art Bulletin, the Burlington Magazine, Master Drawings and the Journal of the History of Collections. Her book, An Ardent Patron: Cardinal Camillo Massimo and his Antiquarian and Artistic Circle in Rome, was published in 2010 by Paul Holberton Press, London and CEEH, Madrid. She is currently writing a book on Claude Lorrain’s landscape paintings and the conditions in the Roman Campagna in the seventeenth century.
Alexander J. Fisher
(The University of British Columbia)

Emotions and the Soundscapes of Early Modern Pilgrimage

Early modern pilgrimage, particularly in the milieu of post-Tridentine Catholic reform, was a site of negotiation between elite and lay concerns, and a field of potentially conflicting emotional responses to the divine object. Catholic elites channelled traditional pilgrimage practices into more disciplined forms, encouraging pilgrims’ emotional responses to holy places and objects while suppressing the worldly enjoyments of the journey—the tavern, idle chatter, popular song. The varied emotional valences of pilgrimage were reflected and influenced by its powerful, yet ambivalent soundscape, which ranged from programmatic music, bell sounds, and litanies to popular vernacular songs and speech that resisted outright control.

Proceeding from the premise that aural perception was a particularly embodied experience that meshed intimately with physical motion and exertion, this study will examine the emotional register of significant sound in pilgrimage, drawing on evidence from Catholic Germany. The soundscapes of pilgrimage featured a great number of programmatic sounds, including church polyphony to mark the departure, arrival, and return of pilgrims, the pealing of bells, and litanies and vernacular songs led by designated singing-leaders or Vorsänger. These sounds articulated the entire journey, encouraged intense emotional responses to the divine object, edified pilgrims in orthodox Catholic doctrine, and promoted a sense of communal—and confessional—purpose. Yet the aural dominance of clerical elites was hardly complete: spontaneous singing (especially during overnight vigils in pilgrimage churches) was always a possibility, and the unruly sounds of the tavern and of idle gossip were never absent. A variety of evidence from archival, printed, and musical sources will shed light on the soundscapes of pilgrimage and how they mirrored and influenced a range of emotional responses in an age of Catholic confessionalisation.


Susan C. Karant-Nunn
(The University of Arizona)

Bodies and Sacred Space in Post-Reformation Germany

The opus of Caroline Walker Bynum has stressed the centrality of the human body in high and late medieval religion. Indeed, this centrality of the body in Catholic spirituality has persisted until today. Using Bynum as a starting point, this paper examines the diminution of physicality in Protestant places of worship, drawing distinctions between Lutheran and Calvinist (Reformed) sanctuaries. It asks whether the physical presence of saintly figures and supernaturally potent artefacts was essential to sacrality and to what extent we may regard early modern Protestant churches as having remained sacred sites.

SUSAN C. KARANT-NUNN is Director of the Division for Late Medieval and Reformation Studies and Regents’ Professor of History at the University of Arizona, Tucson, Arizona, USA. Her latest book is The Reformation of Feeling: Shaping the Religious Emotions in Early Modern Germany (Oxford UP, 2010).

Claire Walker
(The University of Adelaide)

‘Engag[ing] our hearts & sincere affections in the most Strict peculiar manner’: Exiled Cloisters as Places of English Religious and Political Devotion, 1688–1745

From their inception in the late sixteenth century, the exiled seminaries, colleges, monasteries and women’s cloisters on continental Europe, were devotional centres for England’s Catholic minority. They exported reformed Catholicism to their homeland via missionary priests, devotional texts and objects, and their catechising of the children they educated and the expatriate Catholics and tourists they entertained and succoured spiritually in their churches. This paper considers the role of the exiled religious houses in the aftermath of 1688, when some scholars have suggested that the majority of English Catholics preferred accommodation with the Protestant state, rather than recusancy, political intrigue and the potential ‘martyrdom’ of Jacobitism. It will consider, in particular, the place of women’s cloisters in fostering English Catholic devotion, both via traditional piety, and in new forms, which fused regular Catholic devotional practices with a political cult focused upon the exiled James II and his heirs. It will
argue that the strong emotional bonds many convents had forged with the Stuarts, fostered Jacobite devotions, centred upon politically charged religious ceremonies and the exchange of relics. The nuns’ annals and letters reveal how these emotions were deployed to maintain Jacobite allegiance as a continuing strand of English Catholic identity in the eighteenth century.

CLAIRE WALKER is a Senior Lecturer in History at the University of Adelaide, and an Associate Investigator in the Centre for the History of Emotions. She has written extensively on the exiled English cloisters in France and the Low Countries in the seventeenth century; most recently publishing an article in the Journal of Medieval and Early Modern Studies (2012) on nuns role in collecting and distributing news in royalist intelligence networks during the 1650s. In 2009, she co-edited Moral Panics, the Press and the Law in Early Modern England with David Lemmings.

Charles Zika
(The University of Melbourne)

Mariazell and the Hapsburgs: Redirecting Religious Emotion to Dynastic Ends

The Marian shrine of Mariazell in Austria, which originated with the appearance of the Virgin to a Benedictine monk in the mid-twelfth century was well established by the mid-fourteenth and experienced considerable popularity and promotion by ecclesiastical and secular authorities in the second half of the fifteenth century. By this time miracle stories of healing, protection and liberation consolidated it as a place of special benefit and power; and devotion to the site and its particular Virgin was maintained through the wonder, love, trust and thankfulness of devotees, as proclaimed in stories, prayers, sermons and images.

This paper will explore the various ways in which the emotional outpourings and devotion created in response to different types of liberation were appropriated by the Hapsburgs from the later sixteenth and through the seventeenth centuries to serve their religious and secular dynastic interests. Under the Counter-Reformation ideology of the Hapsburgs the rituals associated with the shrine became far more centralised, highly choreographed and carefully calibrated. Miracle books were published and ex votos produced on a more regular basis, medals were mass-produced, and spectacular cases of healing promoted by means of memorial tablets and forms of publication. Most importantly the Emperors and their family members went on pilgrimage to Mariazell on a regular basis, primarily to seek protection or give thanks at times of communal and dynastic crisis, such as war, plague and uncertainty about the continuation of the Habsburg line. They also contributed significantly to the large-scale renovations and re-decoration of the pilgrimage church during the second half of the seventeenth century; and ensured a strong presence as patrons through the regular donation of precious objects and art works.

In these ways, and also through exploiting some of the shrine’s key foundational stories, the Hapsburgs and their supporters transformed Mariazell into a site for seeking collective assurance and celebrating victory in the battles against ‘the infidel Turk’, and a space for the proclamation of political unity and cohesion in a multi-national state.

CHARLES ZIKA is a Professorial Fellow in the School of Historical and Philosophical Studies at the University of Melbourne, and Chief Investigator in the Australian Research Council Centre of Excellence in the History of the Emotions (Europe 1100-1800). His publications have focused on the religious and visual culture of early modern Germany. His most recent books are The Appearance of Witchcraft: Print and Visual Culture in Sixteenth-Century Europe (London, 2007); and a co-edited collection (with Cathy Leahy and Jennifer Spiinks) related to a 2012 exhibition he co-curated at the National Gallery of Victoria, Melbourne, The Four Horsemen: Apocalypse, Death & Disaster (Melbourne, 2012).

Megan Cassidy-Welch
(Monash University)

Sacralising war: Emotion and Place in the Crusade Letters of Jacques de Vitry

Jacques de Vitry, bishop of Acre, was one of the fifth crusade’s most fervent supporters and vociferous preachers. He accompanied the crusade to Egypt in 1217 and there he witnessed both the triumph of victory and the despair of defeat. Jacques de Vitry wrote six letters home to Europe during the course of the crusade, four of which were written from the front-line in Egypt during the siege and capture of Damietta. For Jacques de Vitry, Egypt was a strange yet familiar location. It was sacralised by its links to biblical history yet possessed of a weird landscape in which water was omnipresent but filled with danger, where odd creatures lurked, where magical stones were found. It was also a place where Jacques witnessed the sometimes horrifying brutality of war. This he reported in his letters home. In this paper I will analyse Jacques’ four war letters for what they reveal about the use of place to express and communicate emotional reactions to witnessing war. I suggest that Jacques’ used the letters as both war reports and as an outward means of describing interior states, or emotions. In doing so, Jacques was also asserting Egypt as Christian space and the crusade itself as an effective and unique instrument of sacralisation.

MEGAN CASSIDY-WELCH is a medievalist currently working on a book entitled Remembrance Projects: War Memory and the Crusades, 1215-50. She is the author of Monastic Spaces and their Meanings: thirteenth-century English Cistercian Monasteries (2001), Imprisonment in the Medieval Religious Imagination, c. 1150-1400 (2011) and co-editor (with Peter Sherlock) of Practices of Gender in Late Medieval and Early Modern Europe (2008). Megan has taught medieval European history at the University of Tasmania and the University of Melbourne and is currently an Australian Research Council Future Fellow at Monash University.
Dolly MacKinnon
(The University of Queensland)

Emotional Landscapes: Civil Wars & Covenanter Memorials c. 1638 – c. 1966

The 21st-century landscape around Wigtown in Scotland is marked by a heritage trail to the martyrs of the Killing Times during 1685. The existence of the Wigtown martyrs [two women and three men] has been commemorated, contested, and by some categorically denied. Here the Wigtown martyrs’ monuments, and pilgrimage trail demonstrate how, over time, communal emotions have acted as drivers for historical change and renewal in this emotional landscape. The covenantanter monuments to the Wigtown martyrs represent the covenanting communities’ emotional inscription onto that landscape of the memory of a violent and bloody period in Scottish history. This paper explores the emotional topography of the Wigtown memorials, and analyses the powerful emotions of silence, memory and remembrance over time created in response to the banishment of covenanting ministers and their congregations from their kirks into the clandestine field meetings of a wild Scottish landscape. The performative aspects of this Reformation of covenanting memory and memorials, that first gained ground from the early eighteenth-century onwards, has been recast over the following three centuries. In the 21st century the emotion of the Killing Times continues to be been recast with old memorials renewed, new stones erected, old martyrs remembered, and new martyrs recognised. Today covenanting monuments are swept up in both religious pilgrimage, as well as cultural heritage tourism more broadly. Physical monuments are now complemented by new forms of commemoration that are to be found online that pay tribute to those in the past who fought for the religious freedoms experienced by some today.

Joy Damousi
(The University of Melbourne)

Grief, the Great War and Sacred Places in a Transnational Context

This paper will consider the intersection of sacred places, pilgrimage and emotions in the context of the First World War. The battlefields where combatants had fallen became places of pilgrimage after the war for mourners who were irresistibly drawn to where the carnage took place, seeking an intimacy with the dead as a way for their own emotional wounds to begin to heal. Mourners needed a place to focus their grief and longing, a place to help them make sense of their tragedy and to connect in some way with the departed.

Adopting a transnational approach, this paper argues that for mourners in countries like Romania and Serbia, the pilgrimage was a dramatically different cultural practice than for those from Britain, US, Canada and Australia, involving a contrasting notion of sacred place and pilgrimage which was heavily defined by Orthodox mourning rituals. This paper will explore the notion that in Orthodox traditions, the belief that a body not properly buried meant the soul would be restless and haunted and unable to find an exit from this life provided an added sense of urgency and immediacy and produced a heightened anxiety to the need to locate and bury the war dead.

The examination of grief and loss through pilgrimages and sacred sites during and after the Great War also highlights the role women played in the creation of the culture of mourning. This paper will explore how it was women who assumed the burden of mourning work in many communities. The shift by historians to an examination of the cultural and emotional experience of the war has positioned mothers, wives and widows of soldiers at the centre of historical analysis of how a community mourns its dead.

Dr DOLLY MACKINNON is a Senior Lecturer and Director of Engagement and Internationalisation for the School of History, Philosophy, Religion and Classics at The University of Queensland. Her research focuses on analysing the mental, physical and auditory landscapes of past cultures. Dolly’s Associate Investigator project with the ARC Centre for Excellence for the History of Emotions is entitled ‘Emotional Landscapes: English and Scottish Battlefield Memorials 1638-1936’. Her publications include ‘That brave company of shadows’: Gender, National Identity, and the Formation of Children’s British History in Alison Uttley’s A Traveller in Time; Women’s History Review (2011), and ‘Ringing of the Bells by Four White Spirits’: Two seventeenth-century English earwitness accounts of the supernatural in print culture, in Jennifer Spinks and Dagmar Eichberger (eds) Religion, the Supernatural and Visual Culture in Early Modern Europe. Studies in Medieval and Reformation Traditions (Leiden: Brill, forthcoming).

Joy DAMOUSI is Professor of History in the School of Historical and Philosophical Studies at the University of Melbourne, Australia. She has published widely in the fields of cultural history, feminist history, history of emotions, the two world wars, memory and trauma, intellectual history and the history of psychoanalysis. She is the author of numerous books which include The Labour of Loss: Mourning, Memory and Wartime Bereavement in Australia (Cambridge, 1999); Living with the Aftermath: Trauma, Nostalgia and Grief in Post-war Australia (Cambridge, 2001); Freud in the Antipodes: A Cultural History of Psychoanalysis in Australia (University of New South Wales Press, 2005); and Colonial Voices: A Cultural History of English in Australia, 1840-1940, (Cambridge, 2010). Her current research explores the connections between war, memory and post-war migration in her project, Greek War Stories: Trans-nationalism, war trauma and migration.

Image above: North Bavarian artist?, Blessed Simon of Trent, coloured woodcut, broadsheet bound with Johann Matthias Tuberinus, Relatio de Simone puero Tridentino (Nuremberg: Friedrich Creussner, after 1475)
Shino Konishi
(The Australian National University)

Speculations on the Sacred: French Observations of Aboriginal Places, 1801–1803

This paper traces extended accounts of and meditations upon particular Aboriginal sites in south-western Australia, Tasmania, and New South Wales. These accounts and meditations are a legacy of the Baudin expedition which explored Australia from 1801-1803. In the instances I will discuss the places were assumed to be sacred, or at least significant to the local Aboriginal people. This assumption was based on the French explorers’ perceptions of the majesty of the surrounding natural environments and the inscrutable meanings of the Aboriginal material culture that marked the sites. This paper will examine the way in which these particular sites evoked an emotional response from the French explorers, leading them to empathetically imbue the sites with sacred meaning for the local Aboriginal people. In some ways this affective recognition of the Aboriginal sacred articulated a powerful challenge to an increasingly scientificist focus on ethnic and cultural differences.

RICHARD WHITE is Associate Professor at The University of Sydney, where he has taught Australian history and the history of travel and tourism since 1989 but is on the way to retirement. His publications include Inventing Australia, On Holidays: a history of getting away in Australia, Symbols of Australia and Playing in the Bush: recreation and national parks in New South Wales. This paper derives from an ARC-funded project on the history of ‘history tourism’ in Australia, examining how tourism engaged with Australia’s past, also the subject of an exhibition opening in the Macleay Museum, University of Sydney, in August 2013. Other current research projects include the history of Australian tourism to Britain in the twentieth century and a history of the cooe. He was co-editor of the journal History Australia, 2008-2013.

Richard White
(The University of Sydney)

A Sentimental Past: Nostalgia, Dark Tourism and the Sadness of Ruins in Twentieth-century Australia

‘an incredibly moving and important site which should be preserved for all Australians ... I was moved to tears.’

Being a tourist can involve an emotional encounter, sometimes anticipated and even longed for, sometimes coming as a surprise. Emotions can be particularly engaged when the past becomes the object of the tourist gaze. This paper is an attempt to tease out some of the sentiment involved in Australia’s tourist past.

How did a new society come to think of itself as old? Australia has traditionally been seen as lacking a past. Australians often felt they lacked the rich history and romantic ruins of the old country; today there are other arguments about non-Indigenous Australians not truly belonging emotionally to the land. Yet tourists in Australia have long been shutting themselves in convict cells, following the footsteps of explorers, bowing their heads beside the graves of bushrangers, dressing up as pioneers, indulging in the nostalgia of heritage B&Bs, contemplating ruins with a pleasurable melancholy. In Australia’s past they have found charm, admiration, amusement, salaciousness sympathy, pity, curiosity, contentment, melancholy, inspiration, sentimentality, pride, anger, disgust, shame, horror, sadness, the macabre. The past could be a nostalgic escape, an enjoyable frolic, a melancholic indulgence or an object of shame. But on the whole they enjoyed the experience.

This paper focuses on three aspects of the emotional past: the range of emotions inspired by ‘dark tourism’ (and darker and lighter tourism); the pleasurable melancholy inspired by the contemplation of ruins; and the meanings attached to nostalgia in a century that, according to Svetlana Boym, ‘began with utopia and ended with nostalgia’. It also explores some assumptions made about the tourist’s approach to history – about belonging, national pride and nostalgia – and asks why tourists, on the whole, found pleasure in the sentiments with which they imbued the past.

Catherine Kovesi
(The Australian National University)

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Discussants

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Credit Cover image [detail], and above: Pilgrimage to the Beautiful Virgin at Regensburg, coloured woodcut print, Michael Ostendorfer, 1519-1523, British Museum.