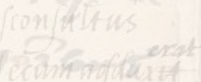


PERSONAL
RELATIONSHIPS AND
THEOLOGICAL BELIEFS

CORRESPONDENCES IN THE REFORMATION PERIOD

International Study meeting, March 27, 2025



Program

Chair: Dr. Jan Klok

- 13.30-14.00: Doors open, coffee and tea
- 14.00-14.15: Welcome and introduction
- 14.15-14.45: Prof. em. Dr. Amy Nelson Burnett (Paula and D.B. Varner University Professor of History at the University of Nebraska-Lincoln):
Erasmus and the German Republic of Letters
- 14.45-15.00: Discussion
- 15.00-15.15: Coffee break
- 15.15-15.45: PD Dr. Dirk van Miert (KNAW/Huygens Institute Amsterdam):
How trans- or interconfessional was the Republic of Letters, really?
- 15.45-16.00: Discussion
- 16.00-16.30: PD Dr. Yann Ryan (University Leiden)
Connections, ego-networks, and communities: applying network analysis to correspondences
- 16.30-16.45: Discussion
- 16.45-17.00: Closing



Abstracts and short Biographies

Erasmus and the German Republic of Letters

Prof. em. Dr. Amy Nelson Burnett, Lincoln (Nebraska)

Erasmus had virtually no contact with Germans before the summer of 1514, but after his move to Basel he became integrated into the existing correspondence network of German humanists. Over the next three decades, about 40% of Erasmus's correspondence was with Germans. My presentation will trace the geographical growth and describe the changing composition of his correspondence network in German-speaking Europe. My findings bring a new perspective to Erasmus's rise to fame and illustrate the significant impact of the Reformation on German humanism.

Short Biography

Amy Nelson Burnett is Paula and D.B. Varner University Professor Emerita of History at the University of Nebraska-Lincoln. Her research focuses on the dissemination of the Reformation in south Germany and Switzerland through print, preaching, and educational reform. She is the author of *Debating the Sacraments: Print and Authority in the Early Reformation* (2019) and co-editor, with Emidio Campi, of *A Companion to the Swiss Reformation* (2016). She is currently working on a study of the correspondence network that linked humanists and reformers in the early sixteenth century, with Erasmus as its center.

How trans- or interconfessional was the Republic of Letters?

Dr. Dirk van Miert, Amsterdam

There are two main, opposing, narratives of the *Respublica Litteraria*: a rosy interpretation says that this was a realm of its own, in which scholars communicated and cooperated across political, linguistic and also across confessional boundaries. A transconfessional community for sharing knowledge respectfully. Another, supposedly less idealistic and more 'realistic' picture



points out that despite the oftentimes polite tone of transconfessional contact, religious polemics were in fact widespread and that the world of learning was largely divided into confessional peer-groups. This contribution lays bare the different methods that underlie these two contrasting pictures, and nuances the differences between practices, self-description and historiography.

Short Biography

Dirk van Miert is director of the Huygens Institute for History and Culture of the Netherlands (Royal Netherlands Academy of Arts and Sciences). He specializes in early modern cultures of knowledge, in particular the Republic of Letters. His publications include a critical edition, with Paul Botley, of *The Correspondence of Joseph Justus Scaliger*, 8 vols (Geneva: Droz, 2012).

Connections, ego-networks, and communities: applying network analysis to correspondences

Dr. Yann Ryan, Leiden

With its terminology of identifying and analysing networks, connections, and communities, much of the field of network science seems, at least at first glance, a natural fit with the traditional study of correspondence and correspondence networks. In this contribution, I will give a broad outline of the ways in which network science can help our understanding of historical archives, along with some potential pitfalls. Focusing chiefly on correspondence, I will draw examples from an analysis of the State Papers Stuart, which contain the correspondence of the Secretaries of State in seventeenth-century Britain. Lastly, I will address the question: can network science be used as an explanatory tool, or is it simply descriptive?

Short Biography

Yann Ryan is a lecturer in digital humanities at Leiden University, and also works as a data expert on the project STUDIUM.ai at KU Leuven. The latter is building a shared database of the people and texts of the Old University of Leuven.



Practical information

Address:

Plompstorengracht 3
3512 CA Utrecht

The Theological University Utrecht is easily accessible by train. The walk from Central Station to the Plompstorengracht is approximately 12 minutes.

You can also take various city buses at the station and get off at Janskerkhof stop:
Bus platform C4: bus 73 (direction of Zeist); bus 50 (direction of Wageningen); bus 74 (direction of Driebergen-Zeist).

Bus platform D2: bus 8 (direction of Wilhelminapark); bus 77 (direction of Bilthoven); bus 4 (direction of Voordorp); bus 55 (direction of Maartensdijk).

Bus platform A4: bus 28 (direction of Science Park).

By car:

The university is located on the eastern side of the center of Utrecht. Paid parking applies throughout the city center. Remember regular and strict checks! There are two parking garages about a 5-minute walk away:

- Kruisstraat 2 (5 minutes walk)
- Griffhoek (8 minutes walk) (Wittevrouwensingel 96)

