



Desert Harvest

THE DIVISION FOR LATE MEDIEVAL AND REFORMATION STUDIES

... the premier place for Reformation studies —Lyndal Roper, Professor of Early Modern History, Balliol College, University of Oxford



What are you doing in 2017?

by Susan C. Karant-Nunn, Director



What? You mean you don't *know* that in 2017 we will mark the five-hundredth anniversary of the beginning of the

Reformation? That on October 31, 1517, Luther sent out (if he did not nail on the castle church door in Wittenberg) his "Ninety-Five Theses against Indulgences" and set the Catholic world on its ear? It's time to get organized! The Germans are far ahead of us.

In 2007 a bishop in the Evangelical Church in Germany (Lutheran) invited me to join a Scholarly Advisory Council to advise the government on observing what will be to the Germans an irresistible quincentenary, one lying close to the nation's history and heart. Luther had scrutinized the Bible and with intrepidity defended the conscience of the individual person of faith, namely himself. Ten years ago or so, Germans were invited to name the ten most influential people in their common past. Konrad Adenauer came in first, and in second place was . . . Martin Luther! The modern German government needed, then, to seek the best advice on how to commemorate this aspect of its past and invite the world to take part. The Scholarly

Advisory Council has met approximately twice a year in Germany, and I have gone over for at least one of its biannual deliberations. I was in Berlin one month ago for this purpose. Among the members truly are some of the leading Reformation scholars of the present day, men and women whose published erudition has impressed me. Nonetheless, the committee voted to disband itself, for it didn't think it was being useful enough.

In North America, preparations for 2017 are likely to be very disjointed. After all, we do not have an established church. Even within the body of Lutherans, there are divisions and subdivisions, and seldom the twain or ten shall meet! Yet each church and each college—and many non-Lutheran churches and colleges—will in the end produce some salute to Martin Luther—a choir concert or a special lecture. Professor Herman Selderhuis of the Theological University of Apeldoorn, The Netherlands, has formed an umbrella site, Refo500, via which he disseminates news of the myriad activities related to the Reformation that are already occurring. Their organizers have not

A SEMI-ANNUAL NEWSLETTER OF THE DIVISION FOR LATE MEDIEVAL AND REFORMATION STUDIES

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THE UNIVERSITY OF ARIZONA
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*It's time to get
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What are you doing in 2017?

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passed their plans under the administrative eye of any central body. Who can predict all that will take place? As in 1983, the five hundredth anniversary of his birth, Luther's image may once again grace the cover of "Time" magazine. The highly ahistorical movie, "Luther," starring Joseph Fiennes, may be dusted off and replayed. Assuredly, observances will be many and varied.

As for the Division, Ute Lotz-Heumann and I are both members of a 2017 planning committee named by the Society for Reformation Research, a North American association. We and our colleagues hope for a joint conference with our German counterpart

organization, the Verein für Reformationsgeschichte, perhaps in Nuremberg, and probably in 2017 proper. Ute and I will convene a smaller meeting of scholars who specialize specifically in the cultural interpretation of the Reformation. This will occur at the Herzog August Bibliothek in Wolfenbüttel, most likely in June of 2016. We want to get ahead of the greatest rush. Over twenty leading colleagues have accepted our invitation, experts on such themes as liturgy, ecclesiastical art, popular beliefs, clothing, death, the body, and various kinds of symbolism. We are asking each of them to cast a glance toward the future and speculate on the future benefits for our subfield of

cultural analysis. We would have liked to invite this cohort to Tucson, but money will flow more readily on the German side owing to the nature of this particular anniversary.

The literature is ample on previous Reformation anniversaries: 1617, 1717, 1817, 1917. Each era had its own circumstances and perspectives. Next November, I am supposed to make a presentation at the Historische Kolleg in Munich on North American preparations for 2017. Please do let me know what you plan to do! Here I stand—wondering. One thing is certain: we of the twenty-first century will take points of view that express our own times. •

2013
 Division for Late Medieval
 and Reformation Studies
SUMMER LECTURE SERIES
 with St. Philip's in the Hills Episcopal Church

Holy Terror: Interpretation of Natural Disasters

August 4 · On the Edge of Ruin: Drought as a Catalyst for Popular Reform · Cory Davis, M.A. student

August 11 · "Every living thing in the sea died": Water and Floods in the Low Countries · Kristen Coan, M.A. student

August 18 · "And the Earth Shook": The Great Lisbon Earthquake of 1755 · Susan Karant-Nunn, Director and Regents' Professor

August 25 · "God's Terrible Voice in the City": Religious Interpretations of the Plague and the Great Fire of London in 1665-66 · Ute Lotz-Heumann, Heiko A. Oberman Professor of Late Medieval and Reformation History

St. Philip's in the Hills Episcopal Church • 4440 N. Campbell • Bloom Music Center, 10:15AM

 Free and open to the public, (520) 626-5448



A word from the Oberman Chair

Historians and Fear

by Ute Lotz-Heumann, Heiko A. Oberman Professor

From time to time, I teach a course about Samuel Pepys' diary. Samuel Pepys lived through two of the worst events in London history: the plague of 1665 and the Great Fire of 1666. I always ask my students to read the diary very carefully and try to gauge the level of fear that Pepys expresses. The classroom discussions that ensue are invariably fascinating. Often, students will argue that Pepys was fearless when the plague ravaged London. In saying so, they are doubtlessly influenced by some of the biographers of Pepys whom I also ask them to read and who maintain that Pepys was invariably, almost unnaturally, happy in 1665 because he experienced several personal and professional successes. In contrast, Pepys' naked fear as the Great Fire of London was spreading throughout the city and causing destruction everywhere seems so tangible in the diary that there is no doubt in anyone's mind that Pepys was deeply afraid.

However, when I ask my students to read the diary more closely (and to ignore the biographers' arguments), they detect the subtle and actually not-so-subtle references to fear of the plague. He carefully records the numbers of the dead from the city's weekly Mortality Bills and monitors

its gradual approach to his own neighborhood. He mentions being "much troubled," experiencing "extraordinary fear," and being "with great sadness." When he has a dream (involving his having sexual relations with the king's mistress, Lady Castlemaine), he comments: "... What a happy thing it would be, if when we are in our graves ..., we could dream, and dream but such dreams as this — that then we should not need to be so fearful of death as we are this plague-time."

This of course raises the question of how people in the past (and today) experience fear and how fear can or cannot be put into words. Most of the time, after a few hours of intense discussion, my students come to the conclusion (which I have to admit I am guiding them toward) that fear can be expressed in many different ways; it is one of the most difficult human emotions to put into words. Of course, as we historians generally need to rely on analyzing words, i.e. texts, that realization doesn't exactly make our task easier. With regard to Pepys, there seem to be at least two different kinds of fear involved: One is a kind of fear that is gradually building over time as the numbers of the dead increase and the plague literally "moves closer" to him. In a sense it's a "slow" fear, but that doesn't

mean it's not as intense as the kind of "panicked" and "quick" fear he seems to experience during the Great Fire of London, where everything is consumed in a "most horrid malicious bloody flame."

And then the next question I ask my students is, "and how did people cope with their fears?" This year, the Division's St. Philip's lectures will on be on the subject of religious interpretations of natural disasters, floods, epidemic disease, and the Great Fire will be among our topics. We hope you can join us! •

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Annual Town and Gown Lecture The "People Who Believe in Nothing": Intolerable Thoughts in Late Renaissance Italy

By Cory Davis, master's student



hen I first saw the informational flyer for the 27th Annual Town and Gown

Lecture, I was not immediately drawn to the brief synopsis of Professor Edward Muir's *curriculum vitae*, though it confirms his reputation as an eminent scholar of cultural history in the Italian Renaissance. After all, he is the Clarence L. Ver Steeg Professor in the Arts and Sciences at Northwestern University where he also holds a Charles Deering McCormick Professorship of Teaching Excellence. He has also served as president of the Sixteenth Century Society and Conference and is currently the president of the Renaissance Society of America. He has published or edited nine books and contributed over sixty essays and articles to various publications over the years, many of which have won prestigious awards.

But it was not his CV that drew me in.

Nor was it his presentation topic – "The 'People Who Believe in Nothing': Intolerable Thoughts in Late Renaissance Italy" – though I must admit I was intrigued. Earlier scholarship in the twentieth century, notably Lucien Febvre's "The Problem of Unbelief in the Sixteenth Century: The Religion of Rabelais" (1942 in French; 1982 in English), argued that the sixteenth-century mindset did not allow

for the conceptual framework necessary to consider a world in which there was no deity, so I became interested to hear a possible refutation. Though Professor Muir's presentation dealt with early seventeenth-century Venice (and its protected university at Padua), it still stands as a challenge – or at least a notable correction – to Febvre's view that atheism was only viable after the Enlightenment. After Pope Paul V placed Venice under Interdict (1606-1607), the Republic refused to allow Jesuits to return, opening up room for non-conformist ideas, especially among Giovan Francesco Loredan's Academy of the Unknowns, whose members often published their works anonymously. In this framework, authors like the satirist Ferrante Pallavicino were able to express anti-papal and indeed anti-Christian ideas that produced, among other things, a framework for a truly moral society that did not depend on belief in the Christian God. This lecture came largely from his 2007 work "The Culture Wars of the Late Renaissance: Skeptics, Libertines, and Opera" and hopefully will continue in his forthcoming book "The Fragile Sins of Trust: The Italian Renaissance, 1350-1650."

But I did not know all of this at the time, and it was not his talk that drew me in.

It was his picture. The official Northwestern University photograph of Professor Edward Muir is a lovely profile featuring his left ear. As I climbed the stairs to the Division offices on the third floor of Douglass Building, my mind whirled with the possible implications of this picture. Fueled by my trepidation at meeting such an eminent scholar, I envisioned Professor Muir as aloof and gruff, too busy to be bothered to take a "proper" picture and certainly too busy for graduate students.

I am pleased to say that I have never been more wrong. Professor Muir was not only charming and pleasant but very helpful. He suggested possible archives and directions for my own research, and I have added his "Microhistory and the Lost Peoples of Europe" (1991) to my summer reading list. After a very entertaining and illuminating lunch meeting with some of the Division students and a reception that night after the lecture, I can say that whatever the genesis of the enigmatic photo, the man attached to that left ear is the consummate professor, as involved in students as he is in his own work. I highly recommend his publications, and I hope that you had the opportunity to hear and meet him at this year's Town & Gown Lecture. •



Professor Edward Muir,
Northwestern University

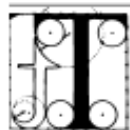


At the feet of visiting scholars Kaspar von Greyerz, University of Basel

by Kristen Coan, master's student



Prof. Kaspar von Greyerz, second from left, with graduate students (L to R), Cory Davis, Kristen Coan, Adam Hough, David Neufeld



his January, the Division had the great pleasure to host Professor Kaspar von Greyerz, prominent early modern historian and professor at the University of Basel, Switzerland. Professor von Greyerz's lecture, entitled "Knowledge and Science between the Late Sixteenth and Early Eighteenth Centuries: Reflections on their Relationship," offered an in-depth look into his current research on the spread of scientific knowledge during the so-called Scientific Revolution. Professor von Greyerz considered whether knowledge was disseminated from a top-down model where elite ideas slowly moved from the academy down the social ladder in pieces, or whether knowledge could in fact derive from a combination of both upward and downward movements. Professor von Greyerz argues that the dissemination of knowledge and science combined both a top-down and bottom-up approach from the 1680s onward. Historiographically, Professor von Greyerz explained, we have only conceived of the dissemination of knowledge as a top-down process, equally applicable both to religious and scientific knowledge. This phenomenon is a heritage of the Enlightenment, and scholars have only relatively recently seen the opposite process as an equally plausible model. Professor

von Greyerz explained that seventeenth-century physico-theologians believed in the models of both directions, citing the example of Samuel Parker, Bishop of Oxford, and his 1665 "Tentamina physico-theologica de Deo."

Professor von Greyerz also considered *observatione*, a Renaissance and late medieval form of medical writing that led to observation becoming an epistemic genre of its own. From the 1560s onward, medical literature began using the Latin word *observare* for anatomical observations, representing a deliberate attempt to separate looking from conjecture. An example of the practice of *observatione* is Felix Platter (1536-1614), a Swiss physician who treated psychology and physicality in unison. The common practice of multiple authorship also exemplifies the multifaceted dissemination of knowledge. Professor von Greyerz claimed that the sharing or borrowing of ideas was a common practice until the late eighteenth and nineteenth centuries, when notions of plagiarism began to arise, as exemplified by the American Copyright Act of 1790.

Professor von Greyerz's main evidence derived from Ulm architect and engineer Joseph Furtenbach (1591-1667), whose autobiography he is currently editing. Furtenbach was a

landscape architect who travelled widely to obtain knowledge, and in fact had extensive knowledge of mechanics, architecture, pyrotechnics and engineering. He sought to spread his knowledge through treatises, which represent the inverse model of spreading knowledge from the bottom to the top. Some examples include a book of instruction for like-minded travelers to Italy and a guidebook for people looking for enjoyment in the production of mechanical instruments. The latter example included a title page with an allegorical representation of the seven sciences and the corresponding seven mechanical arts, which included *mechanica* and a representation of Furtenbach himself at the center.

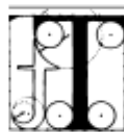
Ultimately, Professor von Greyerz believes that knowledge of science, philosophy, natural history and medicine did not necessarily adhere to a top-down model of dissemination. Images were of key import in transmitting knowledge, and these images did not always constitute hard science. Practical knowledge was essential in the early modern era. Professor Von Greyerz believes that science was not only what was happening in the academy, but also the cultural practices absorbed from traditions and individual experiences. •

Professor von Greyerz argues that the dissemination of knowledge and science combined both a top-down and bottom-up approach from the 1680s onward.



Ways of Knowing in the Renaissance: Graduate Student Research on Prints in The UAMA's Collection

by Adam Hough, doctoral student



This past February, the University of Arizona Museum of Art unveiled its latest exhibit titled "Ways of

Knowing in the Renaissance." This project came together out of a graduate seminar led by Professor of Art History Pia F. Cuneo, involving students from both Art History and the Division for Late Medieval and Reformation Studies. In the fall of 2012, we were tasked with plumbing the depths of the museum's world-class collection of late medieval and early modern prints, and to each select one of these as the subject of a research paper.

Included among the diverse subject matter of these works were scriptural exegesis, religious polemic, scientific discovery, land and cityscapes of the New World, battle and tournament scenes, esoteric examinations of morality, and even fashion manuals. Given this variety from which to make our selections, the "Ways of Knowing" exhibit has come to represent an illuminating cross-section of the intellectual and cultural appetites that fueled the early print-making trade.

Unbeknownst to many of us in the Division, the University of Arizona is home to its own print-making studio, and it was here that we began our foray into the world of print. Within this

workshop, we were instructed in the subtleties of intaglio engraving, and were made to marvel at the effort and skill that went into preparing wood-cut templates. In the course of our research, and in our seminar discussions, we brought together our newfound knowledge of the art and mechanics of print-making with the historical and semiotic contexts in which our prints proliferated. Undoubtedly, every one of us left that seminar with a much greater appreciation of the ubiquity and potency of the printed image in post-Renaissance Europe. I daresay, however, that our study of print culture itself was but secondary to a greater gift. For many of us, those four months provided a first opportunity to immerse ourselves in a truly interdisciplinary investigation of the past. Granted, there were some awkward moments ("Vasari, who's that?"), but in the end, all of us walked away with new insights into how our historical subjects understood and explained the world about them.

Accompanying the prints in

the "Ways of Knowing" exhibit are wall labels written by each of the seminar's participants. In addition to providing the salient features of authorship and publication, we were given space to present our own concise interpretations of the prints' import and function in a given historical setting. The old adage that a picture is worth a thousand words doesn't do justice to some of these bizarre and fantastic prints, and we've done our best to make these images as accessible as possible to the general public. To this end, a number of us were given the opportunity to share our work with the museum's wonderful and highly-knowledgeable volunteer docents. Others still presented their findings in public lectures during the annual Tucson Festival of Books, held on campus. It is our fervent hope that you too will be able to experience and take delight in these treasured artifacts, as we have. The exhibit itself runs until June 2, 2013; however, these and many other prints can be viewed anytime in the museum's online collection. •



Pieter van der Heyden, after Pieter Bruegel, published by Hieronymus Cock, 1557

...an illuminating cross-section of the intellectual and cultural appetites that fueled the early print-making trade



Division News

Congratulations

Doctoral student **Amy Newhouse** has won a Deutscher Akademischer Austausch Dienst Scholarship (German Academic Exchange Service). This will enable her to extend her archival research in Nuremberg, Germany.

Master's student **David Neufeld** has been awarded a grant from the Social and Behavioral Sciences Research Institute (SBSRI) toward German language study in Heidelberg this summer.

Activities of Faculty and Graduate Students

Professor Pia Cuneo, Division of Art History and associated faculty of the Division, presented a lecture this February on "That Sort of Love Is Unseemly: Bestiality and the Passion for Horses in Hans Baldung Grien's 'Bewitched Groom' (c.1544)" at the College Art Association annual conference in New York. She was the respondent in a session she co-organized with Professor Corine Schiele (Arizona State University, History of Art) on the topic of "Gender, Politics, and Humanism: Making Meaning with Animals in the Renaissance," at the Renaissance Society of America annual conference, held in April in San Diego. Cuneo organized and curated an exhibition at the University of Arizona Museum of Art featuring early modern prints chosen by students in the Division and in the Art History graduate program as objects of research in the Division seminar of Fall 2012. The students wrote didactic texts displayed as wall labels next to their prints. Some of the students presented their work at a Museum's Docent Training session. The exhibition entitled "Ways of Knowing in the Renaissance: Graduate Student Research on Prints in the UAMA's Collection" runs from February 25 to June 2. Professor Cuneo has been nominated for the College of Fine Arts James A. Anthony Award for sustained excellence in teaching.

At the annual meetings of the Renaissance Society of America this April, Division doctoral student **Elizabeth Ellis-Marino** gave a research paper entitled "A Gentler Method: German Jesuits, School Drama, and the Struggle for Paderborn" in a session on the theme of "Jesuit Theater in a Global Perspective."

Professor David Graizbord, Judaic Studies associate professor and Division associated faculty, published "Pauline Christianity and Jewish 'Race': The Case of Joao Baptista D'Este" in "Race and Blood in the Iberian World," edited by Max S. Herring Torres, Maria Elena Martinez and David Nirenberg (Zurich and Berlin, 2012). He presented a paper on "The Anti-Jewish Works of Abraham Serfati (late 16th-mid-17th centuries)" last December at the annual conference of

the Association for Jewish Studies in Chicago. He recently won an SBSRI Faculty Small Grant for the IRB-supervised project "The New Zionists: Conversations about Israel and Jewish National Identity with Young North American Jews."

Professor Susan Karant-Nunn, Division Director, gave a research paper last fall on "Martin Luther's Body" at the University of Arizona Medieval, Renaissance, and Reformation Committee Symposium "Work-in-Progress: New Research Projects." This April she gave an invited lecture on "Paragons of the Classroom: Catholic Promoters of Childhood Education in Early Modern Europe" at St. Joseph's College of Long Island. At Tucson's Desert Hope Lutheran Church, she spoke on Katharina von Bora.

As recently appointed European editor, **Ute Lotz-Heumann**, Helko A. Oberman Professor, saw the publication last fall of her first volume of the "Archiv für Reformationsgeschichte" 103 (2012) (Archive for Reformation History). Her co-editors of this volume are the ongoing European editor Heinz Schilling, and the two North American editors Brad S. Gregory and Randall C. Zachman.

Professor Paul Millman's new book "The Slippery Memory of Men: The Place of Pomerania in the Medieval Kingdom of Poland" (Leiden, 2013) has just appeared. It is volume 21 in the series "East Central and Eastern Europe in the Middle Ages, 450-1450."

Alumni

Professor James Blakeley, St. Joseph's College, New York, has been awarded a National Endowment for the Humanities (NEH) summer seminar grant for college and university teachers on the subject of "Persecution, Tolerance and Coexistence: Early Modern Responses to Religious Pluralism," to be held at the H. Henry Meeter Center, Grand Rapids, Michigan, July 15 to August 9.

Professor Robert Christman has won a Fulbright Fellowship for research in Germany next academic year. Most recently, Luther College named him the first Hanson Professor of History for 2013-2016.

Dr. Thomas Donlan presented a paper on "Jesuit Affirmations of the François de Sales' Reform of Militant Catholicism" at the Salesian Scholars Seminar held last October in Stella Niagara, New York.

Adam Duker (MA 2009) was awarded a Bourse Marandon by the Société des Professeurs Français et Francophones d'Amerique to continue his research in Paris for the 2013-2014 academic year. He also won the Huguenot Scholarship from the Institute of Historical Research at the University of London's School of Advanced Study.

Professor Peter Dykema has been promoted to Full Professor at Arkansas Tech University, effective August 2013. He has recently taken on the role of graduate program director for Tech's masters-degree program. He is stepping down from his position as book review editor of the "World History Bulletin," a duty he has held since 2003.

Professor John Frymire, University of Missouri, contributed a chapter on "German Catholics, Catholic Sermons, and Roman Catholicism in Reformation Germany: Reconfiguring Catholicism in the Holy Roman Empire," to the collected volume "Reforming Reformation," edited by Thomas F. Mayer (Aldershot, UK, and Burlington, VT, 2012).

University of Notre Dame Professor **Brad Gregory's** most recent publication "The Unintended Reformation: How a Religious Revolution Secularized Society" (Cambridge, MA, 2012) was named a Times Literary Supplement Book of the Year. His chapter on "Reforming the Reformation: God's Truth and the Exercise of Power" has appeared in the volume "Reforming Reformation," edited by Thomas F. Mayer (Aldershot, UK, and Burlington, VT, 2012).

Friends of the Division

Dr. Hester Oberman, a member of the Division's Board of Advisors and its Fund-Raising Committee, has been appointed a Senior Lecturer in the Religious Studies Program at the University of Arizona. She was recently elected as Vice-President of the American Academy of Religion - Western Region. On May 4, at the University of Arizona's international symposium on "Mental Health, Spirituality, and Religion: Premodern Perspectives for a Postmodern Discourse," she will give a paper entitled "Nones on the Bus: A Postmodern Perspective on Mental Health, Spirituality and Religion."

In Memoriam

Ruth "Bazy" McCormick Tankersley, longtime Advisory Board Member of and generous benefactor to the Division for Late Medieval and Reformation Studies, died on February 5 at her home in Tucson. She was 91. She was the descendant of a formidable political family and of the McCormick media dynasty. At the age of 28, she became the publisher of the "Washington Times-Herald." For more than six decades, she was known as the celebrated breeder of Arabian horses. Her magnanimity to philanthropic causes was legendary. Among much else, she helped found two private schools in the Washington, D.C., area and St. Gregory College Preparatory School in Tucson. The Division is most fortunate to have been among the objects of her generosity.



Amy Newhouse



David Neufeld





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