



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



Connections

by Susan C. Karant-Nunn, Director



While historians may not have thought as long and hard as sociologists and psychologists about why removal from

contact with other people is a harsh punishment. Its uses range across a broad spectrum, from "time-outs" for children who act out, to solitary confinement for prisoners. Human beings are gregarious and seen invariably to form, and then depend on relationships with others. Put another way, they are networkers. In my History 498 Undergraduate Seminar for History Majors, we have been examining pre-modern European (and one week, North American) childhood. The children of the past, as today, were born into one kinship group and social class, and they might in the past live out their days in close proximity to their relatives. Or, as is prevalent nowadays, they might move into additional circles through apprenticeships, service in other households . . . or even misdemeanors!

One of Ute Lotz-Heumann's and my colleagues, Nicholas Terpstra of the University of Toronto, has written (among much else) "Abandoned Children of the Italian Renaissance: Orphan Care in Florence and Bologna." In

one chapter that I assigned to my seminar, he discusses five girls' efforts to gain admission to a residence for homeless children in Florence and Bologna. In a curious reversal, they were perhaps more likely to gain their refuge if they were not devoid of connections who could testify to their upstanding, including their virginal, character. Those who were totally without connections were evidently rejected. Once inside the homes, the successful then forged new ties.

Another colleague, Joel Harrington at Vanderbilt University, in his book, "The Unwanted Child: The Fate of Foundlings, Orphans, and Juvenile Criminals in Early Modern Germany," has described the life of a street orphan Jörg Mayr. Jörg evolves from petty theft and opportunistic burglary in the company of similar children who were on the streets—actually, the mud- and waste-filled lanes—together, toward execution as a hardened and violent criminal. One of the features of early modern outlook is that youthful transgressors were considered in no way tender and thus deserving of gentle treatment. But even Jörg depended for his survival on a gang of like-minded

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

Founded in 1989 by Heiko A. Oberman (1930-2001), Regents' Professor of History

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A word from the Oberman Chair

Books and E-books: How do they stack up?

by Ute Lotz-Heumann, Heiko A. Oberman Professor

A Kindle has recently made an appearance in our household and has, contrary to expectations, been adopted enthusiastically.



A great number of books, unless one hath very convenient room for them, are a greater plague than I ever imagined." Thus wrote the Church of Ireland Bishop Robert Howard to his brother, Hugh Howard, in 1735. As any book lover can attest, the sense of frustration expressed by this learned man of the eighteenth century rings ever so true. Books need space to be accessible and useable; it is not exactly easy to get to the one book you want if your books are piled on top of one another or standing in two rows on your shelves.

A Kindle has recently made an appearance in our household and has, contrary to expectations, been adopted enthusiastically. It is lightweight (for travel, but also for just holding it up) and you can read in the dark which makes it ultimately superior to a plain old book. The iPad has also proven to be a useful reading device (not least because it can

handle so many different formats). However, I continue to hesitate to buy "serious" books in e-format. Somehow, it is easier to buy novels as e-books. Professional books pose a much greater psychological hurdle: Will they still be available in twenty years if one buys them in a proprietary format now? What about compatibility with future devices? Anyone who is over twenty has thrown out video tapes and floppy disks to make way for CDs and DVDs and eventually Blu-ray Disks.

One might think that these are the concerns of so-called "digital migrants," people who did not grow up with computers and the internet, but migrated to them at some point later in their lives. And this certainly may be true with regard to some of the new media. However, it does not seem to apply to books and e-books. I continue to be amazed by the fact that my undergraduate students who definitely are "digital natives," make use of every imaginable electronic device,

and read PDFs on their laptops and iPads, still often have a hard time getting used to e-books. When I hand out lists of books for review in my classes, e-books "don't sell." If it says on my list that a book is only available as an e-book in the library, it is more likely NOT to be chosen than to find a paper.

What does this tell us? Maybe it is an indication that books are different. Reading a book on a computer or tablet requires the development of new skills: a pencil in hand cannot be applied directly to the page, footnotes are harder to access, and "leafing through" an e-book is a contradiction in terms. We will have to see what the future holds, but I suspect that, although most people still like the feel of an actual book in their hands, the convenience and portability of e-books will eventually win out. I will admit right here and now that I recently bought my first two professional e-books. I wonder whether Bishop Howard would have envied me or not? •

28th Annual Town and Gown Lecture * Wednesday, April 2, 2014

7:00 pm, Ares Auditorium (Rm. 164), University of Arizona James E. Rogers College of Law

ALEXANDRA WALSHAM

Professor of Modern History and Fellow of Trinity College, Cambridge University, UK

"Landscape, Ancient Monuments and Memory in Early Modern Britain"

Alexandra Walsham has published widely on the religious and cultural history of early modern Britain, and her books include the two prize-winning monographs "Providence in Early Modern England" (Oxford UP, 1999), and "The Reformation of the Landscape: Religion, Identity and Memory in Early Modern England" (Oxford UP, 2011). Among her many distinctions, she has been recognized as a Fellow of the Royal Historical Society, and a Fellow of the British Academy. She is co-editor of the journal "Past and Present."

Stepping into the Shoes of a Nineteenth-Century Print-Man

by Adam Hough, doctoral student



s a graduate student — especially one with over a decade of

university study behind him, and an untold number of years yet ahead — there are times when it is difficult to conjure up the passion that once consumed one as an undergraduate; after a point, a kind of fatigue begins to set in. This summer, however, I had the rare opportunity to stoke that flame like never before: I fulfilled my childhood dream of working at Lang Pioneer Village.

Nestled amidst the rolling hills of Central Ontario, Lang has been preserved as a monument to Upper Canada's pioneer heritage. It houses some thirty buildings (mostly originals), and each is dedicated to representing a specific chapter or development during this dynamic and arduous period of Canadian history. For my part, I was assigned to run the village print shop, The Norwood Register (c. 1870).

Having studied the printing press from its modest fifteenth-century roots onwards, I felt myself eager and supremely prepared for this assignment. After all, outside of academia and pub quizzes, how often do historians find opportunities to validate their hard years of study? What I was ill-prepared for, however, was the discovery that not only

was the Register a vast and teeming warehouse of authentic historical artifacts, but that nearly everything still worked! On the single half day of training which I received, the young man whom I was replacing for the summer informed me that I had the run of the place, and that anything I could figure out how to use was at my disposal. Among those treasures were over fifty cases of usable lead type, several dozen copper and zinc hand-engravings, and a trusty 1827 Washington flat-bed press (the early, simple design of which would have been familiar to Gutenberg himself). I did not know where to begin, so naturally I gravitated towards the hutch in the corner and began to thumb through the dozens of volumes just lying there (dating back to the early days of the nineteenth century).

Book by book, project by project, I honed my skills and expanded my experiential knowledge of what it meant to be a nineteenth-century print-man. Before long I was printing royalist propaganda for the village's Dominion Day celebration, special commissions for the village's various artisans, and even careful reproductions from

our county archive (these sold as fast as I could print them, which was pretty fast!). It was not in the fruits of my labor, though, that I came to find the greatest satisfaction, but in the work itself. From silently cursing all creation whilst sifting through a poorly sorted case of 6-pt. cursive font, to displaying my perpetually and ubiquitously ink-stained skin and hair with honor, that world of which I had previously been no more than a detached observer took on new layers of meaning for me. On quiet days when I allowed myself to get lost in the work, I fancied myself in the shoes of those revolutionary print-men who wrote Canada into existence through publications like the Toronto-based "Colonial Advocate." I let my imagination navigate the distance between the building I occupied and its world, about which I had only previously ever read. In the act, though, it occurred to me that it was not their past that I was reviving, but my own. I had once wanted to be a historian, and as it turned out, I still did. History for history's sake. My vocation called to me anew. •

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Adam Hough printing with an 1827 Washington flat-bed press

At the feet of visiting scholars Michael Van Dussen, McGill University, Montreal

By Professor Paul Milliman, Department of History



Professor Michael Van Dussen

In May the Division for Late Medieval and Reformation Studies—with the support of the Institute for the Study of Religion and Culture, the Department of History, the Group for Early Modern Studies, and the UA Medieval, Renaissance, and Reformation Committee—brought Professor Michael Van Dussen to campus.

Michael Van Dussen earned his PhD at Ohio State in 2009, did a postdoc at Penn State in the following year, and since 2010 has been an assistant professor in the English Department at McGill University in Montreal, where he teaches courses on "Collectors, Memory, and the Archive," "Medieval Travel and Communication," and many other topics. He has recently published a monograph, "From England to Bohemia: Heresy and Communication in the Later Middle Ages" (Cambridge: Cambridge University Press, 2012), an edited volume, "Religious Controversy in Europe: Textual Transmission and Networks of Readership, 1378-1536" (Turnhout: Brepols, 2013), and several articles on late medieval England and East Central Europe. He is currently working on new projects on manuscript culture, the history of the book, and the movement of people and ideas between Eastern and Western Europe.

Professor Van Dussen's time at the University of Arizona was, unfortunately, limited to just one day, but it was quite an eventful day. In the morning he gave a public lecture on "Religious Politics in a Manuscript Culture: Anglo-Bohemian Communication in the Later Middle Ages" in which he analyzed communication and cultural exchange between Eastern and Western Europe in the Late Middle Ages as well as how the memory of Anne of Bohemia (King Richard II's first queen) was used in the fourteenth and sixteenth centuries. Van Dussen used both Czech and English evidence to demonstrate that Bohemia was not a passive recipient of Western cultural currents, but in fact played a central role in late medieval and Reformation-era Europe. This interdisciplinary research, which bridges the gap between historical and literary analysis, also—like the Division itself—transcends the divide between medieval and early modern studies.

Following his talk, Professor Van Dussen and I joined the Division students for lunch, and then he and I spent a brief break in the UA Museum of Art admiring the late medieval and Reformation-era collections, including "Ways of Knowing in the Renaissance," the exhibit organized in Professor Pia F.

Cuneo's Fall 2012 Division seminar. Then we joined the Division students again for the final meeting of the Spring 2013 Division seminar.

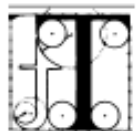
In this seminar we spent five hours discussing both Professor Van Dussen's research in more detail and the research projects of the Division's graduate students. I was particularly excited about Professor Van Dussen's visit, because the topic of my seminar was "The Frontiers of Latin Christendom and the Making of Europe," in which we studied interactions within and between the various frontier societies that emerged during the late Middle Ages and analyzed not only how the center acted upon the periphery, but also how medieval frontiers played a role in redefining the traditional core areas of European civilization. Professor Van Dussen's work fits perfectly with this topic, because it demonstrates, *inter alia*, that places we think of as peripheral to the formation of Europe, like East Central Europe, were in the late Middle Ages just as important as (if not in some ways more important than) England and France in the cultural, intellectual, and religious development of Europe. •

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At the feet of visiting scholars Craig Harline, Brigham Young University

by Adam Bonikowske, doctoral student



his October the Division welcomed Professor Craig Harline as

distinguished guest lecturer for the Fall 2013 semester. Harline is professor of early modern European history at Brigham Young University where he studies the Low Countries of the seventeenth century, and is an award-winning author of six monographs. His works include: "The Burdens of Sister Margaret"; "Sunday: A History of the First Day from Babylonia to the Super Bowl"; and most recently, "Conversions: Two Family Stories from the Reformation and Modern America" (Yale, 2011), which was named a Top Ten Book in Religion, for 2011, by Publishers Weekly.

On 11 October Professor Harline presented his lecture, "The Microhistorian as Frustrated (or Aspiring) Novelist." Microhistory has become a way for historians to write for a wider audience and to make history a more approachable subject. Harline argues that writing readable and accessible history is largely about telling stories. The hardest task is placing your story within the larger context of its history; balancing this is key, and doing this artfully is the most difficult challenge of the microhistorian. Harline's primary method of reaching a wider audience is by placing a strong emphasis on relating past events to the present. He claims that historians have valuable insights to contribute to

people about modern religious and family issues. This is the objective of his most recent monograph where Harline asks, What does the Reformation have to do with life right here and now?

The craft of the microhistorian is to tell of a person and the order of the surrounding world. Here, the historian typically selects sources about people who are somewhat obscure and less-famous. To this end, Harline admits his weakness for the "non-heroes" of the Reformation, because, he argues, wanting to study the obscure is somewhat of a mystery, like love or conversion. He finds that the early modern period is the "Goldilocks" of microhistory, since the medieval period has too few sources and modern history too many; the early modern is just right.

During his visit Professor Harline attended the Division Seminar, taught this semester by Professor Lotz-Heumann. Since its theme is "Conversion in early modern Europe," we focused on his monograph, "Conversions," which illuminates the similarities of religious conversion experiences between a seventeenth-century Catholic man from the Spanish Netherlands and a twentieth-century Mormon from California. Most striking is how Harline compares the internal struggles of the two

converts, and the dramatic, heartfelt familial issues that result from their religious conversions. Our seminar discussion covered subjects specific to the content of his monograph and his methodology for producing a work of microhistory. We questioned Professor Harline about why conversion has become a subject that is in many ways too complex and inscrutable to fully understand. Harline regards any inquiry into conversion as guesswork, since conversion cannot be reduced to a single point of analysis, such as generational conflict or cultural structures. The historian must, therefore, do his or her best to understand this complexity and see all the angles of a single conversion narrative. Professor Harline's erudition allowed Division students to better comprehend this multifaceted and still-elusive subject in early modern history. •



Professor Craig Harline (fourth from left) with graduate students (L to R) Adam Bonikowske, Cory Davis, David Neufeld, Adam Hough, Kristen Coan, Rex de Roulhac, and Professor Ute Lotz-Heumann

*What does the
Reformation have to do
with life right here
and now?*



Introducing our new graduate student

Adam Bonikowske, M.A., University of Wisconsin-Milwaukee

by David Neufeld, master's student

The Division is pleased to introduce Adam Bonikowske as its newest doctoral student. Adam

arrives in Tucson having recently completed his M.A. thesis on the topic of Anabaptist masculinity in Reformation Europe under the supervision of Distinguished Professor Merry Wiesner-Hanks at the University of Wisconsin-Milwaukee. Here, he joins a growing group of students with interests in radical religious reform. Attracted to the Division by the opportunity to work with Professors Karant-Nunn and Lotz-Heumann, whose work he had become familiar with during his M.A. program, Adam is now thrilled to be participating in graduate seminars tailored to his field

of research. Adam's immediate desires are to further his investigation of the social and gender history of the Radical Reformation and to continue to improve his existing language skills. Latin, he assures me, is a new challenge he is able and willing to take on.

Adam has wasted little time in sharing the fruits of his research, having presented a paper entitled "David Joris: Two Faces of Masculinity in Sixteenth-Century Basel" at this past October's German Studies Association conference in Denver. The preparation of this conference paper and his new program of study have not left him many opportunities to explore Tucson and its surrounding area. Admittedly, the August heat left him slightly stunned,



Adam Bonikowske

but now that the weather has cooled off Adam has ventured out for a visit to the Desert Museum and has done a bit of hiking. He is especially looking forward to swimming in February, an activity that, as a native of Wisconsin, he thought only resulted from ice-fishing mishaps. Until then, he will fill those brief but treasured moments of spare time with naps, trips to the gym, and visits to local bookshops. We look forward to your contributions to the life of the Division, Adam! •

Connections

continued from page 1

companions. Jörg is cut loose from his family and upright citizens but integrated into a society of a different character. My students have not envied this youth for his independence but probably trembled at the violent denial of his quest to survive.

Are we not fortunate? The readers of this newsletter will all recognize the good fortune that they have enjoyed in maintaining stable bonds from childhood. Many of us have drawn on a

familial network even as we moved outward to schools, neighborhoods, employment, and possibly congregations, in each setting building new contacts and becoming integrated into new circles of fellowship. The readers of the "Desert Harvest" are builders, giving of themselves in every major collectivity with which they identify. The Division's good fortune is that you have identified with us and with our quest to advance the intellectual growth and the pedagogical skills of the members of our own little

institute. We knowingly, reflectively prepare our students to proceed into the wider world to participate in unknown but productive circles of learning.

Thank you for being part of our network! We gratefully acknowledge our need of you. For our part, we would be delighted to assist you as we are able. •



UA Division for Late Medieval and Reformation Studies • Alumni Placement

Robert J. Bast (PhD 1993)
University of Tennessee, Knoxville

James Blakeley (PhD 2006)
St. Joseph's College, New York

Curtis V. Bostick (PhD 1993)
Southern Utah University

Michael W. Bruening (PhD 2002)
Missouri University
of Science & Technology

Robert J. Christman (PhD 2004)
Luther College, Iowa

Victoria Christman (PhD 2005)
Luther College, Iowa

Sean E. Clark (PhD 2013)

Thomas A. Donlan (PhD 2011)
Brophy College Preparatory,
Phoenix, Arizona

Adam Asher Duker (MA 2009)

Peter A. Dykema (PhD 1998)
Arkansas Tech University

John Frymire (PhD 2001)
University of Missouri

Andrew C. Gow (PhD 1993)
University of Alberta, Edmonton

Brad S. Gregory (MA 1989)
University of Notre Dame

J. Derek Halvorson (MA 1998)
President, Covenant College

Brandon Hartley (PhD 2007)
Wasatch Academy, Mt. Pleasant, Utah

Sigrun Haude (PhD 1993)
University of Cincinnati

Daniel Jones (MA 2011)

Julie H. Kang (PhD 2010)

Benjamin Kulas (MA 2005)
Middlesex School,
Concord, Massachusetts

Nicole Kuroopka (MA 1997)
Max-Weber-Berufskolleg, Düsseldorf

Marjory E. Lange (PhD minor, 1993)
Western Oregon University

Scott M. Manetsch (PhD 1997)
Trinity Evangelical Divinity School

Patrick D. Meeks (MA 2013)

Tod Meinke (MA 2008)

Michael D. Milway (PhD 1997)

Jonathan Reid (PhD 2001)
East Carolina University

Joshua Rosenthal (PhD 2005)

Hayley R. Rucker (MA 2012)

Eric Leland Saak (PhD 1993)
Liverpool Hope University

Han Song (MA 2002)
Brookside Capital, Boston

J. Jeffery Tyler (PhD 1995)
Hope College, Michigan

Joel Van Amberg (PhD 2004)
Tusculum College, Tennessee

Atilla Vékony (MA 1998)
Wheatmark, Inc.

