

**Chapter 1 : Philip Melanchthon and the English Reformation by John Schofield - [PDF Document]**

*John Schofield's Philip Melanchthon and the English Reformation is based on research which contributed to the author's doctoral thesis (Newcastle, ), which examined the failure of the spread of Lutheranism during the Henrician reformation.*

See Article History Alternative Title: He was a friend of Martin Luther and defended his views. In Melanchthon published the *Loci communes*, the first systematic treatment of the new Wittenberg theology developed by Luther. Because of his academic expertise, he was asked to help in founding schools, and he played an important role in reforming public schools in Germany. Early life and education Melanchthon inherited from his parents, Barbara Reuter and Georg Schwartzerd, a deep sense of piety that never left him. From his Bretten surroundings where five citizens were burned as witches in , he absorbed a sense of the occult that combined later with biblical references to stars, dreams, and devils to make him a firm believer in astrology and demonology. In , within a period of 11 days, both his grandfather Reuter and his father died, his father after four years of invalidism. While at the Universities of Heidelberg 11; B. On receiving the M. He was praised by the great Dutch humanist Erasmus , and his name became known in England. In the best tradition of the time, Melanchthon was a humanist. Luther and the Reformation Luther, the founder of the Protestant Reformation , and Melanchthon responded to each other enthusiastically, and their deep friendship developed. Melanchthon committed himself wholeheartedly to the new Evangelical cause, initiated the previous year when Luther circulated his Ninety-five Theses. The posting of the theses. During this time he had also published seven more small books and had earned the bachelor of theology degree at Wittenberg. His energy was phenomenal. He began his day at 2: In addition, he found time to court Katherine Krapp, whom he married in and who bore him four children—Anna, Philipp, Georg, and Magdalen. Sin , law, and grace were the principal topics, with free will , vows, hope, confession, and other doctrines subsumed. Drawing on scripture, Melanchthon argued that sin is more than an external act; it reaches beyond reason into human will and emotions so that the individual human cannot simply resolve to do good works and earn merit before God. Three editions of the *Loci communes* appeared before the end of the year and 18 editions by , in addition to printings of a German translation. The last edition in was much enlarged and changed. Luther declared that the *Loci communes* deserved a place in the canon of scriptures; the University of Cambridge in England later made it required reading, and Queen Elizabeth I virtually memorized it so she could converse about theology. After the First Diet of Speyer , where a precarious peace was patched up for the Reform movement, Melanchthon was chosen as one of the 28 commissioners to visit Saxony and regulate the constitution of the churches. In addition to a statement of Evangelical doctrine, it contained an outline of education for the elementary grades, which was enacted into law in Saxony to establish the first public school system. Through his lectures and textbooks, and the teachers he trained, Melanchthon exercised great influence in Protestant Germany. At the Diet of Augsburg Melanchthon was the leading representative of the Reformation, and it was he who prepared the Augsburg Confession, which influenced other credal statements in Protestantism. In the Confession he sought to be as inoffensive to the Catholics as possible while forcefully stating the Evangelical position. In the ensuing negotiations over adoption of the confessional statement, he seemed to compromise, but the vigour of his Apology of the Confession of Augsburg belied any change. The Apology and Confession quickly became Lutheran symbols authoritative statements of faith , as did one other Melanchthon treatise , his *Treatise on the Power and Primacy of the Pope* , which was an addition to the Schmalkaldic Articles of 1537, another Lutheran confessional statement. In the treatise, Melanchthon refuted historically and theologically any papal primacy by divine right but accepted papal jurisdiction as a human right for the sake of peace, if the Gospel were permitted. After the Diet of Augsburg further attempts were made to settle the Reformation controversies by compromise, and Melanchthon, from his conciliatory spirit and facility of access, appeared to the defenders of Roman Catholicism as the fittest of the Reformers with whom to deal. Despite frequent charges of collaboration with Roman Catholicism, Melanchthon staunchly upheld the tenets of justification by faith and scriptural authority. Melanchthon refused to accept the Interim until justification by faith was

ensured as a fundamental doctrine. Then, for the sake of order and peace, he declared that those principles which did not violate justification by faith might be observed as adiaphora, or nonessentials. He allowed the necessity of good works to salvation, but not in the old sense of meriting righteousness; and he accepted the seven sacraments, but only as rites that had no inherent efficacy to salvation. Melanchthon was bitterly criticized by fellow Protestants for his conciliatory stand on the Interim. His later years were occupied with controversies within the Evangelical church and fruitless conferences with his Roman Catholic adversaries. He died in and was buried in Wittenberg beside Luther. He never attained entire independence of Luther, though he gradually modified some of his positions. These modifications centred on the Eucharist, the human role in conversion, and the place of good works. Melanchthon also came to hold that humans play a part in conversion. However, his *Commentaria in epistolam Pauli ad Colossenses* ; Commentary on Colossians implied a rejection of predestination , and by in the *Commentarii in epistolam Pauli ad Romanos* Commentary on Romans he spoke of the human struggle to accept or reject the love of God. Luther was disposed to make faith itself the principle of sanctification, but Melanchthon laid more stress on law. This brought upon him the opposition of the antinomian Johann Agricola.

**Chapter 2 : Philip Melanchthon - Wikipedia**

*Philip Melanchthon and the English Reformation / Bibliographic Details; Melanchthon and the English Deborah ; Appendix: Melanchthon and the real presence.*

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. The six essays that follow focus on spaces of worship, Reformed theological transformations, and continuities of medieval definitions of consecrated space in the sixteenth, seventeenth, and eighteenth centuries. Also, this study could benefit from a conclusion to balance the introduction and a bibliography to render this valuable resource even more useful. These minor concerns, however, are overshadowed by the significant contribution this volume makes to our understanding of sacred space. A real strength of this study is the quality and depth of scholarship collected in one volume. Its range satisfies those interested in a closer understanding of the complex, sweeping narrative of sacred space and how its definitions changed over a six hundred year period. As the authors provide us with material evidence about how sacred space was constructed in domestic and civic realms, they bring to our attention valuable observations of the personal experience and communal practice that shaped historical conceptions of consecrated space. Informed by sharp and productive scholarly inquiry, this volume strikes at the heart of current questions about the fundamental interaction between the sacred and the profane in medieval and Renaissance Europe. Illustrating the overlap between sacred and profane spaces as a persistent wave of change and continuity, this collection challenges our assumptions about the polarized division between sacred and profane space. In presenting a more complex and sophisticated understanding of how space was delineated, evoked, and perceived in medieval and early modern Europe, this collection enhances and deepens our understanding of sacred space as it is experienced from within the profane. Philip Melanchthon and the English Reformation. Melanchthon whom Schofield tends to call familiarly "Philip" was a prodigy who, unlike his stormy mentor, Martin Luther, made a gentle transition from academic humanism to Protestantism. Luther admired his "little Greek" as a better theologian than he was himself and commended his protegee for the terseness and clarity of his thought. Henry was wrongly convinced that the doctrine of justification by faith alone abolished the need for good works, but in his new edition Melanchthon insisted that good works are indeed a necessary consequence of justification, but not a cause or precondition of it. In regard to the Ten Articles, Schofield depicts a Cromwell who is slyly "easing as much Lutheranism past King Henry" as was possible in. For Schofield, Henry continued to hope for the visit of a major Lutheran delegation and wanted to prove himself to them. But Henry in the Six Articles of was equivocal on the exact nature of the mass was it actually a propitiatory sacrifice or a promise to be received by faith? The deaths of Henry and Luther in left Melanchthon and Thomas Cranmer as the leading evangelicals in their respective countries, but the young King Edward and then Cranmer moved away from Luther toward the Swiss-Genevan position when he became convinced of a spiritual rather than real presence in the mass. Both evangelicals continued to evolve but in the process grew apart. Mary was succeeded by the "English Deborah," who had learned Lutheran theology from her Lutheran-leaning stepmother, Queen Catherine Parr, and according to Roger Ascham from her close reading of the *Loci Communes*. Thus Schofield intriguingly suggests calling Elizabeth a "Melanchthonian" or "Philippist" and proclaims the queen and the German reformer who had died in "soulmates who never met" Although it takes the author quite a while before he introduces Henry, the structure of This content downloaded from There are occasional British idioms which jar the tone for example, the young Melanchthon is described as a "schoolboy swot" who "looks weedy on the sports field" 9 , but otherwise the book is enjoyable, persuasive, and eminently readable, and it joins a number of distinguished recent studies of the English Reformation. The book is broken into nine chapters including the introduction. The first chapter sets the stage by canvassing all the current economic theories of industrial and trade development in early modern England and Europe and focusing them primarily on the textile industry and the impact it had on English trade. Luu also discusses the current theories concerning the impact of immigrant or

"alien" or "stranger" communities in English towns. The second chapter is numerically a fairly factual relation of the variety of figures currently available for the populations, incomes, and trade of London during the time period studied. Chapter 3 focuses primarily on the specific case studies of three government-initiated promotions or importations of foreign artisans to settle and set up workshops, and the success or failure of the same. Chapter 4 deals specifically with immigrants in Elizabethan London—the massive influx during the sixth, seventh, and eighth decades of the sixteenth century because of the chaotic state of the Low Countries and France during this time; this in turn has a huge impact on London by bringing new trades and skills with the refugees along with a rising tide of xenophobia among the native-born. The author chooses to focus on three major trades that were heavily influenced in their development by foreign immigrants: Each trade is awarded its own chapter in which the impact of the aliens on the industry as it existed in London is compared and contrasted. The choice of these particular three was clearly deliberate for another reason—they each illustrate one of the three groups by which Luu classifies the aliens in chapter 5: The next three chapters are devoted to the three trades, one each, going into detail on the development of the industry in England and more specifically, London, as well as illuminating why the so-called aliens were so necessary to the development of the trade in the international market during the sixteenth and seventeenth centuries. The area this book seems to offer as new ground is the economic contribution of the London immigrants, who are supposed to have "played a crucial role in the industrial expansion in London during the Elizabethan period. It is This content downloaded from Philip Bebb, [pp. The Spanish Inquisition An Anthology of Sources [pp.

*This book explores the hitherto neglected relationship between the English Reformation and the Lutheran scholar Philip Melanchthon ().*

In he was sent to the Latin school at Pforzheim , where the rector, Georg Simler of Wimpfen , introduced him to the Latin and Greek poets and to Aristotle. Under the influence of Reuchlin, Erasmus , and others, he became convinced that true Christianity was something different from the scholastic theology as taught at the university. He became a conventor repentant in the contubernium and instructed younger scholars. He also lectured on oratory, on Virgil and on Livy. His first publications were a number of poems in a collection edited by Jakob Wimpfeling c. He studied the Scriptures , especially of Paul , and Evangelical doctrine. Attending the disputation of Leipzig as a spectator, he nonetheless participated with his comments. After his views were attacked by Johann Eck , Melanchthon replied based on the authority of Scripture in his *Defensio contra Johannem Eckium Wittenberg*, Following lectures on the Gospel of Matthew and the Epistle to the Romans , together with his investigations into Pauline doctrine, he was granted the degree of bachelor of theology , and transferred to the theological faculty. Anna, Philipp, Georg, and Magdalen. *Luthero oratio Wittenberg*, n. He argued that Luther rejected only papal and ecclesiastical practises which were at variance with Scripture. Melanchthon presented the new doctrine of Christianity under the form of a discussion of the "leading thoughts" of the Epistle to the Romans. *Loci communes* began the gradual rise of the Lutheran scholastic tradition, and the later theologians Martin Chemnitz , [c] Mathias Haffenreffer , and Leonhard Hutter expanded upon it. In he accompanied the elector to the Diet of Speyer. His hopes of inducing the Imperial party to a recognition of the Reformation were not fulfilled. Portrait by Hans Holbein the Younger , c. Others point out that he had not sought the part of a political leader, suggesting that he seemed to lack the requisite energy and decision for such a role and may simply have been a lackluster judge of human nature. Melanchthon then settled into the comparative quiet of his academic and literary labours. His most important theological work of this period was the *Commentarii in Epistolam Pauli ad Romanos Wittenberg*, , noteworthy for introducing the idea that "to be justified" means "to be accounted just", whereas the Apology had placed side by side the meanings of "to be made just" and "to be accounted just". He approved fully of the Wittenberg Concord sent by Bucer to Wittenberg, and at the instigation of the Landgrave of Hesse discussed the question with Bucer in Kassel , at the end of Moreover, after the death of Zwingli and the change of the political situation his earlier scruples in regard to a union lost their weight. In the second edition of his *Loci* , he abandoned his earlier strict doctrine of determinism which went even beyond that of Augustine of Hippo , and in its place taught more clearly his so-called Synergism. He repulsed the attack of Cordatus in a letter to Luther and his other colleagues by stating that he had never departed from their common teachings on this subject, and in the Antinomian Controversy of Melanchthon was in harmony with Luther. It is true, Melanchthon rejected the Augsburg Interim , which the emperor tried to force upon the defeated Protestants; but in the high pressure negotiations concerning the so-called Leipzig Interim he made controversial concessions that would long be debated. In agreeing to various Roman usages, Melanchthon started from the opinion that they are adiaphora if nothing is changed in the pure doctrine and the sacraments which Jesus instituted, but he disregarded the position that concessions made under such circumstances have to be regarded as a denial of Evangelical convictions. From now on until his death he was full of trouble and suffering. Melanchthon bore all accusations with patience , dignity , and self-control. Melanchthon took part also in a controversy with Stancari , who held that Christ was our justification only according to his human nature. As it was agreed upon to send a confession to Trent, Melanchthon drew up the *Confessio Saxonica* which is a repetition of the Augsburg Confession, discussing, however, in greater detail, but with moderation, the points of controversy with Rome. Melanchthon on his way to Trent at Dresden saw the military preparations of Maurice of Saxony , and after proceeding as far as Nuremberg , returned to Wittenberg in March , for Maurice had turned against the emperor. As the statement "good works are necessary for salvation" appeared in the Leipzig Interim, its Lutheran opponents attacked in Georg Major , the friend and disciple of Melanchthon, so

Melanchthon dropped the formula altogether, seeing how easily it could be misunderstood. At the Colloquy of Worms in which he attended only reluctantly, the adherents of Flacius and the Saxon theologians tried to avenge themselves by thoroughly humiliating Melanchthon, in agreement with the malicious desire of the Roman Catholics to condemn all heretics, especially those who had departed from the Augsburg Confession, before the beginning of the conference. As this was directed against Melanchthon himself, he protested, so that his opponents left, greatly to the satisfaction of the Roman Catholics who now broke off the colloquy, throwing all blame upon the Protestants. The Reformation in the sixteenth century did not experience a greater insult, as Friedrich Nietzsche says. Nevertheless, Melanchthon persevered in his efforts for the peace of the church, suggesting a synod of the Evangelical party and drawing up for the same purpose the Frankfurt Recess, which he defended later against the attacks of his enemies. The renewal of this dispute was due to the victory in the Reformed Church of the Calvinistic doctrine and its influence upon Germany. To its tenets Melanchthon never gave his assent, nor did he use its characteristic formulas. Although rejecting the physical act of mastication, he nevertheless assumed the real presence of the body of Christ and therefore also a real self-impartation. In his Annotations in Evangelia commenting on Lk 2,52, he discusses the faith of Mary, "she kept all things in her heart" which to Melanchthon is a call to the church to follow her example. But she was not upset, when Jesus gently scolded her. Consequently, Melanchthon opposed the feast of the Immaculate Conception, which in his days, although not dogma, was celebrated in several cities and had been approved at the Council of Basel in 1439. Standing under the cross, Mary suffered like no other human being. Consequently, Christians have to unite with her under the cross, in order to become Christ-like. He considered that a purposeful God had reasons to exhibit comets and eclipses. A few days before his death he committed to writing his reasons for not fearing it. On the left were the words, "Thou shalt be delivered from sins, and be freed from the acrimony and fury of theologians"; on the right, "Thou shalt go to the light, see God, look upon his Son, learn those wonderful mysteries which thou hast not been able to understand in this life. He strengthened himself in almost uninterrupted prayer, and in listening to passages of Scripture. Especially significant did the words seem to him, "His own received him not; but as many as received him, to them gave he power to become the sons of God. These two, by complementing each other, could be said to have harmoniously achieved the results of the Reformation. Melanchthon was impelled by Luther to work for the Reformation; his own inclinations would have kept him a student. While Luther scattered the sparks among the people, Melanchthon by his humanistic studies won the sympathy of educated people and scholars for the Reformation. Melanchthon wrote in , "I would rather die than be separated from Luther", whom he afterward compared to Elijah, and called "the man full of the Holy Ghost". I am the rough pioneer who must break the road; but Master Philip comes along softly and gently, sows and waters heartily, since God has richly endowed him with gifts. His work as reformer[ edit ] As a reformer, Melanchthon was characterized by moderation, conscientiousness, caution, and love of peace; but these qualities were sometimes said to only be lack of decision, consistence, and courage. Often, however, his actions are shown stemming not from anxiety for his own safety, but from regard for the welfare of the community and for the quiet development of the church. Melanchthon was not said to lack personal courage, but rather he was said to be less of an aggressive than of a passive nature. When he was reminded how much power and strength Luther drew from his trust in God, he answered, "If I myself do not do my part, I can not expect anything from God in prayer. It is your philosophy, and not your theology, which tortures you so, as though you could accomplish anything by your useless anxieties. So far as the public cause is concerned, I am well content and satisfied; for I know that it is right and true, and, what is more, it is the cause of Christ and God himself. For that reason, I am merely a spectator. If we fall, Christ will likewise fall; and if he fall, I would rather fall with Christ than stand with the emperor. He had an innate aversion to quarrels and discord; yet, often he was very irritable. His irenic character often led him to adapt himself to the views of others, as may be seen from his correspondence with Erasmus and from his public attitude from the Diet of Augsburg to the Interim. It was said not to be merely a personal desire for peace, but his conservative religious nature that guided him in his acts of conciliation. He never could forget that his father on his death-bed had besought his family "never to leave the church. He laid stress upon the authority of the Fathers, not only of Augustine, but also of the Greek Fathers. He never strove

for a reconciliation with Roman Catholicism at the price of pure doctrine. He attributed more value to the external appearance and organization of the Church than Luther did, as can be seen from his whole treatment of the "doctrine of the church". The ideal conception of the church, which the reformers opposed to the organization of the Roman Church, which was expressed in his *Loci* of , lost for him after its former prominence, when he began to emphasize the conception of the true visible church as it may be found among the Protestants. He believed that the relation of the church to God was that the church held the divine office of the ministry of the Gospel. The universal priesthood was for Melanchthon as for Luther no principle of an ecclesiastical constitution, but a purely religious principle. In accordance with this idea Melanchthon tried to keep the traditional church constitution and government, including the bishops. He did not want, however, a church altogether independent of the state, but rather, in agreement with Luther, he believed it the duty of the secular authorities to protect religion and the church. He looked upon the consistories as ecclesiastical courts which therefore should be composed of spiritual and secular judges, for to him the official authority of the church did not lie in a special class of priests, but rather in the whole congregation, to be represented therefore not only by ecclesiastics, but also by laymen. Melanchthon in advocating church union did not overlook differences in doctrine for the sake of common practical tasks. Therefore, he took pains to safeguard unity in doctrine by theological formulas of union, but these were made as broad as possible and were restricted to the needs of practical religion. At the same time he found the simplest, clearest, and most suitable form for his knowledge; therefore his manuals, even if they were not always original, were quickly introduced into schools and kept their place for more than a century. Knowledge had for him no purpose of its own; it existed only for the service of moral and religious education, and so the teacher of Germany prepared the way for the religious thoughts of the Reformation. He is the father of Christian humanism , which has exerted a lasting influence upon scientific life in Germany. His style is natural and plain, better, however, in Latin and Greek than in German. He was not without natural eloquence, although his voice was weak. In his "Book of Visitation", Melanchthon outlines a school plan that recommends schools to teach Latin only. Here he suggests children should be broken up into three distinct groups: He expanded the traditional categorization of science in several directions, incorporating not only history, geography and poetry but also the new natural sciences in his system of scholarly disciplines. He kept to the practical, and cared little for connection of the parts, so his *Loci* were in the form of isolated paragraphs. Melanchthon looked upon the law as not only the correlate of the Gospel, by which its effect of salvation is prepared, but as the unchangeable order of the spiritual world which has its basis in God himself. Since he used the definition of freedom formulated by Erasmus, "the capability of applying oneself to grace. In dividing faith into knowledge, assent, and trust, he made the participation of the heart subsequent to that of the intellect, and so gave rise to the view of the later orthodoxy that the establishment and acceptance of pure doctrine should precede the personal attitude of faith. To his intellectual conception of faith corresponded also his view that the Church also is only the communion of those who adhere to the true belief and that her visible existence depends upon the consent of her unregenerated members to her teachings. In the beginning Melanchthon intended only a development of the leading ideas representing the Evangelical conception of salvation, while the later editions approach more and more the plan of a text-book of dogma. At first he uncompromisingly insisted on the necessity of every event, energetically rejected the philosophy of Aristotle , and had not fully developed his doctrine of the sacraments. In he treated for the first time the doctrine of God and that of the Trinity ; rejected the doctrine of the necessity of every event and named free will as a concurring cause in conversion. The doctrine of justification received its forensic form and the necessity of good works was emphasized in the interest of moral discipline. The last editions are distinguished from the earlier ones by the prominence given to the theoretical and rational element. His books bearing directly on morals were chiefly drawn from the classics, and were influenced not so much by Aristotle as by Cicero. Moral philosophy , it is true, does not know anything of the promise of grace as revealed in the Gospel, but it is the development of the natural law implanted by God in the heart of man, and therefore representing a part of the divine law. The revealed law, necessitated because of sin , is distinguished from natural law only by its greater completeness and clearness. The fundamental order of moral life can be grasped also by reason; therefore the development of moral philosophy from natural principles

must not be neglected.

**Chapter 4 : The Acts and Monuments Online**

*Get this from a library! Philip Melanchthon and the English Reformation. [John Schofield] -- "This book explores the hitherto neglected relationship between the English Reformation and the Lutheran scholar Philip Melanchthon ().*

By other elements of civilization By the remains found in the bed of the Nile Evidence furnished by the study of Assyriology IN the great ranges of investigation which bear most directly upon the origin of man, there are two in which Science within the last few years has gained final victories. The significance of these in changing, and ultimately in reversing, one of the greatest currents of theological thought, can hardly be overestimated; not even the tide set in motion by Cusa, Copernicus, and Galileo was more powerful to bring in a new epoch of belief. The first of these conquests relates to the antiquity of man on the earth. The fathers of the early Christian Church, receiving all parts of our sacred books as equally inspired, laid little, if any, less stress on the myths, legends, genealogies, and tribal, family, and personal traditions contained in the Old and the New Testaments, than upon the most powerful appeals, the most instructive apologues, and the most lofty poems of prophets, psalmists, and apostles. As to the age of our planet and the life of man upon it, they found in the Bible a carefully recorded series of periods, extending from Adam to the building of the Temple at Jerusalem, the length of each period being explicitly given. Thus they had a biblical chronology--full, consecutive, and definite--extending from the first man created to an event of known date well within ascertained profane history; as a result, the early Christian commentators arrived at conclusions varying somewhat, but in the main agreeing. Strong confirmation of this view was found in a simple piece of purely theological reasoning: Theophilus, Bishop of Antioch, in the second century clinched this argument with the text, "One day is with the Lord as a thousand years. The simplicity of these great fathers as regards chronology is especially reflected from the tables of Eusebius. In these, Moses, Joshua, and Bacchus,--Deborah, Orpheus, and the Amazons,--Abimelech, the Sphinx, and OEdipus, appear together as personages equally real, and their positions in chronology equally ascertained. At times great bitterness was aroused between those holding the longer and those holding the shorter chronology, but after all the difference between them, as we now see, was trivial; and it may be broadly stated that in the early Church, "always, everywhere, and by all," it was held as certain, upon the absolute warrant of Scripture, that man was created from four to six thousand years before the Christian era. To doubt this, and even much less than this, was to risk damnation. Augustine insisted that belief in the antipodes and in the longer duration of the earth than six thousand years were deadly heresies, equally hostile to Scripture. Philastrius, the friend of St. Augustine, whose fearful catalogue of heresies served as a guide to intolerance throughout the Middle Ages, condemned with the same holy horror those who expressed doubt as to the orthodox number of years since the beginning of the world, and those who doubted an earthquake to be the literal voice of an angry God, or who questioned the plurality of the heavens, or who gainsaid the statement that God brings out the stars from his treasures and hangs them up in the solid firmament above the earth every night. About the beginning of the seventh century Isidore of Seville, the great theologian of his time, took up the subject. He accepted the dominant view not only of Hebrew but of all other chronologies, without anything like real criticism. The childlike faith of his system may be imagined from his summaries which follow. Greece began to cultivate grain. Erichthonius yoked horses together. Cadmus introduced letters into Greece. Apollo discovered the art of medicine and invented the cithara. Mercury invented the lyre and gave it to Orpheus. Early in the eighth century the Venerable Bede took up the problem. Dwelling especially upon the received Hebrew text of the Old Testament, he soon entangled himself in very serious difficulties; but, in spite of the great fathers of the first three centuries, he reduced the antiquity of man on the earth by nearly a thousand years, and, in spite of mutterings against him as coming dangerously near a limit which made the theological argument from the six days of creation to the six ages of the world look doubtful, his authority had great weight, and did much to fix western Europe in its allegiance to the general system laid down by Eusebius and Jerome. In the twelfth century this belief was re-enforced by a tide of thought from a very different quarter. Rabbi Moses Maimonides and other Jewish scholars, by careful study of the Hebrew text, arrived at conclusions diminishing the antiquity of man still further, and thus gave strength

throughout the Middle Ages to the shorter chronology: The same manner of accepting the sacred text which led Luther, Melanchthon, and the great Protestant leaders generally, to oppose the Copernican theory, fixed them firmly in this biblical chronology; the keynote was sounded for them by Luther when he said, "We know, on the authority of Moses, that longer ago than six thousand years the world did not exist. But of all who gave themselves up to these chronological studies, the man who exerted the most powerful influence upon the dominant nations of Christendom was Archbishop Usher. Usher was a man of deep and wide theological learning, powerful in controversy; and his careful conclusion, after years of the most profound study of the Hebrew Scriptures, was that man was created years before the Christian era. His verdict was widely received as final; his dates were inserted in the margins of the authorized version of the English Bible, and were soon practically regarded as equally inspired with the sacred text itself: The same adhesion to the Hebrew Scriptures which had influenced Usher brought leading men of the older Church to the same view: Melanchthon and Tostatus, Lightfoot and Jansen, Salmeron and Scaliger, Petavius and Kepler, inquisitors and reformers, Jesuits and Jansenists, priests and rabbis, stood together in the belief that the creation of man was proved by Scripture to have taken place between and years before Christ. In spite of the severe pressure of this line of authorities, extending from St. Jerome and Eusebius to Usher and Petavius, in favour of this scriptural chronology, even devoted Christian scholars had sometimes felt obliged to revolt. The first great source of difficulty was increased knowledge regarding the Egyptian monuments. As far back as the last years of the sixteenth century Joseph Scaliger had done what he could to lay the foundations of a more scientific treatment of chronology, insisting especially that the historical indications in Persia, in Babylon, and above all in Egypt, should be brought to bear on the question. More than that, he had the boldness to urge that the chronological indications of the Hebrew Scriptures should be fully and critically discussed in the light of Egyptian and other records, without any undue bias from theological considerations. His idea may well be called inspired; yet it had little effect as regards a true view of the antiquity of man, even upon himself, for the theological bias prevailed above all his reasonings, even in his own mind. Well does a brilliant modern writer declare that, "among the multitude of strong men in modern times abdicating their reason at the command of their prejudices, Joseph Scaliger is perhaps the most striking example. He, too, foresaw one of the results of modern investigation, stating it in these words, which have the ring of prophetic inspiration: Egypt had many magnificent cities, About the middle of the seventeenth century Isaac Vossius, one of the most eminent scholars of Christendom, attempted to bring the prevailing belief into closer accordance with ascertained facts, but, save by a chosen few, his efforts were rejected. In some parts of Europe a man holding new views on chronology was by no means safe from bodily harm. As an example of the extreme pressure exerted by the old theological system at times upon honest scholars, we may take the case of La Peyrere, who about the middle of the seventeenth century put forth his book on the Pre-Adamites--an attempt to reconcile sundry well-known difficulties in Scripture by claiming that man existed on earth before the time of Adam. He was taken in hand at once; great theologians rushed forward to attack him from all parts of Europe; within fifty years thirty-six different refutations of his arguments had appeared; the Parliament of Paris burned the book, and the Grand Vicar of the archdiocese of Mechlin threw him into prison and kept him there until he was forced, not only to retract his statements, but to abjure his Protestantism. In England, opposition to the growing truth was hardly less earnest. In his treatise on the Creed, published in , which has remained a theologic classic, he condemned those who held the earth to be more than fifty-six hundred years old, insisted that the first man was created just six days later, declared that the Egyptian records were forged, and called all Christians to turn from them to "the infallible annals of the Spirit of God. In , Sir John Marsham published a work in which he showed himself bold and honest. After describing the heathen sources of Oriental history, he turns to the Christian writers, and, having used the history of Egypt to show that the great Church authorities were not exact, he ends one important argument with the following words: Truly a very bad example, and quite unworthy of religious writers. Though eminent chronologists of the eighteenth century, like Jackson, Hales, and Drummond, gave forth multitudes of ponderous volumes pleading for a period somewhat longer than that generally allowed, and insisting that the received Hebrew text was grossly vitiated as regards chronology, even this poor favour was refused them; the mass of believers found it more comfortable to hold fast the faith committed to them by

Usher, and it remained settled that man was created about four thousand years before our era. To those who wished even greater precision, Dr. John Lightfoot, Vice-Chancellor of the University of Cambridge, the great rabbinical scholar of his time, gave his famous demonstration from our sacred books that "heaven and earth, centre and circumference, were created together, in the same instant, and clouds full of water," and that "this work took place and man was created by the Trinity on the twenty-third of October, B. At the very beginning of the century it gained new strength from various great men in the Church, among whom may be especially named Dr. Adam Clarke, who declared that, "to preclude the possibility of a mistake, the unerring Spirit of God directed Moses in the selection of his facts and the ascertaining of his dates. Wilkinson, to the effect that he had modified the results he had obtained from Egyptian monuments, in order that his chronology might not interfere with the received date of the Deluge of Noah. Not to speak of other noted men, we have early in the present century Young, Champollion, and Rosellini, beginning a new epoch in the study of the Egyptian monuments. Nothing could be more cautious than their procedure, but the evidence was soon overwhelming in favour of a vastly longer existence of man in the Nile Valley than could be made to agree with even the longest duration then allowed by theologians. For, in spite of all the suppleness of men like Wilkinson, it became evident that, whatever system of scriptural chronology was adopted, Egypt was the seat of a flourishing civilization at a period before the "Flood of Noah," and that no such flood had ever interrupted it. This was bad, but worse remained behind: As time went on, this became more and more evident. The long duration assigned to human civilization in the fragments of Manetho, the Egyptian scribe at Thebes in the third century B. As is well known, the first of the Egyptian kings of whom mention is made upon the monuments of the Nile Valley is Mena, or Menes. Manetho had given a statement, according to which Mena must have lived nearly six thousand years before the Christian era. This was looked upon for a long time as utterly inadmissible, as it was so clearly at variance with the chronology of our own sacred books; but, as time went on, large fragments of the original work of Manetho were more carefully studied and distinguished from corrupt transcriptions, the lists of kings at Karnak, Sacquarah, and the two temples at Abydos were brought to light, and the lists of court architects were discovered. Among all these monuments the scholar who visits Egypt is most impressed by the sculptured tablets giving the lists of kings. Each shows the monarch of the period doing homage to the long line of his ancestors. Each of these sculptured monarchs has near him a tablet bearing his name. That great care was always taken to keep these imposing records correct is certain; the loyalty of subjects, the devotion of priests, and the family pride of kings were all combined in this; and how effective this care was, is seen in the fact that kings now known to be usurpers are carefully omitted. The lists of court architects, extending over the period from Seti to Darius, throw a flood of light over the other records. Comparing, then, all these sources, and applying an average from the lengths of the long series of well-known reigns to the reigns preceding, the most careful and cautious scholars have satisfied themselves that the original fragments of Manetho represent the work of a man honest and well informed, and, after making all allowances for discrepancies and the overlapping of reigns, it has become clear that the period known as the reign of Mena must be fixed at more than three thousand years B. In this the great Egyptologists of our time concur. Mariette, the eminent French authority, puts the date at B. With these dates the foremost English authorities, Sayce and Flinders Petrie, substantially agree. This view is also confirmed on astronomical grounds by Mr. Lockyer, the Astronomer Royal. But the significance of this conclusion can not be fully understood until we bring into connection with it some other facts revealed by the Egyptian monuments. The first of these is that which struck Sir Walter Raleigh, that, even in the time of the first dynasties in the Nile Valley, a high civilization had already been developed. Take, first, man himself: The social condition of Egypt revealed in these early monuments of art forces us to the same conclusion. Those earliest monuments show that a very complex society had even then been developed. We not only have a separation between the priestly and military orders, but agriculturists, manufacturers, and traders, with a whole series of sub divisions in each of these classes. The early tombs show us sculptured and painted representations of a daily life which even then had been developed into a vast wealth and variety of grades, forms, and usages. Take, next, the political and military condition. One fact out of many reveals a policy which must have been the result of long experience. Just as now, at the end of the nineteenth century, the British Government, having found that they

can not rely upon the native Egyptians for the protection of the country, are drilling the negroes from the interior of Africa as soldiers, so the celebrated inscription of Prince Una, as far back as the sixth dynasty, speaks of the Maksi or negroes levied and drilled by tens of thousands for the Egyptian army. Here we find very early operations in the way of canals, dikes, and great public edifices, so bold in conception and thorough in execution as to fill our greatest engineers of these days with astonishment. The quarrying, conveyance, cutting, jointing, and polishing of the enormous blocks in the interior of the Great Pyramid alone are the marvel of the foremost stone-workers of our century. As regards architecture, we find not only the pyramids, which date from the very earliest period of Egyptian history, and which are to this hour the wonder of the world for size, for boldness, for exactness, and for skilful contrivance, but also the temples, with long ranges of colossal columns wrought in polished granite, with wonderful beauty of ornamentation, with architraves and roofs vast in size and exquisite in adjustment, which by their proportions tax the imagination, and lead the beholder to ask whether all this can be real. As to sculpture, we have not only the great Sphinx of Gizeh, so marvellous in its boldness and dignity, dating from the very first period of Egyptian history, but we have ranges of sphinxes, heroic statues, and bas-reliefs, showing that even in the early ages this branch of art had reached an amazing development. What exquisite genius the early Egyptian sculptors showed in their lesser statues is known to all who have seen those most precious specimens in the museum at Cairo, which were wrought before the conventional type was adopted in obedience to religious considerations. In decorative and especially in ceramic art, as early as the fourth and fifth dynasties, we have vases, cups, and other vessels showing exquisite beauty of outline and a general sense of form almost if not quite equal to Etruscan and Grecian work of the best periods. Going back to the very earliest period of Egyptian civilization, we find that the four sides of the Great Pyramid are adjusted to the cardinal points with the utmost precision. Lockyer, Astronomer Royal of Great Britain, has recently convinced himself, after careful examination of various ruined temples at Thebes and elsewhere, that they were placed with reference to observations of stars. To state his conclusion in his own words: To use the words of Max Duncker: What long periods it must have required for such a development every scholar in philology can imagine. As regards medical science, we have the Berlin papyrus, which, although of a later period, refers with careful specification to a medical literature of the first dynasty.

**Chapter 5 : Recent Dissertations | U-M LSA History**

*Philip Melanchthon (born Philipp Schwartzertdt; 16 February - 19 April ) was a German Lutheran reformer, collaborator with Martin Luther, the first systematic theologian of the Protestant Reformation, intellectual leader of the Lutheran Reformation, and an influential designer of educational systems.*

Dent, , pp. This can only be a good thing: Why should Everyman or woman, of course read Sidney? According to the blurb, for his "extraordinary originality," exciting and experimental poetry, and his influence on other writers: Her balanced account is an ideal introduction to Sidney in a critical world where everyone has a theory about the relation of his art to his life: Although Penelope Rich is clearly identified as the original "matrix" for Stella, both Astrophil and Stella are distinguished from their real-life counterparts, and it is pointed out that the sequence itself "may have anticipated readings of different kinds, on different levels of awareness and intimacy" xlii. However, her balanced approach rules out both the Arthur Marotti approach to love-sonnets as reflections on court politics and the Thomas Roche school of Astrophil-as-negative-example though Roche gets a special credit in the reading list. The sequence is presented as falling into two halves: However, there is little indication of what, exactly, marks it out as original: The decision to conflate the Olney and Ponsonby editions of the Defence is perhaps the only moment where the lack of any textual commentary becomes a problem, as the reader has no way of discovering if there are any cruces. Porges-Watson argues that both the existing Psalms and the lost religious translations offered Sidney the chance to combine technical expertise with attractive subject-matter. This arrangement is not easy to use, and there are some glosses which should really be subject to more discussion. This is a gap in the commentary which teachers will have to fill in for their own students. However, this list excludes articles, though the Sidney Journal is cited as providing "the best on-going access to new material" Citation of the standard texts of other authors rather than more recent editions e. Personally I would prefer a little less direction to Hermetic philosophy three books by Francis Yates and a little more on the continental poetry which influenced Sidney. These kinds of literary connections are the most interesting for the casual reader to pursue, and the hardest to track down for even more advanced students: Sidney needs to be read in the context of Continental literature as well as that of his English contemporaries and of modern criticism. It will certainly be a useful text to recommend students to buy and work from, although teachers will probably want to supplement the reading list with a few articles and amplify the commentary at some key points. But I hope that they will resist the temptation to impose their own favourite interpretations on the texts which Porges-Watson here carefully opens up to a variety of readings, with I think the correct suggestion that that is how Sidney intended them to be approached. Harvester Wheatsleaf, , pp. Neil Rhodes notes in his latest study that "In recent years a great deal of writing about English Renaissance literature has been concerned with ideological questions and questions generated by modern literary theory" vii , both of which he eschews because they take us away from the literature and intrude upon our understanding of the period in which it was composed. Instead, he wants to study the widespread teachings of humanist rhetoric, and most notably contemporary definitions of eloquence, to attempt to revive and understand the writers of the Renaissance as they saw themselves and to accomplish this to use the terms they themselves used in discussing their work. Shakespeare, and Marlowes fragment: Sir John Davis and others. Will yow have all in all for prose and verse? Both appeal, too, to the special qualities of alchemy as the shared properties of poetry, and while he later admits bad poetry can be abused, Rhodes argues, Sidney sees the fundamental power of poetry as transformation. Curiously though, when Rhodes gets to the Arcadia he sounds more like Eagleton than Erasmus. He finds a similar reliance on figures and tropes--even the same ones as pertain to hands-leisure-eyes periphrases--but where Nashe elaborates his account in order "to disguise the horror of the spectacle" , Sidney uses rhetoric to show how "flamboyant trappings of battle are deceptive" and is sobered by the realization that noblemen are among the battlefield dead. There is not much magic at work here, nor alchemy, and transformation is seen at its most horrible. But it is Sidney who, with Nashe, uses "rhetoric as a smokescreen, in which amplification, its tropes and figures, is anything but subversive" as Marxists might want it. But one wonders what Eagleton might have to say about

Rhodes. Kinney, from a review in *Sidney Newsletter and Review* 12, no. Habits of Thought in the English Renaissance: Religion, Politics, and the Dominant Culture. University of California Press, , pp. God and Sir Philip Sidney do not often inhabit the same scholarly sentence. In short, how did Sidney the maker conceive of his Maker? In the last several years, however, strong reasons to question that supposition have emerged. Seeking more than a little ambitiously to characterize the dominant culture of England between the Elizabethan Settlement and the Civil War, Shuger advances the argument that the key to its understanding lies in religion, since it is religious discourse during this period that "supplies the primary language of analysis. It is the cultural matrix for explorations of virtually every topic: Against new historicist representations of the dominant culture as monolithic, she shows persuasively that orthodox intellectual life in the Renaissance was decidedly pluralistic, often even contradictory in its fundamental assumptions and understandings. Once more, against new historicist assumptions that the dominant culture in advancing religious ideology could be understood only as seeking to naturalize power by mystification, she refuses to translate religious belief into power politics, insisting by contrast that such beliefs constituted crucial habits of thought during the age and require understanding, as fundamental i. Issues about power are included within, but by no means permitted to exhaust considerations of meaning. Ranging far and wide over ideas about selfhood and history, social and spiritual authority in important theologians and poets, from Richard Hooker to Launcelot Andrewes, from George Herbert to John Donne, from William Perkins to Fulke Greville and King James, Shugcr densely and impressively argues her case for the centrality of religion to the discursive matrix of Renaissance England. A subsequent chapter offers a reconsideration of early Stuart conceptions of political rule. A chapter on John Donne charts a pathway between the highly individuated peculiarities of his psychological life and the mutually informing categories of theological and political absolutism. Patriarchy as a Cultural Ideal. They are situated synchronically in her analysis at opposite ends of what Michel Foucault and Timothy J. Reiss have characterized diachronically as the great epistemic divide of the early modern era. As represented by Shuger, Hooker is an early modern historicist whose skepticism at least by implication "slightly" displaces the "normative claims of tradition and Scripture" At the opposite pole of the epistemic divide, Andrewes utilizes a hermeneutic grounded upon analogical correspondences, one in which the boundary lines between word and thing, self and world are far more fluid. Sacred events and the Word that communicates them are signatures of a divine story in which the individual is invited to participate; they are exemplary, significant events persuading individuals to "discover the typological web of relatedness that is the meaning of history" If Hooker is a proto-modern, Andrewes is a primitive, mystical, traditional Shuger hardly knows what adjective to employ pre-modern, whose participatory hermeneutic synchronizes comfortably with his theological and royal absolutism. A poetics defined by its central investment in making what might well be called participatory narratives as Sidney promises to bestow new Cyruses upon the world, if they [his readers] will understand why and how their maker made them becomes more intelligible in relation to the epistemic divisions described by Shuger. Without question, Sidney was the most historically well read and critically sophisticated English writer of his generation. The blind man jumps and Edgar "enlightens" him: Such questions seem to me Sidneian as well as Shakespearean, the tensions between what Paul Ricoeur might call "the ontological vehemence of their semantic aims" the rage to make the signifier participate meaningfully in the realm of the signified and the skeptical comprehension of the resistance of history, as real and central to one as to the other. Or so I would want to argue. Just as I think Shuger overplays the evolutionary theme of nascent modernism in her analysis J. Clark argues persuasively for the survival of the confessional state well into the eighteenth century , she undervalues the reliance even the dependence of what the dominant classes valued as rationalism on various versions of a Christianized epistemology and metaphysics. Stillman, from a review in *Sidney Journal* 16, no. Clarendon Press; New York: Oxford University Press, , pp. Secondly, Skretkowicz establishes a new stemma for the MSS. He thus replaces the T MS posited first by William Ringler and then accepted by Jean Robertson as the single lost scribal transcript of the foul papers of the Old Arcadia and G the assumed foul papers of the New Arcadia described by Greville in his famous letter to Walsingham about the printing of the text with a single set of foul papers, A, used for both versions of the Arcadia which reflects five stages of composition. This single source, also lost, has the canonical virtues of

simplification and clarification of what might hitherto be considered puzzling variants among the surviving MSS and printed copies. The result is surely a definitive text that winds its authoritative way among the thickets of substantial and accidental variants that would otherwise defy any possibility of something like a relatively reliable copy-text. This sense of editing from consensus also seems suspect, the textual instances growing thee and farther from the original in time and printers as well as distance. By giving considerable authority, then, to Greville and 90, this is a conservative text; it dismisses Cm largely on the grounds of inconsistency and carelessness by an unidentified scribe. His close reading shows that the textual complications come from a reconception, through complication, of original OA. These arise chiefly through an intermeshing of a political plot begun with the ruthless ambitions of the bastard Plexirtus with the earlier romantic plot involving Pyrocles and Musidorus that shifts the action to narration in part, transfers the presentation to a greater number of narrative voices, and adds a series of past exploits that through juxtaposition both complicate and illuminate the actions and situations in NA. But there is other evidence to support this date. For one thing, David Hume of Godscroft indicates a developing revision when he reports that when Sidney visited the Earl of Angus between June and August he "was then in travail, or had brought forth rather though not polished and refined it as now it is.. On balance, the inconsistencies and irregularities would seem to favour the first option, although the evidence which we are given here makes any choice highly speculative. But Skretkowicz gives fresh attention to the three resources which John Hoskyns made central to all our thinking--Heliodorus, Sannazaro, and Montemayor. In her attempts to force Theagenes to her will by imprisonment and torture, Arsace becomes a model for Cecropia, capturing and scourging the princesses. The tale in Heliodorus of the wicked Demaenete who unsuccessfully tries to seduce her stepson Cnemon provides the Second Eclogues of the Old Arcadia with the episode of Amasis and his stepmother. Amadis de Gaule XI for the amatory adventures of Pyrocles and Musidorus transmuted from OA is now combined with Amadis IX, in which Florisel disguises himself as a shepherd to win Silvie, and Agesilan is attracted to Diane when he sees her picture, puts on the costume of the Amazon Daraide, is separated from Arlanges, shipwrecked, and finally reaches Galdap, where King Galan dies, not suspecting the disguise, and Queen Salderne, undeceived, both fall in love with him. From Amadis VIII Sidney transforms the story of the Souldan Bazilique who keeps his daughter Niquee in a forest lodge because he was warned by an astrologer that any man seeing her will be brought to madness through love--or to certain death. Such materials as this and the fairground trick used for the false execution of Philoclea, not any the less important for its association with Christian martyrdom, he imbued with symbolic overtones, while, significantly, these elements of the real world lent an atmosphere of credibility to a mythical Arcadia where the accepted currency was Elizabethan crowns. While he imitates the epic sweep of events, beginning traditionally in *media res*, Sidney folds the narrative of Book II, beginning with the discovery of Leonatus and the blind king of Paphlagonia being attacked by Plexirtus, within the outer narrative of Book I with its more romantic concerns. At the end of Book II, both plots are seen coming together when Pyrocles hears from Basilius that Plangus, believing both princes to have been assassinated, goes to enlist the aid of Euarchus to rescue Erona. He sees two other counter-movements in separate cycles: In addition, all three books parallel one another, beginning with the complaints of lovers followed by an abrupt catastrophe and then by the movement of distressed characters toward confrontations; the subsequent crisis is followed by a comic interlude and lyrics or lyric summary xxvi. This rather loose structural overview may in fact have guided Sidney in his complicated revisions, but such outlines are general at best. Skretkowicz is far more helpful in locating echoes and repetitions between incidents and books of NA that orchestrate the work with resonances that themselves cement together what seem at first discrete and disconnected episodes. By tracing the events of NA as from time to time analogous to the *Aeneid*, he argues that the final battle at which Sidney leaves off writing his revision is significantly close to that between Aeneas and Turnus which actually ends the earlier epic, and therefore suggests--Skretkowicz suddenly becomes shy of making any claim--that Sidney meant to end the revision at the very point he stops writing. On the premise that "Sidney wrote for a knowledgeable audience with a wide appreciation of the symbolic and the emblematic," xxxi. Such an analysis in the hands of an unsure critic would allow for any episode or any sign to become something which works to produce an event or to frustrate our expectations, but what Skretkowicz means to suggest is that a reader

alerted to such pointers both internal and external will see that, for instance, courteous Amphialus means also to keep in play majestic Pamela, sweet Philoclea and pious Aeneas: For though Aeneas has to be rescued by Poseidon when he fights Achilles in the dispute over Helen, he decisively defeats Turnus. Thus, in the New Arcadia there is no doubt of the outcome. What remains unresolved is whether, having adapted the end of the Aeneid, Sidney, like Vegio in the Thirteenth Book, felt that a romantic sequel ought to follow after the heroic section of the epic had come to its natural conclusion" xxxviii. Scholars who have forcefully argued the opposing view--Michael McCanles, for example--are not cited nor their arguments addressed, but it remains true that the details of the oracle to Bas. It was also a style lampooned by Ben Jonson and John Stephens in drama and essay respectively. Later sequels re-examine the family of Basilius and Plangus and Erona as well as Argalus and Parthenia. Yet where the words are homophonous between old and modern spelling, he modernizes; in other instances he normalizes by using the OED. He also drops outdated classical spellings which Sidney is likely to have used such as the initial silent h in hable. Old-spelling texts, despite their falsely assumed difficulty or accessibility for some, are still to be preferred.

**Chapter 6 : Philip Melanchthon and the English Reformation: 1st Edition (Hardback) - Routledge**

*Philip Melanchthon and the English Reformation* by John Schofield This book explores the hitherto neglected relationship between the English Reformation and the Lutheran scholar Philip Melanchthon ().

Suny and Jeffrey Veidlinger Dissertation: Memories for a Blessing: To Shape the Future of the Nation: The Ties that Bind: All Things Visible and Invisible: Par Cassel and Wang Zheng Dissertation: Hunt, PhD in History Advisors: Gregory Dowd and Rebecca Scott Dissertation: Farina Mir and Mrinalini Sinha Dissertation: The Politics of Crime Control: Diane Owen Hughes Dissertation: Ray Van Dam Dissertation: Nancy Rose Hunt Dissertation: Vagabonds, Carriers, Spirits, and Chiefs: Soldiers of their Own: Weaving and Unraveling the Factory Town: Michael Witgen and Gregory Dowd Dissertation: A Hospital in situ: That Women Could Matter: Matthew Lassiter and Anthony Chen Dissertation: John Fine and Pamela Ballinger Dissertation: Of Women, Faith, and Nation: Raymond Van Dam Dissertation: Mary Kelley and Brittany Hughes Dissertation: Vine and Palm Tree: David Potter and Bruce Frier Dissertation: Dario Gaggio and Andrew Shryock Dissertation: Contesting the Iranian Revolution: Germanness, Civilization, and Slavery: A Microcosm of the General Struggle: A Felonious State of Mind: Peasant Heroes and symbolic Ennoblement: From the Popular Front to the Eastern Front: Inflated Hopes, Taxing Times: Life in the Nuclear Archipelago: The Material and the Real: In Subversive Service of the Sublime State: Encountering Others, Imagining Modernity: Across the Colonial Divide: What Makes a People? Profile of a Plant: Opera in a New Age: Deborah Dash Moore Dissertation: God, War, and Politics: Deserts of Plenty, Rivers of Want: To Be My Own Mistress: The Jews of the Desert: Interracial Romances of American Empire: The Politics of Sexual Restraint: Transformations in Labor, Land and Community: The Poetics of Revolution: The Tides of Morality: La Voix des Femmes: The Tenacity of Bondage: As it was in the Beginning: The Borders of Citizenship: Visuality and Colonialism in the Congo: Civilian and Enlisted Filipinos within and beyond the U. The Beginnings of Bacteriology in American Medicine: Taking Better Care of the Fields: Creole Citizens of France: Ray Van Da Dissertation: Penny Von Eschen Dissertation: Bombs, Bibles, and Bureaucrats: Not as Supplicants but as Citizens: In and Out of War: Search for a New Land: Early Modern Spain and the Creation of the Mediterranean: Contesting the "Laws of Life": Reconceptualizing Southern Vietnamese History from the 15th to the 18th Centuries: We could have had a revolution!: Searching for Heritage, Building Politics: The Rise and Fall of Wealth Taxation: The Closet and the Cul de Sac: Children of Uncertain Fortune: Islam and the Millennium: Native to the Republic: Neighborhood Borders, National Boundaries: Mountain, Moor and Marsh: The Stakes of Empire: On With the Dance: The Fruits of Citizenship: Mary Kelley and Susan Juster Dissertation: Russian Empire - Tatar Theater: PhD in History Advisor: Black Girls Coming of Age: The Fragility of Modernity: Class, Gender, and the Political Meanings of Philanthropy: Acculturation and Particularism in the Modern European City: Inhabiting Isla Nena, Reading Medieval Religious Polemic: Fashioning Hairdressing in Southern Ghana: Jewish Citizens of Socialist Yugoslavia: Madness in the Realm: In the Space of Violence: Empire in the Air: Walking with the Shadows of the Past: An Ethnography of Faith: Art and Politics in West Germany:

**Chapter 7 : Skyscript: Brief Introduction to Johannes Schoener. Compiled by Mari Garcia and Joy Usher**

*Mary was succeeded by the "English Deborah," who had learned Lutheran theology from her Lutheran-leaning stepmother, Queen Catherine Parr, and (according to Roger Ascham) from her close reading of the *Loci Communes*.*

**The Church and Science: Learning Lessons from History** The theological debates surrounding the Copernican revolution are fascinating for anyone interested in the perennial problem of faith and science. When Copernicus proffered his heliocentric theory in the 16th century, it met with sharp resistance both within the Catholic Church and among the Reformers. The responses of Luther and Melanchthon are good examples. The eyes are witnesses that the heavens revolve in the space of twenty-four hours. But certain men, either from the love of novelty, or to make a display of ingenuity, have concluded that the earth moves. Now, it is a want of honesty and decency to assert such notions publicly, and the example is pernicious. It is the part of a good mind to accept the truth as revealed by God and to acquiesce in it. It is easy to see why the Catholic Church and Reformers took this hard-line position against the Copernicans. First, the Ptolemaic view was matched step for step by the long-standing traditions of the Church. Second, the Ptolemaic view corresponded rather precisely to the usual experiences of human life—that the Sun is moving and we are not. And third, as we have just seen, the geocentric view had Scripture on its side. Tradition, common sense, and the voice of Scripture joined together to create a coherent understanding of the world against which the Copernican viewpoint seemed senseless, even heretical. Ultimately, however, the Copernican viewpoint would win the day. As a result, regardless of the stripe of Christian, all Christians agree that we should work to avoid repeating the error and to repair the breach between faith and science. Our present scientific problem is evolution, but the situation is somewhat different from the days of Copernicus for one very important reason: On one side we have practically all scientists, and also many confessing Christians—including even many evangelical Christians—who attest to the cogency of evolution as an explanation of the evidence. On the other side we have the testimony of fundamentalist science, which represents a very small minority of the scientific community. How do we prudently weigh out this testimony? In my opinion, there are three reasons to side with the progressive viewpoint. First, the general arguments that support evolution are clear enough and have been driven home relentlessly to the satisfaction of an overwhelming majority of trained scientists. Although I am not trained in the sciences, I can discern good arguments from bad ones. The persistent claim of fundamentalist scientists that modern science is filled with misinformation and falsehood is rhetoric rather than substance. Secondly, Fundamentalism stands in unconscious complicity with atheistic naturalism. Fundamentalism has unwittingly accepted the idea that, if we find a natural explanation for the emergence of life on earth, then this would demonstrate that we are studying a world without God. I have already pointed out that some of the best minds of Christian antiquity, such as Augustine and Calvin, saw very quickly how precarious it was to accept this view of Scripture. Many modern Christians have made the same observations. If Genesis is not a science book, what is it? In our next discussion, I should like to look more closely at the genre of Genesis—at the kind of text that it is. English quotation from A.

Chapter 8 : Wittenberg - Wikipedia

*Philipp Melancthon: Philipp Melancthon, German author of the Augsburg Confession of the Lutheran Church (), humanist, Reformer, theologian, and educator. He was a friend of Martin Luther and defended his views.*

Type a keyword and then restrict it to a particular edition using the dropdown menu. You can search for single words or phrases. When searching for single words, the search engine automatically imposes a wildcard at the end of the keyword in order to retrieve both whole and part words. For example, a search for "queen" will retrieve "queen", "queene" and "queenes" etc. MacCulloch, Diarmaid, Thomas Cranmer: A Life New Haven, University of Florida, Saviour, to the Reign of Queen Mary I. With the life of Mr. Madan, Martin, The book of Martyrs: Madan, Martin, New and Complete book of Martyrs Illustrated with copper plates Introductory preface by R. With its History Down to the Present Time Malham, John and Pratt, T. Revised and Improved by John Malham: Manchester, Andrea, Chronicling the English Reformation: The historical works of Richard Grafton. Kent State University, Marsilius of Padua, The Defence of Peace John Fox and divers other books, by the Rev. Thomas Mason; and now rendered into modern English with considerable improvements from late authors by the compiler of the original institution of the Church of England Matthews, William, British Diaries: McKitterick, David, Andrew Perne: Quatercentenary Studies Cambridge, Tudor martyrs and the construction of subjectivity in the English Renaissance. University of California, Los Angeles, Mendham, Joseph, Memoirs of the Council of Trent Milner, in his History of Winchester. By a Country Incumbent E. John Fox, MA; with notes, commentaries and illustrations by the Rev. New edition greatly improved and corrected Burgess, in answer to his Milner, Joseph, Letters to a Prebendary: Being an Answer to Reflections on Popery, by the Rev. With remarks on the opposition of Hoadlyism to the doctrines of the Church of England. A Survey of Printed Sources Lincoln, A Survey of Printed Sources London, University of British Columbia, Monter, William, Judging the French Reformation: Moynahan, Brian, William Tyndale London, Marotti and Michael D. Bristol eds , Print, Manuscript and Performance: Ohio State University Press, , Munday, Anthony, et al.

Chapter 9 : Chapter VI - The Antiquity Of Man, Egyptology, And Assyriology

*Wittenberg, (/ ɛ̃ w ɛ̃ t ɛ̃ˈm n b ɛ̃œ̃r ɛ̃j /; German: [v̥v̥ˈtɪn]ˌv̥v̥b̥ɛ̃ˈk]) officially Lutherstadt Wittenberg, is a town in Saxony-Anhalt, Germany. Situated on the River Elbe, it has a population of about 50,*