A Word from the Oberman Chair
Francis Bacon and the Division Seminar
by Ute Lotz-Heumann, Heiko A. Oberman Professor

In his essay “Of Studies,” Francis Bacon (1561-1626) wrote: “Reading maketh a full man; conference a ready man; and writing an exact man.” Let us disregard for a moment the fact that Bacon lived in a society where only men were permitted to receive a formal education and be truly learned — notwithstanding the fact that Queen Elizabeth I of England knew French, Italian, Spanish, Flemish, Latin, and Greek and was, as David Loades writes, “the best educated woman of her generation.” What Bacon describes in “Of Studies” is what we do every week in Hist 696F, a.k.a. “The Division Seminar,” which this semester is concerned with the religious history of the British Isles in the sixteenth and seventeenth centuries. There is an internal rhythm to the seminar that closely reflects Bacon’s analysis.

Every week, the eight graduate students who attend the seminar have to read 150 or so assigned pages as diligently as possible. They take notes, so assigned pages as diligently as possible. They take notes, and keep ready “full,” i.e. full of knowledge, before we even think about the texts in the seminar process is discussion — conference,” in Bacon’s words. Discussions can be very serious enterprise and intense, but this is a bit of our 3rd century. There is an internal rhythm to the seminar that closely reflects Bacon’s analysis.

A single question can keep the seminar alive — and the graduate students are diligent readers! Sometimes a joke here and there will help lighten the atmosphere, but this is a semi-annual newsletter of the division for late medieval and reformation studies.

November 2015

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We wish you and your families a happy holiday season.

Pia Cuneo, Professor of Art History and Associate Professor of the Division, spoke on “Rome’s Gift to the Renaissance: How the Invention of the Modern Portrait at the symposium “Rome and its Receptions,” organized jointly by the Department of Religious Studies and Classics and the University of Arizona Museum of Art. She also co-edited her essay “Mark Fugger’s Von der Coenen, Hier, He, Hier, Him, and Posthumanism in Early Modern Augsburg,” in “Discipline and Conscience” (2015).
Introducing our new graduate student, Ben Miller, B.A. Northwest Nazarene University

by Adam Bonikowske, doctoral student

The Division is pleased to welcome its newest master’s student, Ben Miller. Ben arrived in Tucson after completing a Bachelor of Arts degree at Northwest Nazarene University in Nampa, Idaho. There he earned a major in History accompanied by a minor in Political Science. Attracted to the Division principally by the opportunity to study with Professors Karant-Nunn and Lotz-Heumann, whose scholarly work he encountered even as an undergraduate, Ben is now happy to be participating in graduate seminars among his new colleagues. At present he is interested in pursuing research on exile communities and mass migration in Eastern and Central Europe during the seventeenth and early eighteenth century. He also admits to a fascination with the intellectual history of the Enlightenment as well as the history of frontiers and borderlands in Europe. For his minor, he entertains the possibility of studying modern European history. Ben is thrilled to join us in the Division Seminar, which this semester focuses on “The Long Reformation in the British Isles” and is taught by Professor Lotz-Heumann. Along with the demands of the seminar, Ben is looking forward to improving his language skills. Ben is also excited to advance his professional experience in teaching. This semester he is a Graduate Teaching Assistant for the History Department’s course on “Europe in the Modern World,” taught by Professor Nasiad. A native of Sitka, Alaska, Ben is new to the dry heat and desert life of Arizona. The August weather and monsoon season were rather novel experiences for him, yet he holds a great appreciation for the opportunities that Tucson’s environment has to offer. He has shared with me his interest in hiking Sabino Canyon and possibly someday Picacho Peak, if he’s up to the challenge. Ben is settling well into graduate student life at the University of Arizona. He has joined the Graduate Christian Fellowship on campus, which has allowed him to network with another circle of colleagues. Beyond this, he will enjoy what valuable “free-time” he has playing racquetball, attending church, and reading a good book. We look forward to having you among us, Ben!

Congratulations to our new Ph.D. Graduates!

Left: Amy Newhouse (Defended May 14, 2015)
Bottom Left: Paul Buehler (Defended September 2, 2015)
Beneath: Elizabeth Ellis-Marin (Defended September 3, 2015)

Francis Bacon and the Division Seminar

Continued from page 1

discussion results from previous weeks are brought to bear on the question at hand. It is always very exciting, and it not only throws light on the immediate problem, but also on the deeper questions of how humans interact in societies, how social groups form identities, what role religion has played in history, to name just a few.

The third step, as Bacon says, is writing. In the seminar, we actually do this in two steps, or versions, if you will. During the first half of the semester, each student picks a research topic, then finds, reads and analyses the relevant primary and secondary sources, and finally writes a 20-minute paper (analogous to a conference paper). These papers are presented at the seminar meetings during the second half of the semester. A discussion follows every paper. Afterwards the students engage in further intensive writing, turning their oral presentations into written research papers of about 25 pages in length. This requires a different style of writing and involves meticulous documentation of primary and secondary sources. And eventually, I get to read and grade these papers, which is always a great pleasure.

After many years of these kinds of research seminars, after language studies and paleography, after comprehensive examinations and preliminary trips to the archives, our students then go to Europe and finally do what we have tried our best to train them to do — study primary sources and add to our knowledge about history. Adam Hough, who was awarded an Ora DeConcini Martin and Morris Martin Fellowship, is currently in Germany doing just that. Don’t miss the account of his experiences in this issue of the “Desert Harvest.” David Neufeld arrived in Switzerland just a few weeks ago and is already hard at work in the archives. You will hear about his archival adventures in the spring issue. And over the course of this year, three of our graduate students, Amy Newhouse, Paul Buehler, and Elizabeth Ellis-Marin (in order of their defense dates), completed their doctoral theses and graduated. Congratulations!

We are proud of our students, and we remain deeply cognizant that their academic endeavors and accomplishments are in large part made possible by your generosity. We thank you from the bottom of our hearts, most especially in this season of Thanksgiving.
His October, the Division was pleased to welcome Professor Peter Lake as a distinguished guest lecturer. Professor Lake is Marriage and Family Chair of History and a University Distinguished Professor of History at Vanderbilt University. He studies early modern England, particularly the late sixteenth and early seventeenth centuries, with an emphasis on religion, politics, culture, and the ways in which these structures interacted. Professor Lake has written or co-written six books: “Moderate Puritans and the Elizabethan Order of Religion” (1982); “Anglicans and Puritans”: Presbyterianism and English Conformal Thought from Whitgift to Hooker” (1988); “The Boxmaker’s Revenge: Orthodoxy, Heterodoxy and the Politics of the Parish in Early Stuart London” (2001); “The Anti-Chris’s Lewd Hat: Protestants, Papists and Playwrights in Post-Reformation England” (2002); “The Trials of Margaret Clitherow: Persecution, Martyrdom and the Politics of Sanctity in Elizabethan England” (2011); and “Creating place through identity in Early Stuart England: A Northamptonshire Maid’s Troublesome Family” (2015). Currently, he is working on several projects, including an analysis of Shakespeare’s history plays in the context of the politics of the 1590s.

Professor Lake’s lecture, presented on October 30, titled “Performance, Publicity and Polemic: The Politics of Exorcism in Post-Reformation England,” explored the religious and political dynamics of exorcisms in late sixteenth-century England. According to Professor Lake, exorcisms were highly performative events staged before both local and, through printed pamphlets and other polemical literature, national audiences.

Professor Lake argued, given their highly public nature, it is necessary to understand these exorcisms within their confessional, political, and polemical contexts. Furthermore, Professor Lake suggested that exorcisms represented a direct confrontation between post-Reformation religion, both in its Catholic and Protestant forms, and traditional popular beliefs, such as witchcraft. In response to these cultural, political, and religious pressures, both priests and puritans developed particular Catholic and Protestant styles of exorcism that communicated religious and political messages. For example, Professor Lake argued that Catholic exorcisms heavily emphasized holy objects and paraphernalia, the use of relics, such as the bones of martyrs, and the active role of the priest. Professor Lake also suggested that the dialogue between the priest and the devil was used to advance specific confessional and polemical arguments. For instance, devils allegedly claimed to have friends at the court of King James. Puritans, on the other hand, developed a distinct style of exorcism that relied on a group of the godly engaged in prayer, Bible reading, and fasting in order to exorcise demons. Over time, these practices became increasingly subtle publicity opportunities that allowed both religious and political groups to respond to the challenges posed by younger historians, Professor Lake argued, or else the field becomes stagnant.

Professor Lake’s seminar visit included a discussion about his career, which highlighted both the range and depth of his scholarly work as well as the changes in his scholarly interests over time as he engaged with some of the major religious and political issues in the history of early modern England. In the ensuing discussion about his career, Professor Lake emphasized the importance of collaboration between historians. Not only does collaboration expand a historian’s range, it provides an escape from the isolation intellectuals often experience. An isolation that Professor Lake argued, or else the field becomes stagnant. Established historians, for example, often have a hard time appreciating the reality (and therefore significance) of the stories they want to tell. It’s not that I have any particular fondness for obscurity (although an appreciation of scatological humor goes a surprisingly long way in the study of sixteenth-century religious discourse). I study Reformation theology with academic interest, but I sometimes have a hard time appreciating how seemingly inane theological disagreements could have had such profound effects on the lives of ordinary folk. In the published works, we read why one particular interpretation is correct and another is not, but the real stories behind the inane theological disagreements could have had far more significant impacts on the souls of the innocent. In the behind-the-scenes world of the archive, however, we discover why these authors were so adamantly convinced that this theological nit-picking actually mattered in a real-world context. Hope, fear, anger, frustration: these are things to which I can relate. My subjects fought hard for what they believed in under trying circumstances, and it’s reading their words, filled with grit and passion that leads me every day to put pen to paper and make their stories history.
At the Feats of Visiting Scholars
Peter Lake, Vanderbilt University, Nashville, Tennessee

by Annie Morphew, master's student

his October, the Division was pleased to welcome Professor Peter Lake as a distinguished guest lecturer. Professor Lake is Marriott and Rice Ingram Chair of History and a University Distinguished Professor of History at Vanderbilt University. He studies early modern England, particularly the late sixteenth and early seventeenth centuries, with an emphasis on religion, politics, culture, and the ways in which these structures interact. Professor Lake has written or co-written six books: “Moderate Puritans and the Elizabethan Order of Government” (1982); “Anglicans and Puritans: Presbyterianism and English Conformal Thought from Whitgift to Hooker” (1988); “The Boxmaker’s Revenge: Orthodoxy, Heterodoxy and the Politics of the Parish in Early Stuart London” (2001); “The Anti-Christ’s Lewd Hat: Protestants, Papists and Players in Post-Reformation England” (2002); “The Trials of Mystery: Persecution, Martyrdom and the Politics of Sanctity in Elizabethan England” (2011); and “Seeking Place through Identity in Early Stuart England: A Northamptonshire Maid’s Tragic Family” (2015). Currently, he is working on several projects, including an analysis of Shakespeare’s history plays in the context of the politics of the 1590s.

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Furthermore, Professor Lake suggested that exorcisms represented a direct confrontation between post-Reformation religion, both in its Catholic and Protestant forms, and traditional popular beliefs, such as witchcraft. In response to these cultural, political, and religious pressures, two priests and puritans developed particular Catholic and Protestant styles of exorcism that communicated religious and political messages.

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Professor Lake also attended the Division seminar on the Reformation in the British Isles, led by Professor Ute Loidolt-Heumann. In preparation for the seminar, Professor Lake provided the graduate students with fifteen articles, published between 1978 and the present, which highlighted both the range of his scholarly work as well as the changes in his scholarly interests over time as he engaged with some of the major religious and political issues in the history of early modern England. In the ensuing discussion about his career, Professor Lake emphasized the importance of collaboration between historians. Not only does collaboration expand a historian’s range, it provides an escape from the isolation of intellectual grubbing. Professor Lake also stressed the importance of intergenerational debate for the field. Established historians must respond to the challenges posed by younger historians, and younger historians must engage with established historians. Professor Lake also emphasized the importance of self-absorbed isolation, and he pointed to the study of sixteenth-century religious discourse. I study Reformation theology with academic interest, but I sometimes have a hard time appreciating how seemingly inane theological disagreements could have had meaning in the lives of ordinary folk. In the published works, we read why one particular interpretation is correct and why another interpretation is incorrect, and why all others are cruel attempts by the Antichrist to deceive the souls of the innocent. In the behind-the-scenes world of the archive, however, we discover why these authors were so adamantly convinced that this theological nit-picking actually

What I’m doing transcends fiction. I divide my time between the state library and the national archives. In the former, I work with books and ephe- mena. I published in the sixteenth century. Here, my subjects (mostly preachers and a few lay enthusiasts) published forward-crafted and published works for public consideration. It’s all very appropriate and rhetorically consistent. In the läter, in the private letters, trial records, and petitions housed in the archive these same authors (typically educated men of God) mix their metaphors, experiment wildly with spelling, and let fly cross profundity. It was the first time I read a preacher describe the children’s catechism as tantamount to “flinging feces in the House of God.” That I began to appreciate the reality (and therefore significance) of the story I want to tell. It’s not that I have any particular fondness for obscurity (although an appreciation of scatological humor goes a surprisingly long way in the study of sixteenth-century religious discourse). I study Reformation theology with academic interest, but I sometimes have a hard time appreciating how seemingly inane theological disagreements could have had meaning in the lives of ordinary folk. In the published works, we read why one particular interpretation is correct and why another interpretation is incorrect, and why all others are cruel attempts by the Antichrist to deceive the souls of the innocent. In the behind-the-scenes world of the archive, however, we discover why these authors were so adamantly convinced that this theological nit-picking actually

...working in the history of a city with roots stretching back nearly two thousand years, the past is certainly very present.

Reflections from Augsburg, Germany

by Adam Hough, doctoral student, recipient of the Ora De Concini Martin and Morris Martin Fellowship

Historian Jill Lepore once wrote of the curious delight of finding the lock of Noah Webster’s hair carefully tucked away in a little envelope amid his archived letters. For her, the tangible connection of stroking the hair of a man long dead whom she knew only through his words elicited an intimacy that threatened to overpower her academic objectivity.

For me, working on the history of a city with roots stretching back nearly two thousand years, the past is certainly very present. The city of Augsburg, Germany, a distinct cultural and political entity in the late sixteenth century, is undoubtedly still alive in the national consciousness. In the last century, Augsburg has been a national and international center of culture, science, and politics.

In the recently published book “Augsburg City Hall, mid-17th century: Engraving by Matthäus Merian,” the city is depicted as a center of cultural and intellectual activity. The book is a beautifully illustrated and written account of the history of Augsburg City Hall and its role in the city’s cultural and political life.

The city, however, has not been immune to the challenges of the present. The COVID-19 pandemic has had a significant impact on the city’s economy and cultural life. The closure of museums, theaters, and other cultural institutions has led to a decrease in tourism and cultural activity.

Despite these challenges, Augsburg remains a vibrant cultural center. The city is home to several prestigious universities and research institutes, as well as numerous museums and art galleries. The city also hosts a variety of cultural events, including music festivals, art exhibitions, and literary readings.

In conclusion, Augsburg is a city with a rich history and a vibrant cultural life. While the pandemic has presented challenges, the city remains committed to preserving its cultural heritage and welcoming visitors from around the world.
Enlightenment as well as the intellectual history of the seventeenth and early eighteenth centuries. This lecture will examine Luther’s publication strategies and sit them in the context of the experiences of the previous two generations of writers since the invention of the printing press with moveable type by Johannes Gutenberg in Mainz in the 1450s. The Reformation movement’s use of printing technology was instrumental in spreading the Protestant message all across early modern Europe. At the same time, book printing and publishing were also changed fundamentally as a result of the Reformation.

Benjamin Miller. Ben arrived in Tucson after completing a Bachelor of Arts degree at Northwest Nazarene University in Nampa, Idaho. There he earned a major in History accompanied by a minor in Political Science. Attracted to the Division principally by the opportunity to study with Professors Karant-Nunn and Lotz-Heumann, whose scholarly work he encountered even as an undergraduate, Ben is now happy to be participating in graduate seminars among his new colleagues. At present he is interested in pursuing research on exile communities and mass migration in Eastern and Central Europe during the seventeenth and early eighteenth century. He also admits to a fascination with the intellectual history of the Enlightenment as well as the history of frontiers and borderlands in Europe. For his minor, he entertains the possibility of studying modern European history. Ben is thrilled to join us in the Division Seminar, which this semester focuses on “The Long Reformation in the British Isles” and is taught by Professor Lotz-Heumann. Along with the demands of the seminar, Ben is looking forward to improving his language skills. Ben is also excited to advance his professional experience in teaching. This semester he is a Graduate Teaching Assistant for the History Department’s course on “Europe in the Modern World,” taught by Professor Nasiali. A native of Sitka, Alaska, Ben is new to the dry heat and desert life of Arizona. The August weather and monsoon season were rather novel experiences for him, yet he holds a great appreciation for the opportunities that Tucson’s environment has to offer. He has shared with me his interest in hiking Sabino Canyon and possibly someday Picacho Peak, if he’s up to the challenge. Ben is settling well into graduate student life at the University of Arizona. He has joined the Graduate Christian Fellowship on campus, which has allowed him to network with another circle of colleagues. Beyond this, he will enjoy what valuable “free-time” he has playing racquetball, attending church, and reading a good book. We look forward to having you among us, Ben!

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Ben Miller
Here we don’t lie in the sun or get massages. Rather, we ‘soak’ ourselves in the sources that we need for our research...
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by Ute Lotz-Heumann, Heiko A. Oberman Professor

In his essay “Of Studies,” Francis Bacon (1561-1626) wrote: “Reading maketh a full man; conference a ready man; and writing an exact man.” Let us disregard for a moment the fact that Bacon lived in a society where only men were supposed to receive a formal education and be truly learned — notwithstanding the fact that Queen Elizabeth I of England knew French, Italian, Spanish, Flemish, Latin, and Greek and was, as David Loades writes, “the best educated woman of her generation.” What Bacon describes in “Of Studies” is what we do every week in Hist 698F, a.k.a. “The Division Seminar,” which this semester is concerned with the religious history of the British Isles in the sixteenth and seventeenth centuries. There is an internal rhythm to the seminar that closely reflects Bacon’s analysis.

Every week, the eight graduate students who attend the seminar have to read 150 or so assigned pages as diligently as possible. They take notes, research what is unfamiliar, and think about the texts in the context of their own prior knowledge as well as previous readings and discussions in the seminar. In a way, they are already “full,” i.e., full of knowledge, before we even meet. Then, every Thursday night, I put them on the spot first: the seminar starts with a “Round Robin” during which each student briefly summarizes what he or she thinks is most remarkable or controversial in the texts, which texts they appreciate and their reasons, and why other texts fall short of their expectations (I do, on purpose, occasionally include writings that I personally do not find particularly helpful). This is the “moment of truth” when, as Bacon put it, “it [a man] read little, he had need have much cunning, to seem to know, that he doth not” — since “cunning is not an option in a seminar setting, our graduate students are diligent readers!

The second step in our seminar process is discussion — “conference,” in Bacon’s words. Discussions can be very lively, and it is a great pleasure for me to watch these budding scholars carefully develop their own points of view, and present arguments and counter-arguments from the sources. Sometimes a joke here and there will help lighten the atmosphere, but this is a serious enterprise — graduate students learning how to become professional historians. A single question can keep the discussion alive for fifteen minutes or half an hour when a problem is examined from various points of view, new perspectives and new sources are introduced, and texts or