



# REFORMATION Notes

News for Partners of the Richard C. Kessler Reformation Collection

Spring 1994

No. 4

## American Bach Society Meeting To Be Held at Emory

Stephen A. Christ

**O**n the weekend of April 8 through 10, 1994, Emory University will host the biennial meeting of the American Bach Society, an organization dedicated to promoting the study and performance of the music of Johann Sebastian Bach. The program includes several items with a special appeal for those who are interested in the great heritage of Lutheran theology and liturgy.

Anyone who has enjoyed the Kessler Reformation concerts in October during the past several years undoubtedly will want to attend Friday evening's event, in particular. On April 8, at 8:15 p.m. in Glenn Memorial Church, we will have the unique opportunity of hearing one of Bach's great choral masterpieces, the Ascension Oratorio (BWV 11), performed in its original liturgical setting as part of a reconstruction of the main church service for Ascension Day in Leipzig. The celebrant and preacher will be Don E. Saliers, Jr. The oratorio and other choral pieces will be sung by the Britten Choir, Emory's professional choir-in-residence, under the direction of Alfred Calabrese.

Beginning Wednesday, April 6, there will be an exhibition in Pitts Theology Library entitled "The Reformation United

in Atlanta: Lutherhalle and Emory University." The exhibition features a number of treasures from Lutherhalle in Wittenberg that previously have not been exhibited outside Germany: an autographed manuscript in which Luther sets forth his views on the Lord's Supper; a pair of important prints from the 1540s; mid-sixteenth century oil portraits of Luther, Melancthon, and Erasmus; and even Luther's personal drinking cup! These pieces will be displayed alongside selected items from the Richard C. Kessler Reformation Collection. The exhibition will be open to the public Wednesday and Thursday, 8:00 a.m.-11:00 p.m.; Friday, 8:00 a.m.-5:00 p.m.; Saturday, 9:00 a.m.-5:00 p.m.; and Sunday, 2:00 p.m.-11:00 p.m.

Among our distinguished guests for the weekend will be Martin Petzoldt, dean of the theological faculty at the University of Leipzig and vice-president of the *Neue Bachgesellschaft* (the international Bach society in Germany), who will deliver the keynote address on Friday afternoon at 2:00 p.m. in Cannon Chapel. Also present will be Christoph Wolff, one of the world's leading Bach scholars and dean of the Graduate School of Arts and Sciences at Harvard University. In addition to lectures and discussions by scholars from across the United States, Canada, and Germany, there will be organ and harpsichord recitals on Friday and Saturday, as well as a concert of Bach vocal works by the American Bach Soloists (a premier early music ensemble from the San Francisco Bay area) on Saturday, April 9, at 8:15 p.m. in Glenn Memorial Church as part of the Flora Glenn Candler International Artists Series.

For further information about the concerts, contact the Concerts Office at Emory, (404) 727-6690. If you are interested in registering for the entire conference, contact the local arrangements chair, Stephen A. Crist, (404) 727-3785).

*Dr. Stephen A. Crist is assistant professor of music at Emory University.*

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# Kessler Collection “Orphans” Are In Need of Adoption

**Reuchlin, Johann, 1455-1522.**

[De rudimentis Hebraicis. 1506]

Principium libri. Pfortzheim: Tho.

Anshelm, 1506.

The first and only printing of the first Hebrew grammar and the first Hebrew-Latin dictionary by a European Christian Humanist, the Pfortzheim scholar Johann Reuchlin. This pioneering work made Hebrew accessible for the first time to Christian Biblical scholars. According to the last two leaves, Reuchlin finished his work on March 9, 1506, and it was in type by March 27.

This copy has a contemporary binding in blind-stamped pigskin over wooden boards. The work is heavily annotated in an early sixteenth century hand, including a seven-line poem by the humanist Matthaueus Aurogallus on the title page. Also on the title page is the Hebrew word *Tehilah* (Song of Praise—the Hebrew title of Aurogallus’s poem) and a former ownership stamp of S. Eisner in the upper left-hand corner.

M. Aurogallus was professor of the “three languages” (Latin, Greek, and Hebrew) at Wittenberg. He was one of Luther’s supporters in the work of translating the Bible into German in 1522 and in the following year issued a compendium of Hebrew grammar. Aurogallus prepared his own Hebrew grammar for publication in 1539.

**Surgant, Johann Ulrich, d. 1503.**

Manuale curatoru[m], predica[n]di prebe[n]s modum: tam latino q[uam] vulgari sermone practice illuminatu[m]...Mainz: Johann Schoeffer, 1508.

J. U. Surgant was a professor and four-time rector of the University of Basel. He was a humanist in the circle of J. Wimpheling. This work is titled, “Manual for clerics on the mode of preaching benefices (endowed sermons), illuminated with practical words

in Latin and German.” The book is in two parts: 1. a Latin tract on preaching and 2. a selection of texts for liturgical use in Latin, German, and French. The aim of the book is to present not only a theoretical introduction to preaching, but also to exemplify that introduction with specific examples. The work was first printed in Basel in 1503. There is

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*The Richard C. Kessler Reformation Collection is a repository of rare and valuable documents which form the core of the Protestant Reformation. The collection now contains more than 1,400 pieces written by Martin Luther, his colleagues and opponents, and printed during their lifetimes. Supported by the vision and resources of Lutheran laypeople Richard and Martha Kessler and partners throughout the Southeast, the collection is housed in Pitts Theology Library of Candler School of Theology. It provides a rich resource for scholars of the Reformation and for clergy and laity who seek to understand the history of our faith. For more information about the collection contact Dr. Channing Jeschke, Pitts Theology Library, Candler School of Theology, Emory University, Atlanta, Georgia 30322, (404) 727-4166.*

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one woodcut, a sermon shaped like a “tree” showing its “branches” or parts and how they come together. The volume is bound in blind-stamped pigskin over boards. The clasps are no longer present.

**Sachs, Hans, 1494–1576.**

Ain Gespräch von den Scheynwercken der Gaystlichen... [Augsburg: Philipp Ulhart], 1524.

H. Sachs, the famous Nuremberg “master-singer” and shoemaker, be-

came an early and ardent supporter of Luther and the Protestant cause. In this “trio-logue,” a baker named Peter, a monk named Heinrich, and a shoemaker named Hans discuss questions relating to monastic life and monastic vows. The work is in prose, a change from Sachs’s usual rhymed couplet format. This printing is from the same year as the first printing, and the woodcut on the title page is copied from that in the first printing.

**Muenster, Sebastian, 1489–1552.**

Arukh Dictionarium Chaldaicum...Basel: Io. Frob., 1527.

S. Muenster was, next to J. Reuchlin, the greatest Christian Hebraist of the sixteenth century. He edited dictionaries of Hebrew (Biblical and rabbinical) and Aramaic (the present work) as well as grammars of these languages and a two-volume Old Testament in Hebrew with a new Latin translation. This Aramaic dictionary is the first of its kind ever produced. The title page border is by Hans Holbein the Younger.

**Menius, Justus, 1499–1558.**

Ein trostliche predigt, vber der Leich vnd Begrebnis, des Ehrwirdigen Herrn Friderichen Mecums...Wittenberg: Georg Rhaw, 1546.

This pamphlet includes the sermon on John XII, 24–26, which J. Menius preached at the funeral of F. Myconius on April 8, 1546. Myconius was an ardent champion of the Reformation, trusted by Elector John Frederick and sent to almost all the religious conferences of his day. J. Menius was called the “Reformer of Thuringia” because he dedicated thirty years of his life to that cause. He, too, held the Elector’s trust until after the controversy over the Interims.

# Recent Purchases by Partners of the Kessler Reformation Collection

Judge Dorothy Toth Beasley  
Atlanta, Georgia

In honor of Virginia Susan Toth  
Palmer, a teacher, by her sister.

**Luther, Martin, 1483–1546.**

**Anthithesis verae et falsae ecclesiae. Augsburg: Heinrich Steiner, 1541.**

Antonius Corvinus's Latin translation of part of Luther's *Wider Hans Worst* deals with Luther's understanding of the true Protestant and false Catholic Churches. Hans Worst here is Heinrich von Braunschweig, a violent Catholic opponent of the Reformation.

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William H. Gaik  
Atlanta, Georgia

**Blarer, Ambrosius, 1492–1564.**

**Jr gwalt ist veracht irkunst wirt verlacht Jrs liegens nit gacht geschwecht ist jr bracht Recht ist wiess Gott macht. Augsburg: Philipp Uhart, 1524.**

Blarer was born in Constance, Germany, and studied at Tübingen, where he met Melancthon. This pamphlet is Blarer's second work, an appeal to the city government of Constance to remain steadfast in the Reformation ideals they had begun to espouse. The title is a rhymed, mocking attack on the Roman clergy. There are three printings of this work known, but their priority has not been established.

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Dr. Reiner Smolinski  
Atlanta, Georgia

In honor of Anneliese Emma Dähne  
Smolinski and Horst Smolinski.

**Staphylus, Fridericus.**

**Historia vnnnd Gegenbericht bayd-**

**er partheyen, der Catholischen vnd Confessionisten...Ingolstadt: Alexander vnd Samuel Weyssenhorn, 1562.**

The colloquy of Worms was an official attempt by Ferdinand and the princes to bring about a religious peace through negotiation. It met from August 24 through November 28, 1557. Each side was to have six colloquists, six adjuncts, six auditors, and two notaries. The president was to be J. von Pflug, bishop of Merseburg and one of the Catholic colloquists. Melancthon headed the Protestant delegation. This book is F. Staphylus's report of the proceedings, written from the Catholic point of view.

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## Current Partners of the Richard C. Kessler Reformation Collection Are:

Mr. and Mrs. Neil Anderson  
Mr. Erwin G. Baumer  
Judge Dorothy T. Beasley  
Mr. and Mrs. Russell W. Crick  
Mr. William H. Gaik  
Dr. and Mrs. Channing R. Jeschke  
Mr. and Mrs. Callie W. Kessler  
Mr. and Mrs. Richard C. Kessler  
Mr. and Mrs. Carl F. Lettow, Jr.  
Mr. and Mrs. John C. McCune  
Mr. and Mrs. Jean A. Mori  
The Reverend and Mrs. Larry W. Raudebaugh  
Mrs. Velda Handrich Skagen  
Dr. Reiner Smolinski  
The Memorial Fund of St. Johns Evangelical Lutheran Church, Bloomington, Illinois and Bishop and Mrs. Harold Skillrud  
Mr. Clair E. Strommen  
Mr. Frank Easterlin Wise  
Mr. John Calhoun Wise, Jr.  
Mr. Roy Thomas Wise  
Mr. and Mrs. Rudolph L. Yobs

Mr. and Mrs. Rudolph Yobs  
Atlanta, Georgia

Given by Anne on the occasion of  
Rudy's birthday.

**Jonas, Justus, 1493–1555.**

**Autographed receipt for twenty Gulden which Jonas had received from the Erfurt City Council, dated February 2, 1549. One leaf (31.8 x 22 cm.)**

Jonas is chiefly known as a translator of the works of Luther and Melancthon. He was dean of the theology faculty at Wittenberg from 1523–33 and rector of the university three times during that period. He attended most of the major theological colloquies of this period.

## Standing Advisory Committee for the Reformation Collection

Policy direction for the Reformation Collection is provided by a standing advisory committee composed of representatives of Emory University and the local and national Lutheran community.

Mr. Richard C. Kessler, Chairperson  
Mr. Roy T. Wise, Secretary  
Mr. Rudolph L. Yobs, Consultant to the Committee  
Mr. James R. Crumley, Member at Large  
Dr. M. Patrick Graham  
The Reverend F. Stuart Gulley  
Dr. Channing R. Jeschke  
Dean R. Kevin LaGree  
The Reverend Larry W. Raudebaugh  
Bishop Harold C. Skillrud  
Dr. James L. Waits, Member at Large

# The Continuation of the Manuscript Tradition

*Ruminations from the desk of Fred A. Grater, Rare Book Bibliographer*

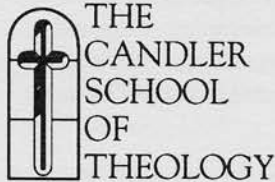
Many of the printed texts gathered in the Kessler Reformation Collection began their lives as manuscripts. Ideas might first be circulated in the form of notes or short drafts for larger works. Several of Melanchthon's publications began as classroom lecture notes "borrowed" for publication by his own friends and colleagues to serve a larger audience.

The press runs of most Reformation era publications were small by current standards. Modern scholars estimate that only five percent of the population could read in the mid-sixteenth century. It is thus obvious that should a person desire a copy of a particular book several years after its publication, it would probably be unobtainable for purchase. If, moreover, the book desired was from a persecuted minority religious community, the chances of finding such a book were almost nonexistent.

The solution these small communities hit upon was the continuation of the manuscript tradition. A favored work could almost always be procured from within the community for copying, and this was not an unmitigated loss of time and energy. By being forced to copy the religious texts of their community, the copyists were brought face to face with the traditions and sources of their faith in a deliberate manner. This meant that they knew the sources of their beliefs better than did many of their neighbors who were not barred from employing the

press to preserve their heritage.

These thoughts are occasioned by a volume just recently added to the Collection, a book of Church Year Sermons (a "postil") by a nominal Silesian Lutheran, Johann Sigismund Werner (1491–1554). This volume is incomplete; it has been completed in manuscript by a sixteenth or seventeenth century Schwenckfelder scribe. He copied out the missing pages and then added an appendix of "Six Sermons on Christian Repentance" by Michael Hiller (d. 1557), another Silesian Lutheran whose works were preserved in manuscript form among the Schwenckfelders in Silesia. These people were persecuted by both Catholics and Protestants because of their unorthodox religious views. Hence the making of such manuscripts was the only way left open to them for the preservation of their Christian heritage. The volume illustrates how the scribe could "make do" with what he had at hand. Since the title page of Part I is missing, he has substituted the title page from Part III, which serves to identify the text sufficiently so that one knows what the book is about. Such volumes afford us a glimpse into an otherwise vanished world—a world where ideas were held to be so precious that no amount of time or energy was thought to be too great a sacrifice to make for their preservation and transmission.



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