

A Note on Young Melanchthon in the *De corrigendis adolescentiae studiis* of 1518*

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(Received April 30, 1975)

Introduction

In Japan, Melanchthon has not been a major concern of historical studies on the Reformation. Among his writings only two have been translated into Japanese.¹⁾ His early works are still in expectation of fuller attention.

Melanchthon studies today are supposed to depend upon the researches of the 1930's. In 1960, the 400th anniversary of Melanchthon's death was celebrated in Germany and it has subsequently produced many monographs and articles on him.²⁾

The early study of Melanchthon before 1930 could not go beyond the confessional line of Luther study, the criteria of which determined the whole interpretation and evaluation of Melanchthon.³⁾ Modern interpretation as a whole is concerned with Young Melanchthon and therefore traces his early development of thought upto about 1530, which calls our attention to Melanchthon's Christian Humanism. Added to this new trend of modern interpretation, Ernst Troeltsch's thesis on the Renaissance-Reformation problem has begun to lose its influence because of his underestimation of the Renaissance in the formation of the Modern World. The Reformation and the Renaissance in the early 16th century went hand in hand and were involved in a new movement, though Humanists of different types were, contrary to Reformers, motivated by an optimistic belief that they could reform society and restore the unity of the Divided Christendom by means of the New Learning, for they were convinced that a proper understanding of Christian and classical antiquity would lead to true piety and piety to reform.⁴⁾ The young master from Tübingen, a talented Greek scholar, received an invitation from Elector Frederick the Wise of Saxony and decided to move to the small town of Wittenberg, far from the cultural center of the time. His first manifesto for reforming higher education and learning thus came into existence as an inaugural speech to the newly founded Wittenberg University.

I

Melanchthon's famous inaugural speech was delivered, only four days after his arrival, before the faculty and student body on August 29, 1518. Luther

* This work was supported in part by a grant from the Japanese Ministry of Education in 1973.

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was also among the audience and greatly excited by Melanchthon's erudition and piety. Luther wrote to his friend Spalatin on August 31 :

He (Melanchthon) has addressed... surely in a splendid manner of erudition and purity, so pleased all and been so admired that there should not be any room to doubt the reason why you had recommended him to us.⁵⁾

Luther's confidential letter to Spalatin shows his captivity with and enthusiasm for the young master's scholarship and passion for learning and piety. As in the testimonies of Luther on Melanchthon collected in the first and last volumes of the "*Corpus Reformatorum*", Luther admires Melanchthon's scholarship and loves his character, lauding him as a prodigy of learning and piety.⁶⁾

His inaugural speech is, of course, rather more liberal than the Reformation conviction of Luther, but as a whole his "Ad fontes!" does not mean an unlimited approval of classical antiquity. We should note that two intentions were always existent and active in his mind; reason and faith, learning and piety, in short, philosophy and theology. They are two basic polar concerns between which Melanchthon's thought stirred and was kept in tension. Such a "Denkweise" is also seen in Calvin's theology.⁷⁾

Melanchthon's attitude toward philosophy provides a key to understanding his approach to theology all through his life. When a turning-point in his development became obvious in his theology, it was distinctly observed in his contiguity to and distance from philosophy. Where philosophy is not in accord with the Christian revelation, any contiguity to it is regarded as a matter of the undeniable distance from the Reformation witness. This turned out to be true for Melanchthon, the more so as his new Humanism or humanistic philosophy was arranged on the basis of a purely ethical, and therefore, non-speculative motivation, which was common to Calvin and Bucer who had a warm understanding of Melanchthon. But through this very attitude, his Humanism stands in closer relationship to the Reformation witness; at the same time, a danger of his amalgamating both elements could be subject to criticism.

Through such an observation, we can develop a more satisfactory explanation of his early development which has been disputed. Then it will be possible to date his theological periods and grasp sharply his theological concerns in them, for his idea of philosophy was influenced not only by Aristotle and other ancient philosophers who had occupied his mind, but also by his philosophico-ethical interpretation of theological concepts. Then Melanchthon's attitude is thus revealed, and we easily come to some understanding of our subject.

From a historical viewpoint, two phases of Melanchthon's theological formation become apparent; one is the development from a pro-reformatory Humanist to a disciple of and co-reformer with Luther at Wittenberg, the other involves the further development of his original teaching as it gradually attained a more philosophical tendency. This is seen in the *Loci Communes* of 1522,

which was revised and enlarged from the *Loci* of 1521 which reached the peak of his earlier theological development.

II

We can not recognize any distinct break in Melanchthon's early development at the time when he moved to Wittenberg as a teacher of the Greek language and gave his inaugural speech, "*On Improving the Studies of Youth*". He had earned his Bachelor of Arts from Heidelberg and Master of Arts from Tübingen where he had at first found and enjoyed the exciting atmosphere of academic life. The young master, who was only twenty one years old, left one of the best academic centers of the time, and rode on horseback into the small provincial town of Wittenberg, not unwillingly. For, at Tübingen, he, though already responsible for the teaching task,⁸⁾ was not satisfied with the management and system of education there. For the pro-reformatory Humanist, Tübingen was too narrow and non-productive for the coming age. His relation to the leaders of German Humanism, such as Erasmus and Pirkheimer whom he had known through his grand-uncle Reuchlin, a great scholar and noble champion of Hebrew learning of the time, had been able to lead him beyond the level of academic education of the old type. He had gradually become a Humanist and then would not conceal it. Already early in 1514, he had taken part in Reuchlinian activities; he had written a foreword to the collected text of letters under the title of the *Clarorum virorum epistolae* (*Letters of Renowned Men*).⁹⁾ And in his *Greek Grammar* of 1518, Melanchthon announced, inspired by his teacher, Simler, that he would publish an authentic text of Aristotle. A few months before his leaving Tübingen, Melanchthon said to Bernhard Maurer that he would like to realize his plan with the help of a Humanist circle, including Reuchlin and Pirkheimer at the front. This plan, if realized, would become of especially great importance in his later development.

In a letter to Reuchlin, Melanchthon puts his complaints about the situation at Tübingen into the following words:

I wish I could, far from all the world, enjoy tranquilly the holy depth of philosophy, in the sense of literary leisure.¹⁰⁾

He suggests also an "ergasterium" (a workhouse),¹¹⁾ where he fears he may again become a child among children. Thus Melanchthon wants to leave Tübingen and have enough tranquillity for the study of philosophy when he moves to Wittenberg. He may have heard, however, little about Luther, and the newly born University of Wittenberg could not have hoped that the talented young master of Tübingen could give a special look at it. Thus he might have thought that he would have favorable circumstances in which to put his reform plan into practice. He wrote to Spalatin to this effect soon after his arrival at Wittenberg:

I am a philosopher. How important do you think it is for me to work

at a desirably pleasant place? I hold it quite important to be able to work at an honorable place.¹²⁾

III

His inaugural speech was a proposal for revising the university curriculum and reaching the goal of ideal education. In the speech, his standpoint at that time is shown clearly. It is his program of the new Humanism, i. e., Christian Humanism. Michael Rogness concludes :

He (*Melanchthon*) advocated a firm foundation in Latin, Greek, and Hebrew, so that students could study the sources themselves. The life of a Christian would thus be renewed, for he would be drawing directly from the biblical teachings of Christ. Melanchthon also outlined plans to broaden training in history, mathematics, and science... Melanchthon had combined the goal of the Humanists with the concerns of Luther's young reform movement.¹³⁾

Thus in the speech, his ideas of reform were first concretely expressed. These ideas are important to the study of the relationship of Humanist Melanchthon to theology, in short, the place and significance of theology in his reform plans.

1) The reform which Melanchthon strove for was a reform of university education. At first Melanchthon presents a purely humanistic ideal; the cultivation of human beings or humanity as a task of knowledge. The reform should first be concerned with the younger generation and their courses of study. In his *Dedication Epistle*, we find the same tone as in his inaugural speech :

Important is it for the way of life at what kind of texts the young students of little experience should make the first beginning of reading. ...especially because common sense and morality are actually influenced no more than by writings. For it is almost always in the nature of every man that what he studies makes what he is. And a book which is of no good spirit seems to me harmful. It is, therefore, important to educate the young in the best writings. But at present, as you see, everywhere in Germany, there is, for the studies required for youth, only such a method as not only to be useless for the life thereafter, but also to be even harmful. The whole education has been incomprehensively ignored; leading minds... are involved in the intellectual flirtation and broken up into an intellectual bankruptcy. It is what they call philosophy. Thus I say, not because I am going to prevent students from studying philosophy, but because I do not give any cheap value to the art and method of philosophy. Philosophy is not namely circumscribed with so narrow a limit that to philosophize is no other than to flirt.¹⁴⁾

Then Melanchthon maintains that his new Humanism retains the best part of the old one.

Here he speaks in a very general manner, but his thought shines brightly and clearly. The interrelation between reading good writings and cultivating

youth is expressed here more clearly than in his inaugural speech. The major concern of his reform plans lies in cultivating youth. For that very reason, it is important for him to renew the understanding of philosophy, under which he tries to revive and revalue ancient Greek philosophy. This directly refers to theological thinking, the content of which is argued in detail in his inaugural speech.

2) Melanchthon begins the speech with a description of the gradual decline of learning and refers to reasons for this. According to him, the fall of the Roman Empire went hand in hand with the decline of learning.¹⁵⁾ Italy, with its libraries in destruction, was devastated and the Muses were lost to oblivion. Gregory the Great tried in vain to retard the decline of theology; but declining learning tore away at the Church that might otherwise have been able to reconstruct theology. With Italy, other countries —except Spain and Scotland—fell also down in literacy. Later, some tried to revive scholarship. For example, in Gaul, Charlemagne succeeded in bringing the renowned Alcuin from England to Paris, which flourished temporarily as a cultural center. Gradually, however, decline and darkness took over.¹⁶⁾

Then his argument leads to a disastrous conclusion when he maintains:

Some people, be it urged through a fantastic mood or through a love for objects in dispute, happened to encounter Aristotle and then mutilated him, barbarously translating into Latin, thereby Aristotle seemed to become obscure...and ambiguous like an oracle (*καὶ τῷ λοξία similis*).¹⁷⁾

Thus Melanchthon was inclined to express his anger against Thomas, Scotus, Durandus and others and their intellectual descendents. His negative attitude toward Scholasticism is clearer in his *Capita* of 1519.¹⁸⁾

Melanchthon's viewpoint is now clear. He wants to show that the decline of learning, in a historical perspective, is identical with the fall of morality and that moral reform has in turn its starting point at learning. Thus the presupposition of learning as well as of ethics begins with Aristotle in his original Greek.

He brings his historical outline to an end with the statement that theology is also in peril. By theology, he includes, of course, the Greek New Testament and Greek Church Fathers, but it is at the same time subject to philology and Aristotelian methodology. Melanchthon adds that a few Latin Church Fathers might also be read. He sums up:

Since the Greek language had been neglected, ...the care for divine things also diminished gradually. Therefore this has unhappily shaken the foundation of Christians in their rite and morals (*ritus ac more*) as well as in literary learning (*studia literarum*).¹⁹⁾

3) After the historical survey of the decline of learning, Melanchthon goes on to the reform of teaching and learning at the university. He calls attention

to the course which should be undertaken in Greek original sources of classical writers.

It is significant that Melancthon would preserve the three part organism of scholastic philosophy, i. e., logic, physics, and ethics,²⁰⁾ because he criticized scholastic system of philosophy many times. But the foundation of Melancthon's organism lies in the acquisition of Greek and Latin and their grammars. And theologians should also learn and master Hebrew. Through dialectics and rhetoric, at the beginning of learning, students should train themselves in speech ability and foster their judgement, which might followed by mathematics and astronomy, etc.. All of them are, however, only a "luncheon for travel", a means after which the genuine study of philosophy can be pursued.²¹⁾ This philosophy includes natural and moral laws as well as moral philosophy and ethics. Thus he recommends Aristotle's *Moralia*, Plato's *Leges* and other good poets. In addition, he insists on the necessity of history: *Necessaria est omnio ad hanc rem historia.*²²⁾ After the course is finished, then ways are opened to such departments as theology, jurisprudence and medicine.²³⁾

Recent studies on Melancthon reaffirm that he made much of dialectics and rhetoric, and that he gave them new forms.²⁴⁾ Herein lies a root of Melancthon's reform plans; for what separates him finally from Scholasticism is his theory of epistemology. He received his rhetorico-dialectical method from Erasmus and Agricola. In Humanism, rhetoric and dialectics serve not only logic, but also ethics. All rhetorico-dialectical cogitation should be, at the same time, ethical. Melancthon differs from Scholasticism in this close correlational knowledge of logic and ethics. The aim of humanistic teaching concerning science or learning finds itself embodied best in Greek philosophy. The urgent interest of the antiquity in virtues and politics seems to Melancthon a model or a standard for his new Humanism. In this point, he evaluates Aristotle, and regards Cicero and Quintilian as genuine Aristotelians, contrary to his otherwise critical attitude toward them. But his claim for a pure Aristotle goes straight way to "Aristotelian rhetoric".²⁵⁾ Rhetoric and dialectics should be used for cultivating youth. We must quest someday for what it means, for his *Loci Communes*, as you know, also belongs to rhetorical presentation.

The new organization of higher disciplines requires first the abolishment of scholastic materials for teaching. Instead, ancient classical writers should be revived with their writings. Truth should be found only in original sources. This is a confidential claim of Humanism. And only with the renewed rhetoric and dialectics, could new materials from Antiquity retain their inner orientation. Thus the new rhetoric and dialectics are a necessary and indispensable presupposition for university reform. Melancthon therefore appeals:

Logic determines the power and denotation of speech, and as soon as it is learned that logic itself leads the way to those higher disciplines, it becomes a rudiment for youth on the way of formation, teaches how to read literature, draws properties of a speech or its norm... and then prepares for

the judgement in the heart. ...here are parts of logic; we call the one dialectics, the other rhetoric.²⁶⁾

Scholasticism knew epistemology as well as dialectics under logic. But Melanchthon insists that dialectics and rhetoric are both parts of logic. In comparison with rhetoric, he defines dialectics as some methodological compendium for examining and judging a speech,²⁷⁾ while the former refers to the beauty of plainness and sincerity of speech.²⁸⁾

What he begins with logic results in the problem of estimation. The struggle between scholastic schools, Nominalist and Realist, has not any significant influence upon Melanchthon. This results from his more ethical tendency:

And herein they prattle between each other whether *genera generalissima* differ 'realiter' (as they say), and there is no agreement on 'nomina' among opposite parties.²⁹⁾

Melanchthon admonishes his students:

You youth, let yourselves make me say this one thing; more useful is obviously the study of the restored disciplines than the ones once treated with.³⁰⁾

So rhetoric and dialectics as philosophy in a wide sense live again under the humanistic reorientation to a human cultivation.

As for theology Melanchthon says:

I am of the opinion that anyone who would like to perform some remarkableness in the divine field (*theology*) or in the administration of justice (*jurisprudence*), if he does not beforehand train his mind cleverly and sufficiently through human disciplines (so, for example, I mean philosophy), would obtain little satisfactory result.³¹⁾

Thus theology is firmly founded upon the linguistic training and Aristotelian logic (or philosophy in a broad sense) as well as the other fields of science.

4) Such a standpoint is reflected strongly in his treatment of theology to which he gave much space in the latter part of the speech:

Really as for the divine things (*theology*) it is of the first importance how you prepare your mind for it... For theology is the odor of the Lord's consecrated oil superior to the aroma of human disciplines (sc. of philosophy): with the Holy Spirit, our Guide, Companion to our mental training in learning, we are allowed to come to the divine things.³²⁾

Melanchthon says very few words about the proper aim of theology. He only gives out:

And indeed, when we turn our mind to the sources, we begin to know Christ, His commandments are made clear to us, and we are inspired with the divine wisdom combined with that beatitude.³³⁾

We may not be allowed to go so far as to say that in this sentence we can find an expression of the reality of the Reformation. Furthermore his expression of the "adoration in mystically hidden silence"³⁴⁾ reflects completely the spirit of Erasmus who adorned theology with colorful figures. Melanchthon's concern is, also in this argument, the return to sources. For him even St Paul is consulted as a necessary witness that the biblical doctrine should be kept in its purity. In this relation, the aim of divine learning is the same as in philosophical study: a clear understanding of Christ's commandments resulting in the cultivation of morality through the Bible.³⁵⁾ Both philosophy and theology should go back to ancient sources, just as they have the same task to cultivate youth. The difference between them lies in the fact that the Bible is founded upon divine authority and revelation.

IV

Melanchthon's program for academic studies found great acceptance at the University of Wittenberg. Luther wrote to Staupitz on September 2:

We are now working at Greek in order to understand the Bible. Melanchthon has had his auditorium full of audience. Above all, he leads all theologians to the study of the Greek language.³⁷⁾

Melanchthon desired to bring youth back to the sources of knowledge and to make them enjoy the fruits of Christ's heavenly wisdom. He studied and taught both philosophy and theology, not only for the enrichment of the mind, but also and chiefly for promoting virtue and piety. Thus his program for reforming higher education spread out among German universities and even among Gymnasiums, and marked an epoch in the history of general education in Germany, of course, in collaboration with Luther.³⁸⁾ Thus Melanchthon has been well called "Teacher of Germany" (*Praeceptor Germaniae*).

Notes

KEY TO REFERENCES AND BIBLIOGRAPHY

ARG: *Archiv für Reformationsgeschichte*.

CR: *Corpus Reformatorum*.

Enders: *Dr. Martin Luthers Briefwechsel*, E. L. Enders and G. Kawerau, eds., Stuttgart und Leipzig, 1884 ff., 19 vols.

StA: *Melanchthons Werke in Auswahl*, hrsg. von Stupperich.

WA Br: *Dr. Martin Luthers Briefwechsel, D. Martin Luthers Werke, kritische Gesamtausgabe*, K. Burdach, et al., eds., Weimar, 1930 ff, 6 vols.

ZKG: *Zeitschrift für Kirchengeschichte*.

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1) Cf. *Shingaku Sōron*, tr. by Magotaro Fujita and publ. in 1949 based on Friedrich Schade's free German translation of the *Loci Communes* of 1521. *Augusuburuku Shinkō-kokuhaku Benshōron* (the *Apology of the Augsburg Confession* of 1531), tr. and publ. by the Committee

- of Evangelical Lutheran Church in Japan. In 1962 Yoshikazu Tokuzen's "Melanchthon's Doctrine of the Church, Its Historical Development in Relation to Luther's Doctrine of the Church" appeared in the *Lutheran Theological Quarterly*, Dec., 1962, No. 3/4. Concerning Melanchthon's biography, cf. Noboru Asachi, *Meranhiton no Shôgai to Jigyô* (Melanchthon's Life and Work), Tokyo: Shinsei Shoin, 1938. He also published a pamphlet which consisted of the abridgement of the *Loci* of 1521, i. d., *Roki Konmyânesu (Shingaku Gairon)*, Fukuoka: Fukuoka Shinseikan, 1937. Recently Stupperich's *Melanchthon* has been available in Japanese, i. e., *Meranhiton, Shûkyôkaikaku to Fumanisumusu*, tr. by Taira Kuratsuka, Tokyo: Seibunsha, 1971. Here we should notice that in his two volume history of Christianity the famous church historian Dr. Ken Ishihara gave Melanchthon an independent paragraph in order to reevaluate his historical significance in the Reformation.
- 2) Cf. Robert Stupperich, op. cit., p. 131 f. For the historical survey of Melanchthon studies: Wilhelm Neuser, *Der Ansatz der Theologie Philipp Melanchthon*, pp. 1-16. This covers studies from the 19th. to the first half of the 20th. century with a critical observation. A more exhaustive and comprehensive one is Peter Fraenkel-Martin Greschat's *Zwanzig Jahre Melanchthonforschung, Sechs Literaturberichte* (1945-1965). We can go so far as to say that this is one of the best introductions to modern studies on Melanchthon. Also cf. R. Stupperich, "Das Melanchthon-Gedenkjahr 1960 und sein wissenschaftliche Ertrag", *Th. LZ*, Nr. 4, Jg. 87, 1962, pp. 241-254. For Melanchthon bibliography: Wilhelm Hammer, *Melanchthonforschung im Wandel der Jahrhunderte*, 2 Bde. This tremendous two-volume bibliography on Melanchthon covers 4, 136 monographs and articles from 1560 to 1965 with a synopsis and short description of the content.
 - 3) Cf. R. Stupperich, "Das Melanchthonverständnis in der Theologie der letzten hundert Jahre", *Ev.-luther. KZ*, Nr. 14, 1952, pp. 235-255.
 - 4) Cf. Bernd Moeller, "Die deutschen Humanisten und die Anfänge der Reformation", *ZKG*, Bd. 70, Heft 1, 1955, pp. 46-61: idem, *Reichsstadt und Reformation (=Schriften des Vereins für Reformationsgeschichte, Nr. 180)*: Martin Greschat, "Renaissance und Reformation", *EvTh*, Heft' 4, 1969, pp. 645-662; Maria Grossmann, "Humanismus in Wittenberg 1486-1517", *Luther-Jahrbuch*, 1972, pp. 11-30; Heiko Oberman, "The Shape of Late Medieval Thought, The Birthpangs of the Modern Era", *ARG*, Jg. 64, 1973, pp. 13-33. For recent works on the Renaissance and the Reformation, cf. *ARG*, Beiheft, 1973, pp. 59-68. Especially for Melanchthon's Humanism, cf. Wilhelm Maurer, *Der junge Melanchthon*, 2 Bde, Göttingen: Vandenhoeck & Ruprecht, 1967/1969. Maurer shows Melanchthon's early development in relation to the heritages of Reuchlin, Johann Stöfler and Erasmus who influenced him, respectively, in the sense and consciousness of history, natural philosophy and rhetoric. The second volume treats Melanchthon as a theologian, while the first as a Humanist. In this relation we also need to refer to Adolf Sperl's *Melanchthon zwischen Humanismus und Reformation*, München: Chr. Kaiser, 1959. Here Sperl tries to find a hidden rudiment of tradition criticism in Melanchthon's inner development, analyzes it in a historical context of Humanism and in the tension in which Melanchthon took distance from Luther.
 - 5) *WA Br. I*, Nr. 88.
 - 6) Cf. Wilhelm Dilthey, *Gesammelte Schriften*, Bd. IX, p. 137: "In seiner Antrittsrede, am 29. August, spricht sich das Bewusstsein der grossen im Werke des 16. Jahrhunderts ihm überwiesenen Aufgabe aus: de corrigendis adolescentiae studiis." Dilthey's philosophical, pedagogical and hermeneutical analysis of Melanchthon is still valuable today.
 - 7) Cf. Werner Krusche, "Die Theologie Calvins", *Jahannes Calvin 1509-1564, Eine Gabe zu seinem 400. Todestag*, ed. by Joachim Rogge, Berlin: Evangelische Verlagsanstalt GmbH, 1963, pp. 27-46, esp. p. 28.

- 8) Cf. Karl Hartfelder, *Philipp Melancthon als Praeceptor Germaniae*, Nieuwkoop: B. de Graaf, 1972, pp. 56 ff.
- 9) Cf. W. Maurer, "Melancthon als Humanist", *Philipp Melancthon, Forschungsbeiträge zur 400. Wiederkehr seines Todestages*, Göttingen: Vandenhoeck & Ruprecht, 1961, p. 167.
- 10) CR 1, 32.
- 11) Karl Hartfelder, op. cit., p. 63.
- 12) CR 1, 43.
- 13) Michael Rogness, *Melancthon, Reformer without Honor*, Mineapolis: Augsburg Publ. House, 1969, p. 7.
- 14) CR 1, 53 f.
- 15) Cf. Maurer, 2. Bd., op. cit., p. 13 f.
- 16) Cf. ibid.
- 17) StA III, p. 32.
- 18) Cf. Ernst Bizer, ed., *Texte aus der Anfangszeit Melancthons*, Neukirchen: Neukirchener Verlag des Erziehungsvereins, 1966, p. 124: "ergo Totum positum est in suavissimis promissionibus, ubi autem nunc manet secundum Scolasticos Theologos Satisfactio et bona opera et merita de congruo et de condigno etc.," Here Melancthon criticizes Scholasticism by means of the concept of *promissio* (promise). His anti-scholastic attitude is expressed more clearly in the *Loci Communes* of 1521. Cf. StA II/1, p. 94: "Scolastica fides nihil nisi mortua opinio est. Nam quomodo credunt omni verbo dei, qui promissam remissionem." Also cf. ibid., p. 106: "Quaeso autem, ubi promissionum scholastica theologia vel verbo meminit? Atque ita factum est, ut gratiam Christi obscuraret, ut ex Christo non pignus misericordiae, sed legislatorem et exactorem multo tristirem faceret, quae Moses etiam visus est."
- 19) StA III, p. 33.
- 20) Ibid., p. 34: "Artium genera omni tria sunt, λογικόν, φυσικόν, προτροπετικόν." Cf. Jean Brun, *Le Stoïcisme* (=Collection *Que sais-je?* N° 770), Paris: PUF, 1958.
- 21) StA III, p. 38.
- 22) Ibid., p. 39. Cf. Stupperich, *Melancthon*, Berlin: W. de Gruyter, 1960, p. 20; Maurer, op. cit., 1. Bd., pp. 99-128. Idem, op. cit., 2. Bd., p. 13.
- 23) StA III, p. 38.
- 24) Cf. W. Neuser (1957), A. Sperl (1959), R. Stupperich (1960), W. Maurer (1967).
- 25) StA III, p. 36: "Admonui insuper illic ab Aristotele rhetorica doceri."
- 26) Ibid., p. 34.
- 27) Cf. ibis., p. 35: "Primum dialectica, ut dixi, methodus quaedam est omnium quaestionum compendiaria, διοικητική τε καὶ διακριτική: qua constat ordo et iudicium cuiusque re tractandae, ut in quoque videamus, quid, quantum, quale, cur, quomodo, si simplex sit; sin complexum, verum ne an falsum."
- 28) Cf. Stupperich, op. cit., p. 33; Hartfelder, op. cit., pp. 183 ff.
- 29) StA III, p. 35.
- 30) Ibid.
- 31) Ibid., p. 38 f.
- 32) Ibid., p. 40.
- 33) Ibid.
- 34) StA III, p. 40.
- 35) Ibid., p. 41 f.; Maurer, op. cit., 2. Bd., p. 31.
- 36) Cf. Neuser, op. cit., p. 25.
- 37) Enders I, p. 221 f.

- 38) Cf. Ernest Schwiebert, "New Groups and Ideas at the University of Wittenberg", *ARG*, 1959, pp. 60-79.

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