

The Theological Faculty at Helmstedt:
an outline of its intellectual development,
as mirrored in its dissertations, together
with a chronological catalogue

by

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Abstract

The present study builds on the greater attention being paid by scholars, usually legal historians, to dissertations defended at German universities up to the beginning of the nineteenth century. Helmstedt University has been chosen because the institution as a whole was regarded in its heyday as a jewel in Protestant Germany's educational crown and the Theological Faculty was the senior of the four. A contributory reason for the choice of university and faculty was the wish to complement the work of Kundert on the dissertations defended in Helmstedt's Legal Faculty. Given the ephemeral nature of the material, the lack reliable information on the dissertations in the University's archives and the absence of policy on the part of the University of preserving a copy of each one printed, it is not surprising that the catalogue contains gaps, some of which may never be filled. The catalogue records chronologically the original text of each dissertation and, where appropriate, the details of any reprints. It is supported by six indices, namely praesides, respondents, respondents' place of origin, subjects, writers and recipients of dedications, letters and congratulatory verses, and printers. The rest of the thesis discusses the role of dissertations in German academic life up to ca. 1800 and the unsolved (and probably unsolvable) question of authorship. There follows an examination of certain dissertations defended under (and probably written by) selected professors which seem to characterise most accurately not only the theological standpoint of the writer but also the

intellectual development of the Faculty at a particular time. The latter aim is essayed by setting the dissertations against the political and intellectual background of the Guelph territories.

Dedicated to the memory of my father-in-law,

John Alexander Robertson †16.5.91

Contents

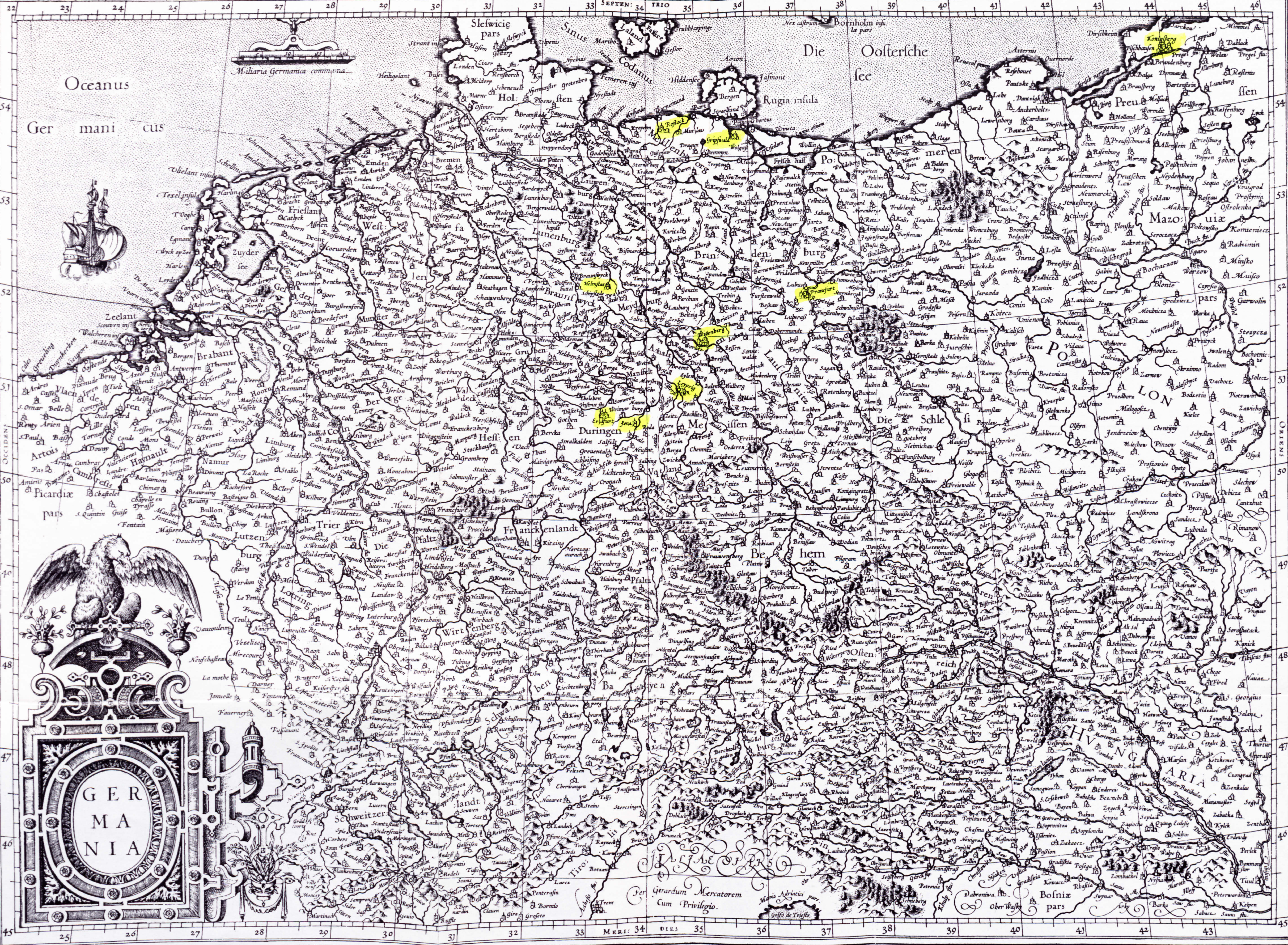
List of illustrations	p. [5]–[6]
Preface	p. 7
Bibliography	p. 18
Professors of the Theological Faculty at Helmstedt	p. 43
Introduction	p. 71
The Theological Faculty at Helmstedt	p. 85
Notes	p. 205
Key to library symbols	p. 232
Catalogue	p. 233
Index I: Praesides	p. 695
Index II: Respondents	p. 700
Index III: Place of origin of respondents	p. 727
Index IV: Subject headings	p. 741
Index V: Writers and recipients of dedications, letters and congratulatory verses	p. 757
Index VI: Printers, publishers and booksellers	p. 803

List of illustrations

- The University of Helmstedt, ca. 1650 Frontispiece
(From M. Merian, *Topographia Germaniae. Neue Ausgabe mit einem Nachwort hrsg. von L.H. Wuthrich. Kassel: Bärenreiter, 1961; v. 15, p. 114.*)
- Map of Northern Europe, ca. 1590 showing sites of North German universities in existence then before p. 7
(From G. Mercator, *Atlas sive cosmographicae meditationes de fabrica mundi et fabricati figura. Bruxelles: Culture et civilisation, [1963]; pl. [26].*)
- plates 1-12 before p. 43
- 1: B. Sattler
 - 2: T. Heshusen
 - 3: J. Olearius
 - 4: T. Berckelmann
 - 5: G. Calixt
 - 6: M. Walther
 - 7: K. Horney
 - 8: F.U. Calixt
 - 9: J.A. Schmidt
 - 10: C.T. Wideburg
 - 11: J. Fabricius
 - 12: J.L.v. Mosheim
 - 13: C.T. Seidel
 - 14: J.E. Schubert

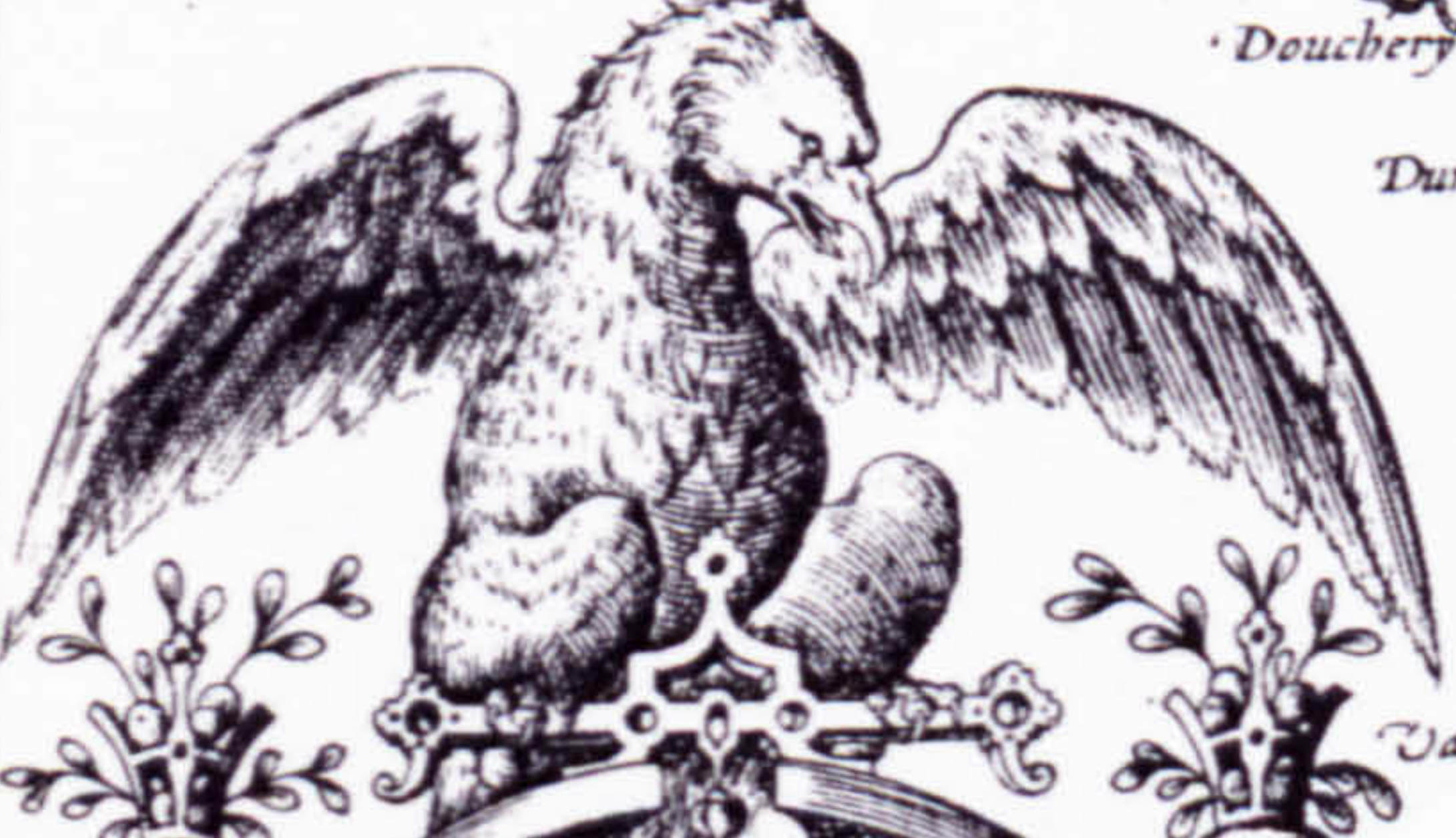
15: W. A. Teller

16: H. P. K. Henke



Oceanus
Germanicus

Die Oostersee



GERMANIA

MARI: 34 DIES 35

Gerardum Mercatorem
Cum Privilegio.

Bosnia pars

Ober-Walch

45

Preface

The origins of the present study go back nearly twenty years when I became involved in cataloguing the remainder, a very substantial one as it turned out, of a huge collection of occasional publications dating from the late sixteenth to the early nineteenth centuries which had been purchased by the Advocates Library in 1820. Among this material was a large number of theses which dealt with law, political institutions of the Holy Roman Empire, moral philosophy, theology and medicine. Thinking that this type of publication might make a fruitful subject of bibliographical research, I turned for help to Horn's old, but still valuable, work on disputations and promotions.¹ A close reading of this convinced me not only that the subject afforded great scope for original research but also that the compilation of an individual faculty's output would, in addition to its value in helping to improve our knowledge of a type of publication not recorded by Germany's book trade, identify the primary materials needed for a study of that faculty's intellectual development.

After deciding to concentrate on Helmstedt for no better reason than that a Scot, Duncan Liddel, had been on its staff for several years in the late sixteenth and early seventeenth centuries, my first attempt to establish the basis of the catalogue, i. e. the names of the praesides, was conducted in late 1981 among the archives of the Theological Faculty of the university which are preserved in the Niedersächsisches Staatsarchiv in Wolfenbüttel.

Finding only a little information there, I turned to the list of professors in the university's published matriculation registers, and began to look up these names in the catalogues of the Herzog August Bibliothek, also in Wolfenbüttel, to which the greatest part of the holdings of the former university library of Helmstedt had been moved before the First World War. The difficulty of finding all of the dissertations was quickly brought home to me by a casual glance at Haase and Schöne's illustrated history of Helmstedt University.² There I found an illustration of the titlepage of a dissertation (cata., no. 144) defended under Calixt which I knew is not among Wolfenbüttel's holdings of printed books, but is in fact in its Department of Manuscripts. This difficulty is in fact an impossibility, as I realised later both from conversations with Werner Kundert, who was then engaged in compiling a list of Helmstedt's legal dissertations, and from my own experience.³ In addition to the Theological Faculty not having kept accurate records of the dissertations, whether defended pro exercitii gratia or pro gradu, at least as far as one can judge from the existing archives, there is no evidence that Helmstedt's university library attempted to collect copies of what could be regarded as its official publications. However much one may agree with Kundert when he states that it is a duty of a university library to do this, and cites the case of Basel to support his assertion, there is every reason to suppose that Helmstedt was no different in this respect from the majority of German universities then or later.⁴

I am painfully aware of the incompleteness of my catalogue when I consider the case of three praesides in particular, G. Buscher, J. Löwe and J. Kronenberg. I have therefore had to investigate the catalogues of other libraries, both large and small, which are known to hold collections of early German dissertations. The collections which I have used in Germany are in the university libraries of Erlangen and München and in the Bayerische Staatsbibliothek and in this country the British Library, the National Library of Scotland, the Bodleian Library and the Dean and Chapter Library of Durham Cathedral. I have also consulted the National Union Catalogue of pre-1956 imprints, although it contained nothing that I had not found in other libraries. As well as filling some gaps in the list of original texts, these collections have proved of great value in supplying details of reprints, particularly in the case of such praesides as G. Calixt, J. Hildebrand, J. A. Schmidt and J. L. v. Mosheim, whose dissertations are known to have been reprinted several times over. I have not followed the pattern set by other compilers of dissertations such as Kundert and Schüling, who have only noted reprints when they occur in the collected editions of their dissertations which some professors published.⁵ Although these collections are important in the wider distribution of a knowledge of the content of dissertations in that they were advertised in the contemporary organs of the book trade and were exhibited at the annual book fairs of Leipzig and Frankfurt/Main, they can give only a partial picture of the extent to which many dissertations were reprinted, some a good number of years after the original date of publicat-

ion. In order to gauge more fully the value in which many of these dissertations were held by scholars, I have included not only texts reprinted in collections but also individual reprints, and in some cases translations into German, which were not advertised through the book trade. I have also departed from Kundert's pattern in that I have omitted Programme and Reden, which I do not believe have any relevance to such a catalogue. Although Programme were designed to invite readers to a disputatio privata, whose subject and respondents were usually named at the end, the texts of the disputations themselves were only rarely printed. The case for including Reden seems to me even less tenable.

In the catalogue I have tried for two reasons to steer a middle course between a bibliographical description of each dissertation and the extremely bald one offered by Kundert. The first is one of space; to have attempted a full bibliographical description would have increased the catalogue to an unacceptable length. The second, no less important reason for avoiding a bibliographical description of each dissertation is that the catalogue is aimed at two different groups of readers, bibliographers and theologians, the latter of which does not necessarily understand the finer points of bibliography, and, if it did, would not regard it of paramount importance to have the material recorded in such a way. The name of the praeses appears as the heading for each dissertation, and I have recorded as much of the titlepage as one would expect to find in a modern short title catalogue, omitting such unnecessary details as biographical information on the prae-

ses. I have standardised the information on the respondent, whose role is designated by the abbreviation *Resp.*, by recording the vernacular name of his town of origin and the date of the dissertation. I have not felt it necessary to designate dissertations defended pro exercitii gratia; only those defended pro gradu are specifically designated by the abbreviation D. Theol. Similarly in recording the imprint I have ignored such niceties as punctuation marks after the place of publication and name of printer and publisher. I have deemed it sufficient to use the conventional semi-colon after the first of these elements and a comma after the second. There then follows a note of the collation, number of pages and format. To each entry I have appended, where appropriate, a reference to such standard works as Mislner, Mundt and Weigel and a location symbol for the copy inspected. The former group at whom the catalogue is aimed, bibliographers, will find there much information which is now available for the first time to increase our knowledge of the output of the German presses up to the early nineteenth century, while the latter group, theologians, will find there the primary materials necessary for research into Helmstedt's Theological Faculty.

A few words of caution to those unfamiliar with such material must be entered here. Only dissertations defended in Helmstedt's Theological Faculty have been included in the present catalogue, which means that dissertations defended in the Philosophical Faculty have been specifically excluded. Even if their subject matter might have been of interest to the members of the Theological

Faculty, and even if they were defended by praesides who later joined the Theological Faculty, they cannot be regarded as coming within the scope of this catalogue. Two examples of such dissertations are De existentia Dei and De nominibus et essentia Dei, which were defended in 1689 and 1690 respectively under J.B. Nie-meier, while he was still a member of the Philosophical Faculty. On 31 December 1749 J.L. Papen defended without a praeses a doctoral dissertation, De simonia ne in foro ecclesiastico naturali quidem licita, in the Philosophical Faculty. Although the subject had an obvious theological interest, and the dissertation was dedicated to the professors of the Theological Faculty, the dissertation cannot be included in the present catalogue. Another area of possible confusion to the unwary is the use of the word dissertatio in the title of a work by a member of the Theological Faculty. One such example is Georg Calixt's De quaestionibus num mysterium sanctissimae Trinitatis e solis Veteris Testamenti libris posset demonstrari dissertatio (Helmestadii, 1649), which was not a work written for public defence in a university act. Part of the confusion, it has to be admitted, is caused by the inclusion of such works in catalogues which claim to be devoted to academic dissertations. The Bodleian Library's catalogue of academic dissertations, published in 1834, includes many works which cannot properly be so described.* An interesting example is F. Wörgerus' De benedictione sacerdotali dissertatio (Helmestadii, 1686).

In other respects also my catalogue differs markedly from those produced by other scholars. My interest has been not only in the subject matter of the dissertations, but also in the dedications, congratulatory letters and occasional verses. Such information can be found gathered in special appendices. My greater interest in the bibliographical problems posed by dissertations can be seen in the number of cases where I have included descriptions of two or more variants of the same dissertation. This has been done to illustrate for Helmstedt's Theological Faculty the well known phenomenon of variant issues printed to meet a particular need, such as a desire to acknowledge financial assistance, or the prospect of it, with the printing costs, or to curry favour with a local prince or town council in the hope of future preferment.

The Introduction in the narrative part of the thesis is devoted to a survey of the major problems associated with early German dissertations, namely their role in contemporary academic life and the question of authorship. In this I have eschewed a comprehensive rehearsal of the large body of available literature in favour of highlighting what seems to me the most significant features. There then follows a discussion of the importance of recording such details as dedications, congratulatory verses and occasional verses. In the following main chapter I have attempted to show how much use can be made of dissertations in illustrating the intellectual life of a particular faculty. Although this chapter can claim some originality in being the first to discuss the theology of Tietz, Schmidt and Schubert, and the first for

almost two and a half centuries to consider the contribution of Hildebrand, it is a mere prolegomenon to the fuller study which Helmstedt's Theological Faculty deserves. It must nonetheless be stressed that the full value of dissertations in the intellectual history of any faculty, to which Evans has tried to draw the attention of historians of German tertiary education, will not be demonstrated until studies similar to this allow a comparative picture to emerge.⁷ In this preliminary, exploratory sketch I have picked out those dissertations which appear to me to characterise the thought of individual professors. However, in order to avoid a collection of disparate 'snap-shots', I have tried to present a unified history by setting these dissertations against the wider intellectual and political background in which they were written.

In conclusion it is my pleasant task to record my thanks to those institutions and individuals which have assisted me in various ways in my task. To the Director of the Herzog August Bibliothek, Dr. Paul Raabe, and the other members of the committee appointed to administer the research grants financed by the Volkswagenstiftung goes my warmest gratitude for allowing me to spend three months at the end of 1981 in Wolfenbüttel, gathering the bulk of the information contained in the catalogue. To another member of the staff of that library, Ulrich Kopp, who is now a personal friend, I am grateful for constant help and encouragement. The former Director of the National Library of Scotland, Dr. Denis Roberts, who is sadly no longer with us, deserves my thanks for

awarding me a grant from the Theodore Stewart Fund, which helped to defray the cost of visiting Wolfenbüttel again in 1986. Two colleagues, Miss C. Wright and Miss P. Mackenzie, have helped to obtain numerous monographs and periodicals for me through the international library loan service. Three other colleagues, Miss A. Johnston, Mrs. J. Watson and Miss F. Burgess, have reduced a massive manuscript to typescript, which Mr. R.G. Cullingham of Thameslink, Windsor has converted to a series of Amstrad disks. Miss A.E. Harvey Wood and Mr I.C. Cunningham of the National Library of Scotland have put their considerable expertise with a word processor at my disposal during the months of editing the entire text.

Notes

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3. W. Kundert, Katalog der Helmstedter juristischen Disputationen, Programme und Reden 1574-1810. Wiesbaden: Harrassowitz, 1984. (Repertorien zur Erforschung der frühen Neuzeit; 8.)
4. Ibid., p. 105. - H. Schneider, Beiträge zur Geschichte der Universitätsbibliothek Helmstedt. Helmstedt: Schmidt, 1924. (Schriften des Universitätsbundes; 1); passim. - D. Paisey cites the case of Rinteln, which had no library for more than twenty years after its foundation, as an illustration of the subordination of a central library to individual professors' libraries in Printed books in English and Dutch in early printed catalogues of German university libraries in Across the narrow seas: studies in the history and bibliography of Britain and the Low Countries presented to Anna E.C. Simoni. Edited by S. Roach. London: The British Library, 1991; p. 136.
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AD IMAGINEM

REVERENDI, CLARISSIMI ET EXCEL-
lentissimi Viri

BASILISATLERI, SS. THEO-
logiæ Doctoris, & Aulæ Ducalis V Volffenbüтели
Ecclesiastæ quondam primarii,
Nunc piè defuncti.



Theologia potens, Zeloq; animata
decenti,
Iunctaq; salvificis enthea vita sonis:
Et comis gravitas hic picta, ut dicere possis,
Hæc ora, hos oculos Theologiam gerere.



Dis ist Heshusius ein Mann von großen Gaben,
 Den wenig recht geschätzt, viel ihn verworffen haben,
 Mein Leser liß diß werck, siehs unpartheüsch an;
 Ob man Heshusio nicht hat zu viel gethan.

Zu Ehren dem Hochverdienten Theologo schrieb es
 M. Jo. Christ. Olearig. Prediger zu S. Ulrich in Magdeb.

nak. 1587. d. 3. Nov.

Lemak. 1588. d. 28. Dec.



IOHANNES OLEARIUS.
Superint. Hallensis.

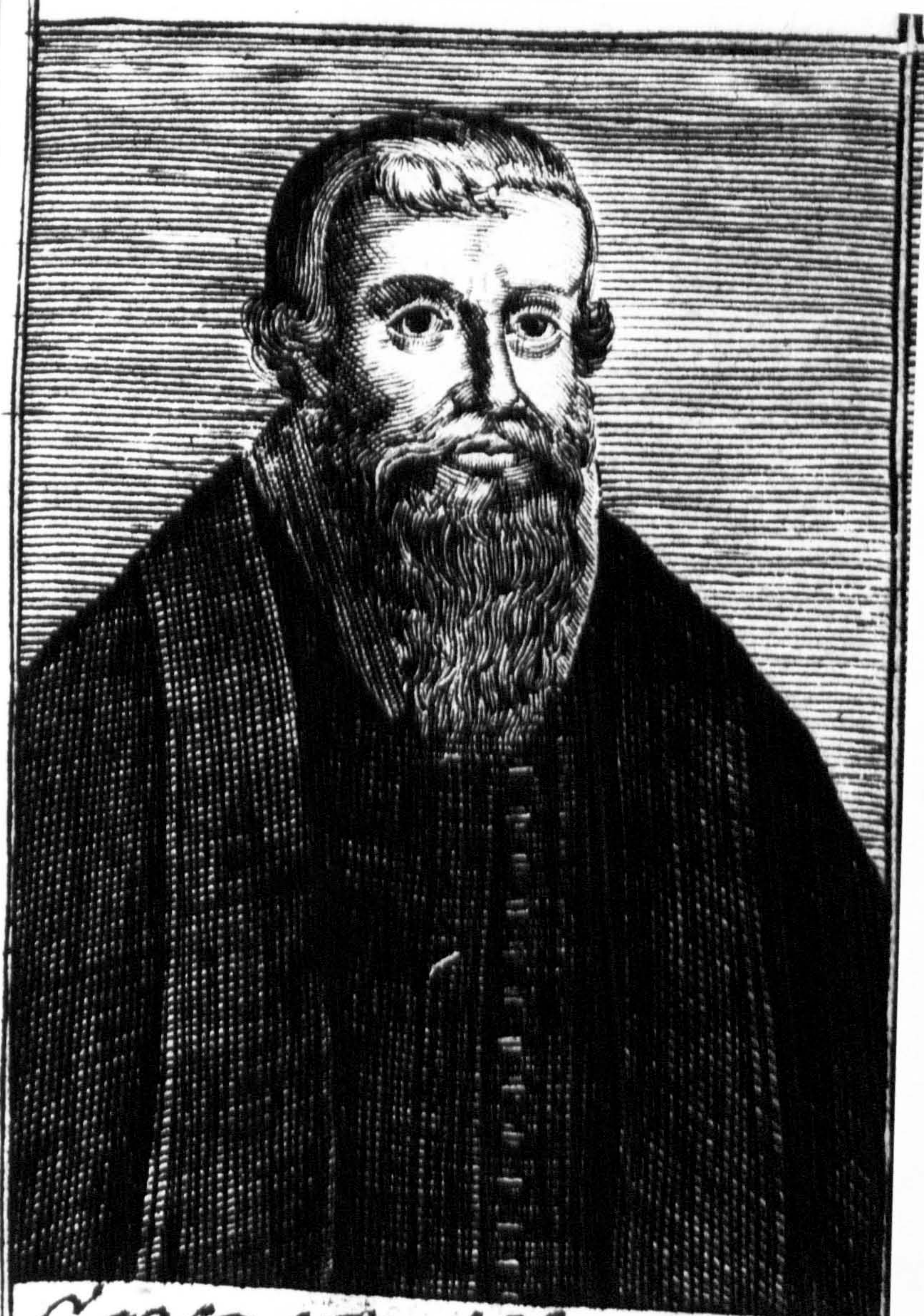


THEODORUS BERCKELMANN S.S. TH. D.
*et in illustri Julia XVII Annis Prof. deinde Abbas
Amelunxbornensis, et Gen. Superintendens dioce.
Gotting. Nat. Neostadij A^o MDLXXVI. d. IX. Nov.
Obiit Gottingae A^o MDCXLV. d. XXX Jul. A^t. LXIX.*
Mentzel sc. Lips.





MICHAEL WALTHERUS.
Superint. Gen. Brunsvic.



CONRADVS HORNETVS
Theol. Prof. Helmstad.

25.



*Adspice candoris, doctrinae & pacis, in uno,
 Qui tribus his constat, quae sit imago, Sene.
 Ingenium monstrat frons ampla, oculisque notatur
 Qui sedet in toto pectore pacis amor.
 Eximius sacro se candor prodit in ore!
 Sistit & ingentem parva tabella virum.
 Hac una geminos te cernere crede CALIXTOS,
 Nam Nati ex vultu spirat imago Patris.
 Frid. Benedictus Carpzovius.*

J. C. Böcklin sculp. Lipsiae.



Jo. Andreas Schmidius,
S.S. Theologiae Doctor et Professor
in Academia Julia,
et Abbas Mariaevalensis.

**PAGE
NUMBERING
AS ORIGINAL**



Christoph. Tobias Wideburgius

*Philos. nec non Theol. Doctor.
Primo Mathematicum inde ab an. 1679.
usque ad an. 1697. dehinc autem
usque ad vitæ finem theol.
P.P.O. atq. acad. Juliae Senior.
Natus Halberstadii an. MDCXLVII. d. XX. Julii.
Deiatus Helmstadu an. MDCCXXII. d. V. Decembr.
aet. LXX.*



D. JOANNES FABRICIUS
Aitdorfinus

*Primum in Academia patria ab A^o 1679.
deinde ab A^o 1697. in Julia S. Theologiae P.P. Ordinarius
ac tandem emeritus, Duci Brunsvic. et Luneburg. a Consil.
Consistor. Abbas Regiae Luterae, et Scholar. Ducatus Brunsvic.
Inspector Generalis, Regiaeque scient. Academ. Berolin. Socius?*

Nat. d. n. Febr. A^o 1647.

W. P. Kilian Chalciographus.



IOANNES LAURENTIUS MOSHEMIUS

Abbas cœnobiorum Mariævall. et ad Lapidem S. Mich.
Ser. Duc. Brunsvic. a Consiliis Eccles. S. Theol. Doct.
et Prof. Ord. in Academ. Julia, Scholarum Duc.
Guelph. et Blanckenb. ephorus gener. Societ. Tert.
Lipsiensis Præses.
Natus d. IX. Octobr. MDCXCIV.

M. W. Fröling pinxit.

I. I. Haid sculps. et excud. Aug. W.

Abb. 56





Johann Ernst Schübert,
Derseis. Schrift Doctor, Abt des Klosters
Michaelstein, Professor der Theologie, und Di-
rector des theol. Seminariums zu Helmstedt.

A. Fischbein pinx.

J. G. Siefang sc.

Abb. 57





D. HEINR. PHIL. CONR. HENKE
*Abt des Klosters Michaelstein,
und Professor der Theologie zu Helmstädt.*

Professors of the Theological Faculty at Helmstedt

List of professors arranged chronologically by the year of their
appointment

1574 T. Kirchner
1576 B. Sattler
1577 T. Heshusen
1578 J. Olearius
1579 D. Hofmann
1584 H. Boethius
1587 J. Sötefleisch
1589 J. Heidenreich
1589 J. Mebesius
1591 L. Scheurl
1592 K. Pfaffrad
1609 J. v. Fuchte
1609 T. Berckelmann
1614 G. Calixt
1615 H. J. Strube
1623 M. Walther
1629 K. Horney
1630 P. Müller
1639 S. Fabricius
1648 B. Cellarius
1650 G. Tietz
1650 J. Hildebrand

1652 F.U. Calixt
1660 G.T. Meier
1665 P. Musaeus
1665 J. Saubert
1672 H. Rixner
1684 J.E. Busmann
1691 H. Wideburg
1695 J.A. Schmidt
1696 C.T. Wideburg
1697 J. Fabricius
1697 F. Weise
1698 J.B. Niemeier
1706 J.K. Schramm
1710 C.H. Ritmeier
1720 J.C. Böhmer
1723 C.D. Koch
1723 J.L. v. Mosheim
1727 C. Münden
1731 C.T. Seidel
1736 A.J. v. d. Hardt
1748 J.E. Schubert
1748 E.A. Bertling
1749 J.B. Carpzov
1761 W.A. Teller
1770 J.F. Rehkopf
1778 J.K. Velthusen
1780 H.P.K. Henke

1787 D. J. Pott
1789 H. P. Sextro
1799 A. A. H. Lichtenstein
1803 A. F. G. Glaser

Biographies of professors

Timotheus Kirchner

Born 6 January 1533. Education at Gotha and at the University of Erfurt, from which he moved to Jena. From the latter he graduated M. A. on 2 January 1561. After a pastorate at Herbsleben near Gotha he moved to a similar post at Jena in 1568, where he graduated D. Theol. in 1571. An appointment in the following year as Professor of Theology there proved short-lived, as he accepted Duke Julius' offer of a post of privy councillor and General superintendent of Wolfenbüttel, Helmstedt and Bockenem. His first experience of Julius' imperious temperament came very soon after his appointment, when he was placed under house arrest for his work, De disciplina. The following year he took over Nikolaus Selnecker's duties as General superintendent of Gandersheim, thus becoming the head of the church in the duchy of Braunschweig-Lüneburg. He also assumed Selnecker's teaching duties at the Paedagogium illustre there, and in July 1574 moved with it to Helmstedt, where he became the first vice-rector and first Professor primarius of the Theological Faculty. After his open disagreement with Julius in 1578 over the latter allowing his eldest son not only to have Roman Catholic orders conferred on him but

also to be ordained as Bishop of Halberstadt, as well as allowing his other sons to be tonsured, Kirchner left Helmstedt on 17 February 1579. He went first to Kloster Berg and then to Erfurt. On the recommendation of Martin Chemnitz he was appointed Professor primarius in Heidelberg's Theological Faculty by the Elector, Ludwig VI of the Palatinate, but was dismissed in 1583 by Ludwig's successor, Johann Kasimir. From there Kirchner moved on to Weimar, where he died on 14 September 1584 as Superintendent.

Basilus Sattler

Born in 1549 at Neustadt a. d. Linde in Württemberg of poor parents. Educated at the monastic school of Maulbronn and matriculated on 1 November 1564 at the University of Tübingen, graduating M.A. there on 11 August 1568. He was already employed as a private tutor, when he was invited to Wolfenbüttel by Duke Julius on Johann Valentin Andreae's recommendation. Concerned at first with the education of some members of the nobility, he then became a deacon at the Marienkirche in Wolfenbüttel. When Julius' plan to appoint him as General superintendent in Gandersheim came to nothing in 1572, he was given the post of first preacher at the Marienkirche. In 1574 he joined the duchy's privy council. He moved to Helmstedt two years later as city preacher and General superintendent and as such participated in the inauguration of the university. His association with the Theological Faculty began on 20 November 1576. He graduated D.Theol. on 11 April 1586. His long rule of the territorial church was characterised by a rigid attachment to orthodox Lutheranism, which he saw as totally op-

posed to the more moderate views of Melanchthon. He died on 9 November 1624.

Andreas Celichius

Pace Zimmermann (*Album Academiae Helmstadiensis*, p.372) does not deserve to be included here, as he never took up the chair offered to him.

Tilemann Heshusen

Born into comfortable circumstances at Wesel/Rhein on 3 November 1527, he was intended for a career in commerce, to which end he was sent to Antwerp. After deciding to study theology he matriculated at Wittenberg in April 1546, graduating M.A. there four years later. In 1552 he became pastor primarius and Superintendent in Goslar, whose town council paid for him to acquire the degree of D.Theol. at Wittenberg the following year. In 1556 he was forced out of this post, the first of seven such incidents in his life. He was invited to Helmstedt in 1577 by Duke Julius. Unlike Kirchner Heshusen made no comment on the affair of Julius' sons, partly because he had learnt from experience to guard his tongue and partly because he and the Duke were of the same theological stamp. He served in the Theological Faculty until his death on 25 September 1588.

Johannes Olearius

Born on 7 September 1546 at Wesel in Cleve. Like Heshusen he was marked out for a commercial career, but matriculated on 1 July

1566 at the University of Marburg. From there he moved to Jena, where he graduated M. A. on 13 January 1573. In the latter town he made the acquaintance of Heshusen, whom he accompanied to Königsberg later that year. Employed at first as a schoolmaster there, he became Professor of Hebrew at the university in 1577. He moved again with Heshusen to Helmstedt, where on 12 October 1578 he became Professor of Theology and Hebrew. Six days later he graduated D. Theol. Although he did not remain long in Helmstedt, he was sufficiently well thought of there, for Duke Julius tried to get him back. He accepted a call to the Marienkirche in Halle as first preacher and Superintendent, in which posts he remained until he died on 26 January 1623.

Daniel Hofmann

Born in 1538 at Halle. He joined the staff of the Gymnasium illustre at Gandersheim to teach ethics and physics, which he continued to teach at Helmstedt. On 13 May 1578 he received the degree of D. Theol. at Helmstedt's first theological graduation. On 10 June 1579 he joined that Faculty. He became embroiled in a bitter dispute with the members of the Philosophical Faculty on the relationship between philosophy and theology. Although forced to leave Helmstedt in 1601, he was brought back in 1603. He died at the end of October 1611.

Heinrich Boethius

Born at Klein-Steimke in Fallersleben in 1551. After attending schools in Helmstedt, Calbe an der Saale, Quedlinburg and Marien-

tal he moved to Gandersheim in 1573. From there he transferred to Helmstedt, before embarking on a career as a schoolmaster. On 5 November 1578 he graduated M.A. at Helmstedt. He joined the Philosophical Faculty as Professor of Greek early in 1581, and moved to the Theological Faculty on 13 July 1584. On 30 May 1598 he graduated D.Theol. In the disputes between his colleagues in the Theological Faculty and the leading members of the Philosophical Faculty he inclined more to the latter. He died on 5 May 1622.

Johannes Sötefleisch

Born at Seesen on 16 October 1552. After schooling in Gandersheim, Braunschweig and Goslar he entered Riddagshausen Monastery. In 1571 he returned to Gandersheim, on whose matriculation register his name appears first. On 25 April 1577 he graduated M.A. at Helmstedt. On 4 March 1581 he was appointed to a chair in the Philosophical Faculty, and on 30 May 1587 one in the Theological. Less than two years later he left Helmstedt to become General superintendent of Göttingen, a post which he retained until 1608, when he exchanged it for that of Calenberg. He died on 19 May 1620.

Johannes Heidenreich

Born at Löwenberg in Silesia on 21 April 1542. In the summer of 1558 he entered the University of Frankfurt/Oder, where he graduated M.A. in 1562. After some years as a schoolmaster he returned to Frankfurt/Oder in 1573 to take a D.Theol. He succeeded Martin Chemnitz as Superintendent of Braunschweig in 1586, but left aft-

er a little more than two years, as he failed to live up to the expectations of the town council. On 14 January 1589 he was appointed to a chair in Helmstedt's Theological Faculty. Early in 1598 he resigned this and, after a few years in Mähren, he became a professor in Frankfurt/Oder's Theological Faculty. He died on 31 March 1617.

Johannes Mebesius

Born of Roman Catholic parents at Brechen in the archbishopric of Trier in 1542. Educated first in his home town and at Erbach Monastery and then at Eisleben. He matriculated at the University of Wittenberg before moving to Marburg, where he graduated M. A. As court preacher of Landgraf Philipp of Hesse-Rheinfels he made the acquaintance of Friedrich v. d. Schulenburg, on whose recommendation Duke Julius appointed him pastor of Vienenburg. He remained there until early in 1589, when he obtained a chair in Helmstedt's Theological Faculty. His activities there are very unclear, and no dissertations of his, or indeed any other works of his, are known. In 1590 he became General superintendent of Helmstedt, but he died on 3 October 1592.

Lorenz Scheurl

Born 5 August 1558 at Ulm. Educated in his home town before attending the University of Tübingen for three years. From there he proceeded to Strassburg, where he graduated M. A. in 1576. He then spent four years studying theology at Tübingen. After working as court preacher to Markgraf Ernst Friedrich of Baden at

Durlach he moved to Kreuznach as pastor and Superintendent. Forced out of this post by opposition from Calvinists, he returned to Durlach, but resigned this on realising that Ernst Friedrich was inclining to Calvinism. He arrived in Helmstedt towards the end of November 1599. Although Duke Julius had him in mind for a post in the Collegiate church of Unsere Liebe Frau in Halberstadt, Sattler suggested him for a vacancy in the Theological Faculty. He was appointed to an extraordinary chair there in 1591, and promoted to an ordinary one and the General superintendency a year later on Mebesius' death. He took the degree of D.Theol. on 30 May 1598. Despite having been suggested for his first post at Helmstedt by Sattler, he inclined towards the Melanchthonian view of theology. He died on 13 August 1613.

Kaspar Pfaffrad

Born in 1562 at Huckeswagen near Lennep in the duchy of Berg. He embarked on a commercial career in Leipzig before deciding to devote himself to study. He attended the gymnasium of Dortmund for some years, and then matriculated at Helmstedt on 25 November 1586. Like his teachers, Heshusen and Hofmann, he was and remained a firm advocate of orthodox Lutheranism. His attachment to Ramism also brought him into opposition to the members of the Philosophical Faculty. He graduated M.A. on 15 May 1588. On 30 December 1592 he was appointed Extraordinary Professor of Theology. He graduated D.Theol. on 30 May 1592 and on 19 February 1601 he was promoted to Ordinary Professor. It was the disputation for his D.Theol. which was the trigger for the bitter dispute

with the moderate, Melanchthonian theologians and philosophers.
He died on 23 September 1622.

Otto Lindenius

Despite Zimmermann's entry (*Album Academiae Helmstadiensis*, p. 379) he ought not to be included here, as he declined the offer of a chair out of a disinclination to become embroiled in Hofmann's dispute with members of the Philosophical Faculty.

Johann von Fuchte

Born on 26 November 1568 at Antwerp, whence his parents moved to Hamburg in order to escape from the religious persecution of the Duke of Alba. On 20 July 1583 Fuchte matriculated at Helmstedt, where he graduated M.A. on 29 October 1590. After further studies at Tübingen and Wittenberg he returned to Helmstedt. On 26 December 1602 he was instituted to the pastorate of the Jacobikirche in Hildesheim. In the following year he was suspended from this office for cutting his hair, which he did for reasons of hygiene. In 1607 he had to resign after losing his voice. He returned to Helmstedt, but there was no vacancy for him. He was appointed on 20 January 1609 to a chair in the Theological Faculty by Duke Heinrich Julius. His bookish interests led Heinrich Julius' successor, Friedrich Ulrich, to employ him to administer the library which was being donated to the university. On 2 May 1610 he graduated D.Theol. He edited many patristic and theological works. He died on 26 November 1622.

Theodor Berckelmann

Born on 9 November 1576 at Neustadt am Rübenberge. Between 1590 and 1598 he attended the monastic schools of Grauhof, Amelungsborn, Riddagshausen and Mariental before matriculating at Helmstedt in December 1598. On 3 November 1601 he graduated M.A. After a few years as rector of the school at Riddagshausen he prosecuted his studies at Tübingen at the Duke's expense. On 8 March 1609 he obtained an extraordinary chair in Helmstedt's Theological Faculty and on 26 August 1612 an ordinary one. On 2 May 1616 he graduated D.Theol. He was an active opponent of Ramism and as keen an advocate of the Melanchthonian school, which brought him into conflict with his colleague, Strube. In November 1625 he became abbot of Amelungsborn, which he had to leave the following year when Tilly's troops were besieging Helmstedt. In 1630 he was appointed General superintendent of Göttingen, where he died 30 July 1645.

Georg Calixt

Born at Medelby near Flensburg on 14 December 1586. He was educated at home by his father before matriculating at Helmstedt on 28 April 1603. From the earliest days there he attached himself to Caselius and Martini. On 14 May 1605 he took his M.A. degree. He studied theology privately with Martini. From 1609 to 1613 he spent a considerable time on a study tour first in Jena, Giessen, Tübingen, Heidelberg and Frankfurt/Main and then in the Netherlands, England and France. On 12 December 1614 he was appointed to an ordinary chair in Helmstedt's Theological Faculty, which he

occupied, despite numerous offers from other universities, until his death on 19 March 1656. He and Hermann Conring were the most prominent scholars ever produced by Helmstedt.

Heinrich Julius Strube

Born on 18 February 1586 in Wolfenbüttel. After schooling in Goslar he matriculated at Wittenberg University, where he graduated M. A. on 22 September 1607. He went to Helmstedt in August 1611. On 20 April 1615 he became a Professor of Theology, being already General superintendent there. On 2 May 1616 he took his degree of D. Theol. After the death of Pfaffrad and the departure of Walther he became the last representative of orthodox Lutheranism in Helmstedt in opposition to the humanist-Melanchthonist school of thought. He died on 7 December 1629.

Michael Walther

Born on 6 April 1593 at Nürnberg. He began the study of medicine at Wittenberg, but soon switched to philosophy and theology. He graduated M. A. there in 1614. At the end of 1618 he became court preacher to Duchess Elisabeth, the widow of Duke Heinrich Julius of Braunschweig-Lüneburg, at Schöningen. After failing to persuade Johann Gerhard to move to Helmstedt as Pfaffrad's successor he decided to take the post himself. He joined the Theological Faculty on 9 January 1623, and on 17 June graduated D. Theol. He left Helmstedt in 1626 to become court preacher and privy councillor to Graf Rudolf Christian of Ostfriesland at Aurich. He remained there until 1642, when he became General superintendent in

Celle. Under him the church in the duchy of Lüneburg was governed in the spirit of orthodox Lutheranism. He made strenuous efforts to have Wittenberg rather than Helmstedt become the theological training ground for Lüneburg. He died on 9 February 1662.

Konrad Horney

Born on 25 November 1590 at Braunschweig, at whose Gymnasium Catharineum he received his schooling before matriculating at Helmstedt on 5 March 1608. There he became a close associate first of Caselius and then of Martini. Through them he came into contact with Calixt, with whom he was a life-long friend. On 14 June 1612 he graduated M.A. In the following year he declined an offer of a teaching post in Stettin in order to remain in Helmstedt, where he taught a wide variety of subjects as an adjunct of the Philosophical Faculty. On 3 July 1619 he took up his post of Professor of Ethics in that Faculty, despite the efforts of Sattler to veto the offer. Two and a half years later he exchanged this post for that of Logic on Martini's death. He joined the Theological Faculty on 10 June 1629, graduating D.Theol. on 27 April 1636. He was a loyal supporter of Calixt in his disputes with Calovius and Hülsemann. He died on 26 September 1649.

Paul Müller

Born at Wittenberg, where he had his schooling before matriculating at the university on 6 January 1602. He served as rector of the school at Iglau in Mähren, from which he was driven by local Roman Catholics. He returned to Wittenberg, where he graduated

M.A. In 1624 he moved to Halberstadt as the senior preacher in the cathedral, but he was forced out of this post by Roman Catholics in 1629. In the following year he was appointed General superintendent of Helmstedt and joined the Theological Faculty on 5 July. There he was on good terms with Calixt. He received the degree of D.Theol. on 16 April 1613 before leaving for Hannover as court preacher. He resigned this in 1642 due to melancholy. He died in 1645 at Göttingen.

Stattius Fabricius

Born in 1591 at Depenau in the county of Hoya. He joined the Theological Faculty in 1639. He died on 27 May 1651.

Balthasar Cellarius

Born on 10 October 1614 at Rottleben near Frankenhausen in the duchy of Schwarzburg. Educated at the Gymnasium at Gera before proceeding to Jena in 1632, where he graduated M.A. in 1636. He moved to Helmstedt in 1642, where he attached himself particularly to Calixt and Horney. Two years later he became pastor of the Ulricikirche. In 1648 he took up a chair in Helmstedt's Theological Faculty, a post which he held in conjunction with the General superintendency of the town. He became D.Theol. in 1650. He died on 15 September 1689.

Gerhard Tietz

Born on 17 December 1620 at Quedlinburg. After studying at Jena, Helmstedt and Leipzig he became Professor of Hebrew at Helmstedt.

He joined the Theological Faculty in 1650, the same year in which he graduated D.Theol. He died on 7 June 1681.

Joachim Hildebrand

Born on 10 November 1623 at Walkenried. He matriculated in 1641 at Jena, but soon left for Helmstedt, where he came under the influence of Calixt and Horney. He graduated M.A. in 1645. He was deputy rector of the Gymnasium in Wolfenbüttel before returning to Helmstedt in 1650 as the first Professor antiquitatum et historiae ecclesiasticae. He resigned his chair in 1662 to become General superintendent at Lübeck. He died on 18 October 1691.

Friedrich Ulrich Calixt

Born on 8 March 1622. He received his initial education at home from his father. After abandoning the study of medicine he was taught theology at Helmstedt by Tietz. He accompanied his father to the religious conversations at Thorn. He graduated D.Theol. on 27 July 1652, the same year in which he joined the Theological Faculty. Although his planned edition of the complete works of his father came to nothing, he published new editions of a number of his works.

Gebhard Theodor Meier

Born on 16 May 1633 at Hannover. He was educated there and at Lüneburg before studying at Wittenberg and Helmstedt. In 1660 he obtained a chair in the Theological Faculty. His lectures and

writings were particularly in the field of moral theology. He died on 22 December 1693.

Peter Musaeus

A brother of the much better known Johann, Professor of Theology at Jena, he was born in 1620 at Langenwiesen in Schwarzburg. He taught at Rinteln from 1648 until 1663, in which year he moved to Helmstedt. He stayed there only two years, before leaving in 1665 for Kiel.

Johann Saubert

Born on 1 February 1638 at Nürnberg. He attended the universities of Altdorf, Jena and Leipzig before matriculating at Helmstedt on 27 October 1659. On 24 December 1660, when not yet twenty three years old, he became Professor of Hebrew in the Philosophical Faculty. He joined the Theological Faculty on 10 November 1665, and proceeded D.Theol. on 14 January 1673. At the request of Duke August of Braunschweig-Lüneburg he undertook a new translation of the Bible, which was printed only as far as 1 Samuel, ch. 17. In 1672 he was offered the post of primarius of the Theological Faculty at Altdorf, which he took up at the beginning of the following year, because he was not allowed to retain his two Helmstedt professorships for life. He was the son-in-law of Hermann Conring. He died on 29 April 1688.

Heinrich Rixner

Born on 8 June 1634 at Helmstedt, of which his father was mayor.

Until 1651 he attended the city school there and then from 1652 till 1653 that at Ilfeld. He matriculated on 25 May 1653 at Jena, where he took his M.A. degree two years later. Although he was offered an assistantship in the Philosophical Faculty there, he preferred to return to Helmstedt in August 1656. In May 1661 he became Extraordinary Professor of Metaphysics, and in June 1663 Ordinary. He obtained an extraordinary chair in the Theological Faculty in November 1672, while being able to retain his posts in the Philosophical. He graduated D.Theol. on 14 January 1673 and on 1 December of that year he was promoted to an ordinary chair. In mid 1679 he moved to Halberstadt, becoming General superintendent there in 1683. He died on 16 December 1692.

Johann Eberhard Busmann

Born on 26 February 1644 at Verden, he matriculated at Wittenberg in 1662 and at Helmstedt in 1664. He graduated M.A. at the latter university in 1667. He then undertook a study tour of England, the Netherlands and France. In 1684 he proceeded to the degree of D.Theol. at Helmstedt, and in the same year joined its Theological Faculty. In the following year he became General superintendent of the town. He died on 18 May 1692.

Heinrich Wideburg

Elder brother of the following. He was Professor of Logic in the Philosophical Faculty from 1673 until 1691, when he moved to the Theological. He died in 1696.

Johann Andreas Schmidt

Born on 28 August 1652 at Worms. He received his early schooling in his home town, before he was taken to Augsburg in 1666 by his maternal grandfather following the death of his parents. At the school there he distinguished himself as a mathematician. With a grant from his adopted town he went to Altdorf, but left after a year for Jena. In August 1676 he graduated M.A. He spent nearly twenty years teaching in Jena's Philosophical Faculty before obtaining a chair in the Theological Faculty. He moved to the corresponding faculty in Helmstedt in 1695, where he remained until his death on 12 June 1726.

Christoph Tobias Wideburg

In 1679 he became Professor of Mathematics in Helmstedt's Philosophical Faculty, which he left in 1696 to join the Theological. He held this post until his death in 1717.

Johann Fabricius

Born on 11 February 1644 at Altdorf. He studied both there and at Helmstedt. In 1678 he became Professor of Theology in his home town, making use of the experience of a tour of Germany, Hungary and Italy undertaken in 1670 to speak in his inaugural address de utilitate, quam theologiae studiosus ex itinere capere possit italicis. In 1690 he graduated D.Theol. at Jena and in 1697 became a professor in Helmstedt's Theological Faculty. In 1702 he was admitted to membership of the Königliche Gesellschaft der Wissenschaften of Berlin. Two years later he published his Consideratio

variarum controversiarum, in which he showed himself to be a true Calixtinist, inclined to toleration of Calvinist and Roman Catholic alike. He died on 29 January 1729.

Friedrich Weise

Born on 20 October 1649 at Camburg in Thuringia. In spite of considerable health problems, which plagued his youth, he made good progress in his studies. He received his early education in his home town before proceeding to Jena University in 1670, where he graduated M. A. two years later. He continued to study theology there, and then attended the Jesuit College in Erfurt, in order to get a thorough understanding of Roman Catholic theology. In 1680 he moved back to Jena to take up a chair in the Philosophical Faculty. In 1695 he became senior court preacher at Quedlinburg, which he resigned in 1697 to take up the post left vacant at Helmstedt since the death of J. E. Busmann five years earlier. Shortly before taking up his post he took the degree of D. Theol. In spite of a mild, sociable manner, for which he was noted, he could show a sterner side, when he felt the occasion demanded it. One such was the enforced conversion of Elisabeth Christine, against which he spoke out vociferously. He died on 30 September 1735.

Johann Balthasar Niemeier

Born on 24 June 1644 at Andreasberg in the electorate of Grubenhagen. Like Hildebrand he was educated at Walkenried before matriculating at Helmstedt. He graduated M. A. in 1671. He joined the

Philosophical Faculty as Professor of Metaphysics in 1675, becoming Professor of Logic in 1690. In 1698 he moved to the Theological Faculty, but retained his teaching duties in the Philosophical. The author of numerous works on dogmatics and ethics, it was partly from his writings that the anonymously published Beweis, dass lutherische Eltern ihre theologiam studirenden Söhne ohne Beleidigung des Gewissens nach Helmstädt nicht schicken können was compiled.

Jonas Konrad Schramm

A graduate of Helmstedt, he joined the Theological Faculty in 1706, where he seems to have been a very active, conscientious teacher. The dissertations defended under him, particularly the long series on the papal bull which condemned Jansenism, suggest that he was a staunchly orthodox Lutheran. He died in 1739.

Christoph Heinrich Ritmeier

Born on 30 January 1671 at Helmstedt, of which his father was archdeacon. He attended the universities of Helmstedt, Leipzig and Halle. In 1696 he embarked on a year's visit to the Netherlands. On his return he was appointed to an extraordinary chair in the Philosophical Faculty at the end of 1697. In 1710 he moved to the Theological Faculty, without having to give up his teaching duties in the Philosophical. He died on 4 August 1719.

Justus Christoph Böhmer

Born in 1671. He was Professor Eloquentiae in the Philosophical

Faculty before moving to the Theological. In 1723 he became abbot of Loccum and four years later General superintendent of Celle. He is now best remembered as one of those who tried to make life difficult for the young Mosheim from his first arrival in Helmstedt. He died on 30 August 1732.

Cornelius Dietrich Koch

Born on 2 June 1676 at Quackenbrügge/Osnabrück. He was educated at Helmstedt, where he became Professor philosophiae et rationalis in 1703. In 1710 he graduated D.Theol. He joined the Theological Faculty in 1723, and died on 25 October 1724.

Johann Lorenz von Mosheim

Born on 9 October 1694 or 1695 at Lübeck. Details of his family are very scanty, partly because he himself never spoke about his parents and partly because there are no surviving documents. The generally accepted tradition of his origins is that he was the son of a Roman Catholic father, who had been in the Hapsburg and English service before retiring to Lübeck, and of a Protestant mother. Another version states that he was the illegitimate son of a nobleman, Ernst Leopold von Holstein-Ploen (d. 1722), and of a washerwoman, who was later married off to someone called Mosheim. After a rather shaky education in his home town he was able to matriculate at Kiel in 1716 with the help of some Holstein noblemen. He graduated M.A. in 1718. After lecturing in Kiel's Philosophical Faculty for five years he accepted an invitation to join Helmstedt's Theological Faculty. The founder of Göttingen

University, Gerlach von Münchhausen, had tried to entice Mosheim away from Helmstedt ever since 1734, but it was not until 1747 that the latter decided to move there as chancellor and professor primarius in the Theological Faculty, whose statutes he had drawn up. He died in Göttingen on 9 September 1755.

Christian Münden

Born on 13 August 1684 at Burg/Femern. After schooling in Lübeck he matriculated at Kiel in 1701. He moved to Leipzig in 1703, where he graduated M.A. in 1706. In 1727 he joined Helmstedt's Theological Faculty. He left in 1731 for Frankfurt/Main, where he became preacher at the Barfüßerkirche the following year. He died on 9 August 1741.

Christoph Timotheus Seidel

Born on 20 September 1703 at Schönberg in the Mark Brandenburg. In 1719 he matriculated at Jena, where he formed close ties with the theologian, Buddeus, and the orientalist, Danz, but two years later he was compelled to move to Halle on the Elector of Brandenburg's instructions. In Halle he attached himself to Francke and Breithaupt and remained loyal to the spirit of Pietism. In 1729 he began to lecture at Helmstedt and in the same year was appointed abbot of Königsutter. On 14 March 1730 he graduated D.Theol. He joined the Theological Faculty on 9 January 1731, but did not begin to receive the salary for this until after Weise's death on 30 September 1735. His workload was a very full one, as his professorship was combined with the General superintendency

of Helmstedt and the pastorate of the Stephanikirche. Illness forced him to curtail some of his activities. In 1744 he obtained assistance with his preaching duties and six years later was given a dispensation from the same. He tried hard to improve the reputation of the University of Helmstedt, which had suffered by the departure of Mosheim for the chancellorship of Göttingen in 1747. One way was the founding of the Gesellschaft der Schriftforschenden, which under his leadership brought teachers and students together for the study of the Scriptures. He died on 30 May 1758.

Anton Julius von der Hardt

Born on 13 November 1707 at Braunschweig. He joined the Theological Faculty in 1736, where he remained until his death on 17 June 1785. He exercised very little influence on the Faculty during his tenure of the chair, concentrating his energies, as did his uncle, Hermann von der Hardt, on Hebrew.

Johann Ernst Schubert

Born on 24 June 1717 at Elbing in West Prussia, where he received his schooling, before matriculating at Jena in October 1734. From there he went to Wittenberg, where he lectured on philosophy and theology. In 1740 he returned to Jena to join the staff of the Philosophical Faculty. In 1747 he became Superintendent of the duchy of Schaumburg and pastor primarius at Stadthagen. On 8 March 1748 he took the degree of D.Theol. at Helmstedt, where he made such an impression on the students that they petitioned the

Duke to offer him a chair. Accordingly he joined the Theological Faculty on 4 May of that year as Ordinary Professor. Although he was not able to fill the role left vacant by Mosheim, his teaching was very successful. In 1764 he moved to Greifswald, where he remained until his death on 19 August 1774.

Ernst August Bertling

Born on 1 December 1721 at Osnabrück. He studied at Jena from 1741 to 1743, concentrating on mathematics and Wolffian philosophy. From there he moved to Göttingen to study theology. He became an Extraordinary Professor of Theology at Helmstedt in 1748 and an Ordinary one in 1750. In 1753 he moved to Danzig as rector of the Gymnasium and pastor of the Trinitatiskirche. Many of his publications were of a polemical nature in which he defended orthodox Lutheranism against Calvinists and Roman Catholics. He died on 10 August 1769.

Johann Benedikt Carpzov

Born on 20 May 1720 at Leipzig into a family of distinguished theologians. He was educated at the Thomasschule there. At the age of twenty two he astounded the scholarly world with the publication of his Paradoxon stoicum Aristonis Chii apud Diogenem Laertium VII. 160 novis observationibus illustratum. In 1747 he became an Extraordinary Professor in the Philosophical Faculty at Leipzig, but in the following year he moved to Helmstedt as Professor of Greek, which he resigned in 1749 to join the Theological Faculty. In matters of dogma he was an orthodox Lutheran, as he

showed in his Liber doctrinalis theologiae purioris (1768), in which he attacked with great learning Teller's rationalist Lehrbuch. His works on Hellenic Greek, of which he had a very extensive knowledge, are still of value. Against the trend of his day he conducted his lectures in Latin, which he could speak as well as he could write it. He died on 28 April 1803.

Wilhelm Abraham Teller

Born on 9 January 1734 at Leipzig into a distinguished family of scholars. After receiving his initial education at home he matriculated in 1749 at Leipzig University, where he graduated M. A. four years later and two years later still as Bachelor of Theology. In 1761 he became General superintendent and Ordinary Professor of Theology at Helmstedt, the same year in which he received the degree of D. Theol. at Leipzig. His Lehrbuch des christlichen Glaubens (Helmstedt und Halle, 1764), stirred up considerable controversy, except in Berlin, where in 1767 Frederick the Great offered him a post of senior privy councillor. There he worked in association with Sack, Dieterich, Spalding and others, advancing in his writings, speeches and sermons a religious enlightenment. He contributed many articles to the proceedings of the Berlin Academy of Sciences, of which he became a member in 1786. Like many other prominent figures in the German Enlightenment he had close contacts with similarly minded members of the Jewish community. He died on 8 December 1804.

Johann Friedrich Rehkopf

Born on 20 January 1733 at Leipzig. From Reichenbach in Voigtland, where he was archdeacon, he moved to Helmstedt in August 1770 as Professor, pastor primarius and General superintendent. Four years later he was offered a chair in Göttingen, but was appointed abbot of Mariental in order to keep him in Helmstedt. In this capacity he became very friendly with abbot Jerusalem. Another attempt to entice him away from Helmstedt was made in 1777, when he was offered the post of pastor primarius at the Jacobi-kirche in Hamburg. This offer led to his being given an increase in salary and freed from some of his pastoral duties. However he finally left Helmstedt in 1778 in order to take up a post of General superintendent and member of the ecclesiastical consistory at Dresden. He died there on 15 March 1789.

Johann Kaspar Velthusen

Born on 7 August 1740 at Wismar. From 1759 to 1764 he studied philology and theology at Göttingen, where his principal teachers were Heyne and Walch respectively. In 1767 he became deacon at Hameln, but three years later he moved to London first as chaplain and later as second preacher at the German court chapel. In 1773 he became Superintendent of Gifhorn/Lüneburg, and two years later still, after taking the degree of D.Theol. at Göttingen, he was appointed Ordinary Professor at Kiel. In 1778 he exchanged his chair there for a similar one at Helmstedt. In 1789 he moved yet again, this time to Rostock as professor primarius and member of the ecclesiastical consistory. His final appointment came in

1791, when he became General superintendent of the duchy of Bremen/Verden at Stade. He died on 13 April 1814.

Heinrich Philipp Konrad Henke

Born 3 July 1752 at Hehlen/Weser. After the death of his father the four-year-old Henke was brought up by another clergyman, E.L. Papst. From this orthodox, scholarly man, who was particularly interested in church history and classical literature, he imbibed a love of books, which helped to compensate for the joylessness of his youth. At Helmstedt he studied philology under G.B. Schirach, J.C Wernsdorf and Carpzov. He also attended the lectures of the last named, who later became his father-in-law, on the historical books of the New Testament. He joined the Theological Faculty in 1780. He died on 2 May 1809.

David Julius Pott

Born on 10 October 1760 at Nettelrede near Hanover. He became an Extraordinary Professor in 1787 and an Ordinary one the following year. He joined the staff of Göttingen's Theological Faculty after the closure of Helmstedt.

Heinrich Philipp Sextro

Born 1746. In 1789 he became Professor of Theology and General superintendent at Helmstedt. In 1798 he left to take up a post of privy councillor and senior court preacher at Hannover, where he remained until his death in 1838.

Anton August Heinrich Lichtenstein

Born on 25 August 1753 at Helmstedt. After education privately and at Helmstedt's town school he matriculated in the autumn of 1768 at the university, where he studied not only theology and classical and oriental languages but also natural sciences. At Easter 1771 he moved to Göttingen to pursue his oriental studies under J.D. Michaelis, and eighteen months later matriculated at Leipzig. Forced to return to Helmstedt after a short time because of his father's illness, he joined the Philosophical Faculty in the autumn of 1773. In 1799 he was recalled from a very successful teaching career in Hamburg to fill the vacancy in Helmstedt's Theological Faculty which had been created by the departure of Sextro. He remained in Helmstedt as General superintendent after the closure of the university. He died on 17 February 1816.

Andreas Friedrich Gottlob Glaser

Born on 11 March 1762 in Swabia. In 1803 he joined the Theological Faculty and became pastor of the Stephanikirche. He graduated D.Theol. on 31 Oct. 1806. At the beginning of 1809 he left Helmstedt to take up a post of Superintendent and member of the ecclesiastical consistory at Neustrelitz.

Introduction

In spite both of Koppitz's attempt to draw the attention of librarians and historians to the importance of dissertations and also of the increasing availability of detailed information on the dissertations defended in particular faculties, they are still largely the stepchildren of bibliography, and as such are not regarded as a legitimate subject of bibliographical and intellectual research.¹

The role of disputations in German academic life

Before we proceed to a discussion of some of the bibliographical problems presented by dissertations, it may be instructive to study the academic setting, the disputation, for which dissertations were written, as witnessed by an early eighteenth century writer, Dietrich Hermann Kemmerich, who had considerable experience of presiding over them at Wittenberg and Jena.² In the disputation, he tells us, there are three people involved, praeses, respondent and opponent, of whom the first two have a more important role than the third. The first two publish certain theses or even a whole dissertation, which will form the subject of the disputation. For this the respondent has prepared himself as well as has the opponent. The former then delivers a short preface, after which he politely invites the opponent to do the same. The opponent then takes up one of the theses and opposes it with one of his own. The respondent repeats his argument and so the dis-

putation goes on backwards and forwards. Eventually the praeses steps in and goes over all the arguments, explaining anything which needs it. If the opponent still has a point to make, it is answered by the praeses. This he continues to do until the opponent stops, either from politeness or because he is convinced by the praeses' argument. Then the opponent thanks the respondent for his kind attention and his response to his counter-arguments and congratulates him on the result. The respondent in his turn thanks the opponent for his efforts, wishes him well and offers his services in a similar situation.

To this rather bland, procedural account can be added some other information about the practice, some of it gleaned from the catalogue of Helmstedt's theological dissertations. There are two main categories of dissertations, private and public. The former were organised by the praeses and, though open to interested members of the university, as can be seen from the printed invitations (Programme), were not necessarily held on university premises. Public dissertations by contrast were official university acts, which were held to demonstrate either the candidate's progress in his undergraduate studies (pro exercitii gratia) or his fitness to receive a doctorate (pro gradu). As the first implies, it was designed to test the respondent's grasp of the subject and his ability to conduct a disputation in public. Both Kemmerich's account and the later secondary literature suggests that there was only one respondent, but the evidence from Helmstedt's Theological Faculty shows that that was not an inflexible rule. In

1598 Daniel Hofmann presided over a doctoral disputation which had two respondents, Johann Pandocheus and Gottfried Schluter (cata., no.40). Kemmerich states that the disputation went on until the opponent ceases to raise any points, but a disputation could have been planned to be spread over two or more days, as we can see from the dissertation defended by Samuel Voss under Georg Calixt in 1654 (cata., no.427). The title page states that it was to be held 'die XXIX Quinctil. & nonnullis aliis' (i.e., 'on 29 July and several others'). The ability of a professor to hold a chair simultaneously in more than one Faculty - an example at Helmstedt being Hermann Conring, who held a chair of Political Theory in the Philosophical Faculty at the same time that he held one in the Medical Faculty - could lead to a student from one Faculty being allowed to defend a dissertation in another. An example of this was A. Rham, who on 14 October 1788 acted as respondent in a dissertation, De Cresconii concordia canonum eiusque codice ms., at which H.P.K. Henke, a member of the Theological Faculty, was the praeses. Rham is described on the titlepage of the dissertation as juris utriusque cultor, i.e. a student of law.

The subject of the dissertation was set by the praeses for a variety of reasons, sometimes in order to air publicly his own researches in an age when scholarly periodicals were unknown, or to defend his own position against a published attack by another academic. The respondent in a dissertation held pro gradu in the Theological Faculty was a man of mature years, either a pastor of

some experience, who wished to acquire a doctorate to prove his scholarly ability or to satisfy the pride of his local council or prince, a professorial member of the Faculty itself, or even a professor in the Philosophical Faculty. An example of the first is E. D. Hauber, the pastor primarius of Stadthagen, who graduated D. Theol. in 1727 under Professor J. K. Schramm, of the second H. J. Strube, who had joined the Theological Faculty in 1615 and took his doctorate in 1616 under Boethius, and of the third Justus Cellarius, the Professor of Natural Philosophy, who received the degree of D. Theol. in 1677 under Tietz. Some of these dissertations were additionally described as solennes, which meant that the candidate had to provide a banquet afterwards.

Evidence for the importance and value of academic disputations is found in the foreword to the Disputatio juridica continens enodationem controversiarum ex Instit. locis desumptarum praeside G. A. Struve. Jenae, 1655, at which A. v. d. Kuhl acted as respondent.³ There it is claimed that all who desire the reputation of a more solid erudition put a great deal of effort in a disputation into establishing truth, rooting out any difficulty in points which arise, into sharpening one's abilities, into acquiring a facility in language and into strengthening one's familiarity with abstract ideas. This conviction that disputations had an important role to play in helping to further truth echoed one found in a dissertation defended nearly seventy years earlier at Altdorf.⁴ There the praeses recommended the diligent comparison and discussion of contrary views, and clearly regarded the holding of

disputations as a credit to Altdorf and to the other universities in which the practice was followed assiduously. However such high minded views were not universally entertained in Germany in the seventeenth century. Hermann Conring, the East Frisian-born polymath and one of the greatest scholars produced by Helmstedt University, where he presided over numerous disputations in an academic career extending over nearly half a century, viewed them as purely dialectical exercises.⁵ It is tempting to see a much more bluntly expressed corroboration of Conring's remarks in the comparison of dissertations with war by another academic with considerable experience of them, Christian Thomasius, but Thomasius' love of caustic and irony should always be borne in mind when reading such statements, lest one takes such corroboration at its face value.⁶

The academic value of disputations could thus be doubted in the seventeenth and early eighteenth centuries by such experienced, conscientious figures as Conring and Thomasius, and the situation had deteriorated even further in the mid eighteenth century in the opinion of another trenchant critic of German higher education, Johann David Michaelis, the Professor of Oriental Languages at Göttingen University. He observed with regret the increasing tendency of young scholars to publish a polemical piece in one of the newly established periodicals as a way of promoting their academic reputation. Why should this cause one surprise, he asked, since disputations go out of their way to be peaceful, fumbling affairs? He was certain that a proposal to do away with dis-

putations would be agreed on by many who believe that the practice serves no purpose.⁷ It was a mark of Michaelis' intellectual toughness that this deterioration of disputations did not disturb his conviction that the continued health of German universities was closely linked to the reform of the practice. They were to his mind the method of publicly examining candidates for a post of lecturer which not only had least disadvantage but which also obviated the arbitrary actions of professors whose interests did not coincide with those of the candidates. As well as putting forward the standard defence of disputations that they force participants to learn the ability to marshal an argument, extempore speaking and politeness and modesty in controversy, he argued that they help to ensure the knowledge of Latin among academics. But they had another usefulness in his judgment: they ensure that a student spends his time profitably at university, for he will not wish to appear dumb-struck on the podium.⁸ His argument that the dissertation written for this official act would still be of value even if it were an intellectually mediocre specimen of the candidate's diligence was one which was shared in his day by parents and governments.⁹ His defence of the value of disputing was not an impractical one, for, as Michaelis pointed out, a model for his suggested reform was already to hand in Sweden, where the University of Upsala produced many dissertations whose shortness belied the value of their content.¹⁰

Central to Michaelis' disquiet over the contemporary health of disputations was the increasing practice of dispensing with a

praeses.¹¹ Although he was willing to concede that one was unnecessary in the case of a particularly good candidate, he went so far as to suggest that, if the practice became the norm, it would be better to abolish them.¹² The evidence, however, from other German universities did not wholly support Michaelis in his insistence on the necessity of a praeses. While inaugural disputations were held for long periods without a praeses at some universities, namely Altdorf, Basel, Giessen, Leipzig, Marburg and Strassburg, the evidence from Erfurt pointed in a contrary direction. The older statutes for the last named institution, which were in force up to the middle of the seventeenth century, stipulated the need for a praeses. This regulation was relaxed later, but only for particularly able or mature candidates. There were indeed many instances in the early eighteenth century of mature lawyers going to Erfurt, in some cases a good number of years after leaving university, in order to dispute pro gradu.¹³ In the case of Helmstedt the founder's wish that disputations could be held without a praeses remained largely unfulfilled. While Kundert has listed some exceptions to this pattern from the earliest years of the University's Law Faculty, it seems to have been only in the last seventy years or so of the university's life that the Theological Faculty allowed dissertations to be conducted without a praeses.¹⁴

The problem of the authorship of dissertations

The standard practice of entering dissertations in library catalogues under the name of the praeses, with a cross-reference from that of the respondent, has been generally accepted for some considerable time now, even if it is appreciated that it glosses over the rather tricky problem of authorship.¹⁵ The difficulty of finding an answer to the problem makes it tempting, as a recent scholar has admitted, to let the problem remain unsolved.¹⁶ However, as long as the possibility remains of finding an answer, the problem can justifiably be tackled on both internal and external grounds, although these have a common, practical application in cataloguing.

At the end of the nineteenth century there was a flurry of works dealing with the problem of authorship mainly on external grounds. The instigator of this minor literary war was C. S. Köhler, who declared that the possibility of a decisive answer to the problem rested less on a comparison of the opinions and assertions of prominent literary historians and librarians than on a thorough examination of the source materials.¹⁷ However he raised suspicions of his ability to conduct such an examination by quoting at some length, but to no great effect, the legal historian, Stintzing, before proceeding to quote an earlier lawyer, Christian Thomasius.¹⁸ In the course of this quotation Thomasius asserts that the praeses is there to prevent the participants wandering from the subject set for them. In support of his contention that the respondent was the true author of a dissertation, Köhler cites the case of one, De circumventionem in

contractibus licita, which was first published in 1686 and reissued at Halle in 1739. The editor of the revised text, J. Beyer, ascribed the authorship to J.G. Kulpis, but Köhler stated that Kulpis was merely the praeses, and quoted an extract from the preface to illustrate his point. There Beyer speaks of the original edition having been published under the name of the other participant, who at the time was among the author's audience and attended his lectures. The new edition, he tells us, was produced because the copies of the previous edition had become exhausted and the editor wished to give credit to the real author's efforts. All of this must surely be taken to refer to Kulpis as the real author, as Beyer intended it should, which makes it difficult to understand how Köhler could cite it in defence of his own, contrary view.¹⁹

A response to Köhler was published in the following year by A. Roquette, who was easily Köhler's equal in setting the tone of his paper in the opening paragraph. For Roquette it was particularly regrettable that so much indiscriminate industry should be applied to such an unprofitable task.²⁰ He follows up this opening shot across Köhler's bows by examining the passage from Thomasius' Einladungsprogramm, by which Köhler set such store.²¹

Roquette's complaint against Köhler is that in the extended passage from his Einladungsprogramm Thomasius is speaking throughout only of disputationes privatae, from which it is impossible to draw any conclusions about the authorship of disputationes publicae. Although Köhler tried to defend himself against Roquette's

very serious criticisms, it was not a defence which carried much conviction. A more reasonable, and learned, attempt to tackle the problem of the authorship of academic dissertations was made in the next decade by F. Eichler, who suggested that one approach to the problem would be a study of the literary style of the theses defended under individual praesides. He tacitly disclaimed any credit for the originality of this suggestion by pointing out that it had been made as early as 1729 by Motschmann in his study of the writings of the Professor of Medicine at Erfurt, J.A. Fischer, and more recently by Bünger in his work on Bernegger.²² Eichler, however, did make a very valuable contribution to an examination of the problem by quoting two instances which show J.D. Michaelis' ideas on dissertations being put into practice. In volume four of his Raisonnement über die protestantischen Universitäten in Deutschland Michaelis asserted that there would be an enrichment of scholarly literature if a dissertation were written by its praeses and were merely defended publicly by the respondent.²³ In 1752 he presided over a dissertation, Argumenta immortalitatis animorum humanorum et futuri seculi ex Mose collecta, which was defended by E.C. Colberg. In a dedicatory epistle to his father which was prefixed to the text Colberg claimed it as the primitiae of his studies. In a letter, however, to the same recipient Michaelis claimed that he had described the form of the work and had suggested a few ideas which he had already written on the same subject.²⁴ These the young Colbert had then expanded and put into rather an elegant form before Michaelis revised the text as necessary. Among Michaelis' papers in Göttingen Univer-

sity Library is a manuscript of the above dissertation, from which it can be seen that Colberg's work was in fact completely reworked and enlarged by Michaelis, and only those passages which Michaelis himself added to the manuscript are almost unchanged in the printed work. The other instance cited by Eichler to illustrate Michaelis' ideas in practice is an extract from a letter to Michaelis by his father, C.B. Michaelis, appended to the younger man's M. A. thesis, Dissertatio inauguralis de punctorum Hebraicorum antiquitate, which he defended under his father at Halle in 1729.²⁵ The reluctance expressed there by Michaelis senior to interfere with the text of another's work is found also in a letter, dated 20 June 1694, from Christian Thomasius to Zacharias Hess, appended to the latter's De usu iuris paterni Romanorum secundum mores Germaniae et ius borussicum revisum, in which Thomasius declares that the dissertation was not his to alter.²⁶

Although it cannot be claimed that the currently accepted practice of entering dissertations in library catalogues principally under the praeses solves the problem of authorship, if it can indeed be said to tackle it, it seems on balance to be the best practical approach, not only because the name of the praeses invariably precedes that of the respondent on the titlepage, but also because cataloguing is an essentially practical task which does not permit intensive research into individual dissertations.

Other bibliographical features of dissertations

Whatever heading may be chosen for the main entry in a general catalogue, the traditional treatment of dissertations by librarians leaves untouched another common feature of this type of publication, that of the congratulatory verses and letters which are often suffixed or appended to the main text. While one can understand the constraints on a librarian's time, particularly when faced with counsels of perfection in the cataloguing of antiquarian material, this treatment means that much potentially interesting information has to be ignored when compiling an entry for a general catalogue. However such an argument has considerably less weight, if any at all, in a specialised catalogue such as that which forms a major part of the present study.

The potentiality of this information is now being converted into actuality with the upsurge of interest in baroque literature in recent years. Researchers are now realising the truth, if it was lost on them earlier, of Batts' description of the seventeenth century as a bibliographical terra haud cognita, whose exploration presents more difficulties than earlier or later periods.²⁷ Dissertations are one of the areas in which one can verify the accuracy of Jantz's conviction that much of the published work of German baroque writers, irrespective of any opinions about their literary value, remains to be discovered.²⁸ Dünnhaupt has gone considerably further than Goedeke in recognising the value of dissertations and other such publications for filling out our

knowledge of individual writers' bibliography by including details of such occasional verses which have come to his notice.²⁹ The present writer can claim some small credit for supplementing our knowledge of the published output of particular writers by bringing to the attention of specialists previously unknown poems by Christian Gryphius and Johann Ludwig Prasch and Augustus Buchner.³⁰ It is to be hoped that Müller succeeds in impressing the value of this type of information on librarians who may be involved in contributing data to a future seventeenth century German short title catalogue.³¹ In his suggested format for entries entries for dissertations he appends to the main body of the entry the names of the writers of occasional verses whom he calls beteiligte Personen. However there is a danger in stressing too strongly the presence in dissertations of previously unrecorded verses by writers well known to baroque specialists such as Johann Michael Dilherr (cata., nos. 411, 454, 619) while ignoring all the other writers, for that runs the risk of reducing the value of information to be gleaned from the presence of poetry by individuals who were content with an ability to compose technically correct verses. The full value of listing the names of these writers, whether in the literary canon or not, lies in the network of social contacts which can be essayed.³² When one adds the names of writers of congratulatory letters and recipients of dedications, which latter group Müller also proposes, one provides even more solid evidence of the circles in which members of the university's Theological Faculty, whether staff or students, moved.³³ Eventually one would wish to see for seventeenth century

German books a database similar in its content to Williams' work on English imprints before 1641.³⁴ For this reason dissertations can legitimately be regarded as a species of Personalschriften.

The increasing interest among bibliographers in publications which were not advertised in the organs of the German book trade during the hand press period should help dissertations to throw off their 'stepchildren' image. It is also hoped that this image will be eliminated by scholars in other disciplines following the lead of legal historians in recognising the wealth of scholarly material contained in dissertations. It is to encourage theologians in particular to do so that the following chapter has been written.

The Theological Faculty at Helmstedt

The founding of Helmstedt University

One of the dominant principles governing the constituent territories of the Holy Roman Empire was that of cuius regio, eius religio which had been regularised by the religious peace concluded at Augsburg in 1555. In the hands of a ruler indifferent to confessional loyalties such a principle could ensure a bland maintenance of the religious status quo by filling the territory's church and government with officials of a broadly similar point of view, while in that of one who combined an unswerving conviction of his duty as a Christian ruler to care for the spiritual and material needs of his subjects, there could be only the most zealous concern that trained officials, theologians no less than administrators, were found who would recognise the prince's supremacy. Officials, however, were trained at that time almost exclusively in the universities, and herein lay the problem for Protestant rulers who held strongly confessional views. If a territory did not possess its own university, promising students had to go, either at their own or at the prince's expense, to a university, possibly at some distance, whose confessional bias corresponded to their own. A glance at the map (cf. plate 2) will demonstrate how well or ill that part of Germany which we shall call, with a deliberate lack of geographical precision, the North was provided with universities by the 1570s. At that time there

were Erfurt, Leipzig, Wittenberg, Jena, Rostock, Greifswald, Königsberg and Frankfurt an der Oder.

This was the situation which Julius the Younger found when he assumed control of the Duchy of Braunschweig-Lüneburg in 1568 after the death of his rigidly Roman Catholic father. It was, however, not one which he allowed to remain unchanged for long.¹ For despite the care which he was to expend on the economic prosperity of his territory during his twenty-one year long reign, the project which lay nearest to his heart was the consolidation of the Reformation, a movement which his father had done his best to keep out of Braunschweig-Lüneburg. An indication of his eagerness for this can be seen in the decree issued on 1 August 1568, barely two months after his accession, in which he formally banned the saying of Mass and proposed steps to advance the spread of Luther's ideas. Later in the same year a visitation of all his territory took place, in which the clergy were examined and their signature to the Augsburg Confession was demanded. Further, more concrete plans to bring the duchy over to Protestantism were outlined in an ecclesiastical ordinance of 1 January 1569, the burden of which imposed on the heads of monastic houses in the territory the maintenance of schools. It was one thing to introduce Reformed doctrine and practice by ducal dictat; to consolidate it was another matter, dependent on the supply of an able, trained clergy. But the supply of such men meant study at distant universities, usually at Wittenberg, Rostock and Frankfurt an der Oder, for, as we have seen, Lower Saxony had no university before 1576;

therefore the question of founding his own territorial university was one which Julius was forced to consider.

To some extent this question was solved by the opening in March 1571 of the Paedagogium illustre at Gandersheim which, it was hoped, would eventually be raised to the status of a university.² Set up in the former Franciscan monastery, the Paedagogium provided an education mid-way between that of a school and a university; its staff consisted initially of Hermann Hamelmann, who had made his name as a theologian and historian, Nikolaus Selnecker, a hymn-writer, and Timotheus Kirchner.³ In the following year this trio was supplemented by the arrival of Virgilius Pingitzer, and in 1574 the teaching staff was increased still further by the employment of Daniel Hofmann, who was to teach ethics and physics, and of Owen Günther, who was to teach logic.⁴

In the three years of the Paedagogium's existence some eighty students, including two sons of Selnecker and one of Kirchner, studied there, most of them coming from the Duke's own territory and maintained at his expense. However the Franciscan monastery soon proved too small to accommodate both the classrooms and the students' living quarters, and proposals for new buildings were drafted by a commission of visitors in May 1573.⁵ When a detailed examination of these proposals revealed their impracticality, another commission was set up by Duke Julius in December of the same year which recommended moving the Paedagogium to the Monastery of St. Mary. If the Duke's new foundation was to have any

chance of expanding into a successful seat of learning, it seemed inevitable that a new site had to be found fairly quickly. For Gandersheim was crippled by a number of disadvantages, mainly of a topographical and economic nature. Its situation in a rather inaccessible valley subject to frequent flooding was worsened by an unhealthy climate caused by the surrounding Harz Mountains, by the relatively infertile neighbourhood which made the supply of provisions difficult, and by the town's own inability to cope with the presence of an educational establishment of any size. In addition to these considerations there was the not insignificant opposition of the canons and vicars of Gandersheim cathedral. It could not have taken the Duke long to assess the situation, for by the first months of 1574 he had resolved to find another, more suitable site.

In terms of natural resources the choice for the new site, Helmstedt, was a particularly happy one. The largest town in the duchy next to Braunschweig until the damage wrought by the Thirty Years' War, it was a far healthier place than Gandersheim, standing on raised ground which was open to the winds. Although water had to be piped to the highest parts of the town, plentiful supplies were available in the lower. From the extensive acreage of the nearby Elm large quantities of wood, as well as of game and fish, could easily be obtained. In the richness of its agricultural hinterland Helmstedt also afforded a better prospect than Gandersheim. Another important factor in its favour was its

position on the North German plain, which made access to it easy from many parts of Germany.

The move to the new site took place in the course of 1574. It would have been possible for the Duke to set up his academy in Helmstedt on his own authority as territorial prince and without seeking the Emperor's approval, as he had done at Gandersheim. But such a step would have deprived it of important rights which only the Emperor could bestow, and the official opening of the university on the new site was accordingly delayed until the Emperor had granted the desired privilege. This, however, was neither so simple nor so cheap to acquire; the last university to be granted one was Jena in 1558, and the Prince-Bishop of Würzburg, who, one would have thought, stood a better chance than most with a staunchly Roman Catholic Emperor, had been trying since before that time to get one for his university.

In February 1575 a delegation, consisting of Heinrich von der Lühe and Matthias Bötticher, was assembled in Wolfenbüttel to take to Prague a request, supported by the provincial consistory, for the confirmation of Helmstedt's status as a university. When the delegation reached the imperial capital in mid April they realised the difficulty facing them. Not only were there similar delegations already there from the aforementioned Würzburg and from Strassburg, but they discovered that the cost of obtaining a privilege would be high. Assured, however, by the Duke that he was prepared to meet all the necessary costs, they persevered

with their request, and early in May learned that the Emperor was willing to grant confirmation of Helmstedt's status, though with one significant difference from the hopes entertained by the delegation. The right to award degrees was to be granted only to three faculties, philosophy, law and medicine. No provision was to be made for degrees in theology, an omission which has prompted two historians to wonder if a Roman Catholic Emperor might have had scruples about empowering a Protestant university to create Doctors of Theology, or if it was merely a way of extracting more money from the Duke.⁶ Whatever the motive may have been, the Duke's representatives were unhappy with the offer, and by renewing their request succeeded in gaining their objective, although at a higher cost. In late June they arrived at Wolfenbüttel with the Emperor's privilege, dated 9 May 1575, whose contents proved highly pleasing to the Duke.⁷ For not only did it grant his foundation at Helmstedt the same rights as those conferred on the universities of Jena, Marburg, Frankfurt an der Oder and Wittenberg, but it also stipulated among other things that Duke Julius' heir, Heinrich Julius, should assume the post of rector. To the privilege authorising the university's creation were added on 11 May 1575 the official seals of the university and of the four faculties.

With the Emperor's documentary approval safely in Julius' hands, steps could now be taken to establish the university on the new site. However opposition was raised in a hitherto unexpected quarter, the town council and citizens of Helmstedt itself.⁸

Their concern for the town's finances made them uneasy about the reduction in taxes which the university's privileged status might bring about, while they feared that a large number of wild students would have a detrimental effect on civic life.* While wild students were a real problem in German university towns at that time and later, it does not seem to have occurred to the citizens that the university, by attracting students from a wide area, would bring a more cosmopolitan flavour as well as increased commercial activity to the town. In another respect also the citizens' lack of enthusiasm disappointed Julius, in that they failed to provide a suitable building for the university. Luckily the situation was saved by Kaspar Schosgius, the abbot of Mariental, who placed at the new university's disposal a building owned by the monastery. Unfortunately these were not the only difficulties to confront the Duke, for the financial arrangements for his new institution were causing him worries. The bulk of the finances came from the territorial estates who agreed after some protracted negotiations to put up one hundred thousand guilders, which was only half of the sum asked for by the Duke. He himself put up a further ten thousand thalers as well as another five thousand, which his father had set aside for the endowment of a school. While other funds were obtained from commercial and ecclesiastical properties, a plan to divert the revenues of St. Blasius in Braunschweig and of St. Cyriacus in Liefner, which at that time was just outside the town, was blocked by Julius' fellow members of the House of Braunschweig-Lüneburg. Despite these difficulties

the university was established on a very sound basis when judged by the standards of the time.

The financial arrangements having been taken care of, the next step was the drawing up of statutes, which was entrusted to a commission consisting of Dr. Comitius, who had assisted in similar work for Königsberg and Jena, Martin Chemnitz, the superintendent of Braunschweig, David Chyträus, the Professor of Theology at Rostock University, Timotheus Kirchner and Erasmus Eben-er.¹⁰ As a basis for their discussions the commissioners, who met at Riddagshausen Monastery to the east of Braunschweig during the winter of 1575/1576, had the statutes of Rostock University in their revised form of 1564. Although the Duke had hoped to have a draft of the statutes in his hands by the middle of March 1675, this time-scale proved a little optimistic. The text of these, when ready, included not only details of the administration of each of the four faculties, but also lengthy passages on the purposes of a university.¹¹ While the statutes of the Faculty of Theology were drawn up by one man, Chyträus, those of the Faculty of Law were not the work of a single author, but consist of two clearly discernible parts. The statutes of the Faculty of Medicine also show a lack of internal unity caused by the contrast between the theologically oriented introduction and the statutes which deal with medicine. Although the Philosophical Faculty occupied the junior position, its central role in the educational process of the university is reflected in the detail and care with which its statutes were drawn up.

As the teaching staff which had been transferred from Gandersheim was too small in number for the new establishment, the Duke had to look for additional men of ability for all four faculties, and by the time the university was inaugurated on the birthday, the 15th of October, of the rector, Heinrich Julius, there were still some vacancies in the Faculty of Medicine.¹² Nevertheless once the festivities of the inauguration and of the first graduation on the following day were over, the remaining vacancies were filled and the university settled down to its teaching programme.¹³

That the Duke's interest in his university went beyond the planning stage can be seen in his having sent to him details of all new matriculations, among which he would be particularly pleased to see the names of members of the nobility.¹⁴ In its ability to attract nobles Helmstedt was not unique among German universities, for the close of the sixteenth century was a high point in the education of the nobility in Germany. The general scorn with which this class had regarded all academic education at the beginning of the Reformation was gradually giving way to the more realistic awareness of the possibilities which study, particularly of law, opened up in princely service. Another factor in encouraging them to acquire a university education was a recognition of the growing danger to their political influence from a university educated middle class.¹⁵ In the reports sent to him from Helmstedt the Duke would no doubt also have taken great pleasure from the fact that from the first term the number of new

matriculations continued to rise steadily until the total student numbers stood at over six hundred after only a few years. Indeed a comparison of these figures with those of other German universities shows that very soon after its opening in 1576 Helmstedt was among the largest universities of the day, a position which it held up to the Thirty Years' War.¹⁶ Furthermore the studies made by Zimmermann, Achelis and others of the town of origin of the earliest students at Helmstedt as recorded in the matriculation registers shows that the Duke's intention that it should be much more than a territorial university was beginning to bear fruit.¹⁷ This wider purpose proposed by the Duke was echoed by the theologian, Tilemann Heshusen, when he remarked to the chancellor of the duchy, Mützelin, during the visitation of 1580 that he hoped the university would serve the whole German nation.¹⁸

The early years of the Theological Faculty

The first dissertations defended under the professor primarius of the Theological Faculty, Timotheus Kirchner, were of an impeccable orthodoxy, both in their subject matter and in their content (cata, nos. 1-6, 8), which one would have expected from a theologian who had already made his name as an opponent of such abstruse points of dogmatic theology as adiaphorism, majorism and synergism. One of these dissertations can give us some insight into Kirchner's orthodoxy and combative spirit, that entitled Propositiones de bonis operibus iustificatorum.

The dissertation begins routinely enough by his observing that Luther was quite right when in his commentary on Paul's Epistle to the Galatians he noted that it is difficult and dangerous to teach that we are justified without the aid of good works, and at the same time to dispense with these. Kirchner is aware that the role of each has to be acknowledged, but in such a way that each is kept within proper limits, for if good works alone are taught, as he says happens in the Roman Catholic Church, then faith is lost; and if faith alone, men foolishly imagine that good works are unnecessary. Kirchner strikes the right balance by asserting that the doctrine of good works must be handed down in the church so that we neither lose the very great commendation of justifying faith through the doctrine of good works, nor, in urging inopportunately the value of justifying faith alone, we instil in the minds of materialists the idea that there is no difference between our striving to do works which are pleasing to God or our indulging our conscience with sinful acts.¹⁹

Kirchner then pitches us into a firm rebuttal of Roman Catholic dogma when he states that in numerous sermons Roman Catholics repeat the calumny that Luther's doctrine lets go of the restraints on every kind of impiety and makes it easy for licentious men to commit whatever crimes they wish. In spite of these atrocious attacks on the Lutheran Church and on Luther's doctrine the facts, he tells us, speak for themselves. For Lutherans reject and condemn the iniquitous doctrine of libertarians that everything is permitted to a Christian without exception and that one need take

no account of God's law.²⁰ By way of emphasising the baseness of Roman Catholic attacks on Luther Kirchner then proceeds to give an orthodox Lutheran definition of good works. In the first place the definition of good works which the Holy Spirit Himself hands down in the Scriptures must be recognised and appreciated, namely that good works are internal and external actions entrusted by God, encouraged by the Holy Spirit, done in reliance on the mediator, Jesus Christ, and directed to the glorification and service of God. But it must not be thought, Kirchner continues, that the works of the reborn are called good just because they are indeed good and because, weighed in the same balance as the law, they deserve the praise of goodness in God's severe judgment. They are called good, he insists, because they proceed from a good heart, that is, they are performed by the reborn and the converted as an expression of their faith and are pleasing on Christ's account. On Christ's account these works are judged to be good and very lovely. Kirchner then points up the goodness of these works by contrasting them with those which are performed by heathens and unbelievers. For, while the latter perform works of the law which in the judgment of men are considered very noble, in the judgment of God they are held to be impure and filthy, the reason for Kirchner being that they proceed from a bad heart, that is from one which has not yet acknowledged God. This belief he backs up by quoting Christ's statement that poor fruit grows on a poor tree.²¹

Kirchner nonetheless is at pains to point out that not all works can be classed as good, and singles out elective ones (electicia opera), which men intentionally choose to do without any reference to God's word. For, he points out, that life is of no value nor pleasing to God which is chosen by man's wisdom and effort. Thus he feels it important to assert that God is not pleased by elective works, and that the credit for the regard in which they are held should not be ascribed to man's judgment, but we ought to use Him as our guide and leader. The human character is so perverse that it neglects God's commands and chooses what it does not understand. Men pretend that they do these works with a good effort and intention, to which Kirchner replies that such an assertion is the origin of all superstitions and heresies, such as monks, Stoics, and worshippers of Baal, who cause their blood to spurt out by puncturing their bodies with small sharp objects. Kirchner reminds us that, as God alone is good, it is necessary that man's corrupted nature has to be reformed and changed before he can perform good works. If someone can say whether God or the Holy Spirit is the motivator of good works in man, why then, he asks, is it said that faith is the well-spring of good works? St. Ambrosius tells us that faith is the root of all virtues, which prompts Kirchner to say that the ascription of good works to faith is equal to saying that they are to be assigned to the Holy Spirit, for He is the author and donor of faith. ²²

The wealth of Scriptural references throughout the dissertation is summed up in the pugnacious, penultimate section, where Kirchner states that, according to Roman Catholic critics, there were at one time some who taught that faith alone is sufficient for salvation and that men are saved by Christ's grace and not by their good works, a heresy which Lutherans renew.²³ But he points out that these critics do not see that this doctrine was not invented by heretics, but has come down to us from the Prophets and Apostles themselves. If it is indeed a heresy to teach this, the heretics are Isaiah, chapter fifty three, Paul in his Epistle to the Romans, chapter three and Peter in the Acts of the Apostles, chapter four, verses five and ten. Other writers named among these alleged heretics by Kirchner are John Chrysostom, Gregory Nazianzenus, St. Basil, St. Ambrosius and St. Augustine and others who have all put forward this assertion.²⁴ One can almost imagine the triumphant glee with which Kirchner polished off his Roman Catholic opponents.

If, however, Duke Julius believed that the theologians appointed to chairs in his new foundation would concentrate on the defence of pure Lutheran doctrine while leaving him a free hand in guiding the territorial church, he was soon disillusioned. That they were unwilling to restrict their activities to scholarly polemics is a consequence of their view of the university, which was at variance with the free, humanist spirit of Melanchthon imprinted on Helmstedt by Chyträus.²⁵

Though Duke Julius had sought staff, such as Chyträus and Johann Caselius from Rostock, for his new university who would uphold the Melanchthonian spirit, he had been forced to appoint men of a very different theological stamp, whose attitude to theology and to the purpose of a university was encapsulated by Martin Chemnitz in his sermon at the university's inauguration.²⁶ For him a university should be a helpmate of the Holy Spirit in the battle against all false ideas, and should represent and defend the true, divinely inspired Lutheran doctrine. The determination of the members of Helmstedt's Theological Faculty to root out all false doctrines and practices from whatever quarter led to a clash between them and the Duke in 1578. In that year Julius allowed Roman Catholic orders to be conferred on his eldest son, Heinrich Julius, who had been nominated Bishop of Halberstadt while still a child, as well as allowing his younger sons to be tonsured. Although it was done for purely secular reasons, it aroused the anger of Helmstedt's theologians, whose spokesman was Kirchner, and of the Protestant princes with whom Julius was cooperating in the preparation of the Formula Concordiae. The last of the classical Lutheran formulae of faith, this was drafted in March 1577 by a number of theologians, including Jakob Andreae, Martin Chemnitz and Nikolaus Selnecker. Written in precise and definitive language, the Formula holds a position within Lutheranism similar to the statements issued by the Roman Catholic Church at the Council of Trent. In its definitions it stands midway between Trent and Geneva. Discussions on the draft of the Formula lasted for three years before the German text was pub-

lished at Dresden in 1580.²⁷ It was signed by eighty representatives of the Lutheran state churches and by some eight thousand pastors and teachers.

Stung by Kirchner's expression of disapproval, Julius quickly relieved him of his post. Perhaps there were other reasons which led Julius to take such decisive action, for he made no mention of Kirchner's unwelcome outburst when the Elector of Saxony made enquiries on behalf of his young cousin in Weimar about Kirchner's suitability for a vacant superintendency, merely stating that Kirchner, besides claiming too much for himself and his eldest son, Jonathan, had not shown himself capable of his high responsibilities.²⁸ The reaction of Kirchner and his colleagues as well as of numerous princes was interpreted by the short-tempered, imperious Julius as unwarranted interference in his sphere of activity. In his pique he was at first disinclined to have anything more to do with either group, or to continue the Formula in force. Indeed the belief that the Formula never received official recognition in the duchy of Wolfenbüttel has been put forward by a number of writers.²⁹ While it is true that Julius did withdraw from the negotiations over the Formula immediately after the protests, he did resume his participation in them towards the end of 1579 and seems to have renewed his contacts, even if indirectly, with Chemnitz.³⁰ Moreover, although the Formula was listed among the symbolic books of the territorial church, and Julius and the other signatories from his duchy allowed their formal subscription to it to stand, no special honour was accorded to it. Indeed

the doctrine of ubiquity contained in it was attacked publicly and without ducal restraint by Heshusen and his colleague, Sattler, with the result that there developed in the period of orthodoxy a divergence in Helmstedt theology which led almost to an isolation from the rest of German Lutheranism.³¹ Only in Braunschweig, which was independent of the Duke until 1671, was written assent to it required of the clergy.

After Kirchner's dismissal early in 1579 the leadership of the Theological Faculty fell to Tilemann Heshusen (1527-1588), a self-confident, authoritarian zealot, who in the course of his career had been driven from no fewer than seven posts, sometimes under different circumstances, but always highly dramatic ones.³¹ With his colleagues, Hofmann, Olearius and Sattler, Heshusen was determined to defend the pure Lutheran doctrine as they understood it. Opposed to them were the leaders of the Philosophical Faculty, who were deeply imbued with the ideals of Melanchthon. Among this latter group was Owen Günther (1532-1615), who had held teaching posts at Rostock and Jena before moving to Gandersheim in 1574. For him metaphysics were the most important part of philosophy, and he saw to it that the rejection of the anti-Aristotelian doctrines of Petrus Ramus implied in the university's statutes was adhered to.³³

The humanists in the Philosophical Faculty were strengthened both numerically and intellectually by the arrival of Cornelius Martini, a philosopher who consciously did not involve himself in

theological questions. Long before he came to Helmstedt his later opponent, Daniel Hofmann, who had belonged to the Philosophical Faculty from 1574 to 1579, had been teaching philosophy and especially logic with enthusiasm. The attitude of Hofmann to the relationship between philosophy and theology can be discerned from a speech made by him in 1575 but not printed until 1580, in which he proposed the substantial identity of homo philosophicus with homo theologicus.³⁴ This application of philosophy in the exposition of questions of theology he continued to use after his transfer to the Theological Faculty in 1578 consequent on his graduation as D.Theol. However his development from a philosopher to an irrationalist and representative of double truth, i.e. philosophical and theological, seems to have started with his association with Heshusen, who had supervised his doctoral dissertation in 1575 (cata., no.7), and to have been confirmed by his study of Calvinist christology and of the doctrine of ubiquity of Christ embodied in the Formula concordiae.³⁵ It was his involvement with the former subject which was to provide the fuse for his dispute with the philosophers at Helmstedt. In previous years he had disputed with Jakob Andreae, Théodore de Bèze and Polykarp Leyser, and later with the Calvinist Professor of Philosophy at Marburg University, Rudolf Goclenius (Göckel). Goclenius had attempted to make contact with Hofmann in 1586 because he imagined, quite wrongly, that he had found in Hofmann an ally against Lutheran christology in general and against Aegidius Hofmann in particular, who was then expounding with energy the doctrine of ubi-

quity embodied in the Formula concordiae. Unfortunately for Helmstedt, as it turned out, the opposition raised between Goclenius and Hofmann did not confine itself to christological matters, for very soon it developed into an argument about the relationship between theology and philosophy, or, more exactly, the validity of philosophical opinions and illustrations in theology. Hunnius entered the fray once more in 1597 when he published a disputation, de regno Christi, at Wittenberg. As this attacked the position on the doctrine of ubiquity held by his colleagues in the Theological Faculty, Hofmann felt that he was obliged to reply to it. This he did after the custom of the day by using Hunnius' work as the basis of a disputation, de Deo et Christi tum persona tum officiis, which was defended by Konrad Pfaffrad in January 1598 for his doctorate (cata, no.42). The dispute which Hofmann had prosecuted with Goclenius ought not to have been turned on the members of Helmstedt's Philosophical Faculty. Hofmann need have had no fears about the philosophers illegally involving themselves in theological matters, as they were uninterested in them. If Martini had indeed taught in his lectures that mortal man could, by using his reason, conclude that there is a God, who judges man's deeds, but that on the Trinity, the incarnation and on justification by faith man could say and understand nothing without God's help, he was only saying what Hofmann had said in a dissertation, Theses de noticiis Dei et voluntatis ipsius, humanis animis natura insitis & disciplina excultis, at which Pfaffrad acted as respondent (cata, no.38). What Martini and the other members of the Philosophical Faculty could not accept in any way

was the double standard of Hofmann, whereby philosophy was restricted but theology had a free hand. For them what was true in philosophy was also true in theology. The dangers of restricting philosophy to the service of theology were remarked on by Owen Günther, when he asserted that, if philosophy were to be so restricted, it would be an impostor and a false educator. Not only would it be unworthy of the noble name of philosophy, but it would also be as inimical to theology as it would be to truth.³⁶

If a truce had been declared at that point, matters might have settled down, but Hofmann was unable to let them do so. In the preface to Pfaffrad's doctoral disputation, de Deo et Christi tum persona tum officiis, he declared that, if anyone were to ponder on the history of the church from its beginnings up to the present, he would realise that, after Satan, it has no greater enemy than reason and human wisdom.³⁷ Continuing in the same vein, he went on to damn philosophers as the patriarchs of heretics.

The philosophers at Helmstedt, complaining against the insult to their number by Hofmann, accused him of philosophical lese majesté and asked that the matter should be referred by the university's senate to the Duke. He thought that the matter should be decided by a private discussion rather than by a public accusation, and accordingly agreed that the philosophers should dispute the point with Hofmann in the presence of colleagues selected from all faculties, who should persuade him to retract his remarks.³⁸ Hofmann, however, angered that the matter had been re-

ferred to the Duke, persisted in his opinion, and even declared that he wanted his remarks to be taken not so much as abuse, but as a true, indeed very true, use of philosophy, and went so far as to assert that when philosophy is in its own domain it is opposed to theology. Although a refutation of these and earlier remarks was demanded from Hofmann, the war of words went on until the Duke was forced to intervene personally. In January 1599 Hofmann was put under house arrest, and at the beginning of April was summoned to Wolfenbüttel, where he remained for two years until a decision was reached about what should be done with him. Under the terms of the decision he was to be dismissed from Helmstedt, but not before he had confessed his error in a public lecture. The dismissal of Hofmann should be seen neither as a victory for the philosophers nor as a defeat for the theologians, but rather as an attempt to end a feud which need never have arisen.

While the feud was still in full swing the work of the Theological Faculty went steadily on, with dissertations of an uncompromising orthodoxy being defended under Heshusen, Olearius, Pfaffrad and Heidenreich (Hedericus), the last a largely forgotten figure, whose abilities as a preacher during his superintendency at Braunschweig were characterised by Nikodemus Frischlin in an ironic distich

Qui male de Christo nunc disputat

hic & ubique

Brunsvigae nusquam mox Hedericus erit.³⁹

If a feeling of depression did fall on the theologians after the

dismissal of Hofmann, it did not last for long, for the group acquired a position of influence in Wolfenbüttel with the appointment of Basilius Sattler as court preacher. Born at Neustadt/Linde (Württemberg) of poor parents, he entered Tübingen University in 1564, from which he graduated M.A. four years later. From a post as private tutor he was invited to Wolfenbüttel by Julius, who was anxious to attract bright young theologians from other parts of Germany. After spending the next seven years there mainly at the Marienkirche, he was appointed General superintendent at Helmstedt in 1576. In this capacity he participated in the official opening of the university, whose staff he joined later that year as extraordinary Professor of Theology. Towards the end of 1577 he was admitted to the Philosophical Faculty, but soon left it on becoming ordinary Professor of Theology. For the next eight years he combined his teaching duties with membership of the Duke's privy council, which he joined in April 1579, until he succeeded the Calvinistically inclined Malsius at Wolfenbüttel as principal pastor at the Marienkirche, where he found support from the strong willed wife of the rather ineffectual Duke, Heinrich Julius.⁴⁰ When the chancellor of the duchy, Jagemann, to whom the decision to dismiss Hofmann was attributed, suddenly lost his post in 1603 and the Duke allowed his wife and brother, Philipp Sigismund, a free hand, Sattler espied his chance. He carried out a visitation of the university, where there was much for the orthodox party to find fault with. The visitation's closing address is an almost unrelievedly punishing censure of the members of the humanist party.⁴¹ A special means of controlling it was sought in

reviving the law of censorship which had been relaxed in 1577. Sattler immediately set in motion the recall of Hofmann to Helmstedt, a move which he was able to make in his capacity as president of the privy council, a position he had held since it began to meet once more at Wolfenbüttel in 1589. The domination of church and university which Sattler's presidency afforded him was seen most powerfully at work in the rumour circulating at the time among students of theology that anyone in Helmstedt who was too closely attached to Caselius or his associate, Martini, could not expect speedy preferment in the duchy. This tyranny of Sattler was given full rein when Heinrich Julius left his territory in 1607 to spend his last years in the larger world of the imperial court at Prague, where he would be far removed from the trivialities of everyday life. The death of Heinrich Julius in 1613 made little change to the strife between the court at Wolfenbüttel and the humanist party in Helmstedt, for although the duchy was nominally under the control of Heinrich Julius' son, Friedrich Ulrich, the real power still lay in the hands of the dowager Duchess and her court preacher, while the Melanchthonists in the university received powerful support from the appointment to the Theological Faculty of Georg Calixt, who was to prove one of Helmstedt's greatest ornaments. In stressing the importance in both the short and the long term for the Theological Faculty at Helmstedt and, by a natural extension, for all the Guelph lands, of Calixt's appointment, it must be emphasised that, far from introducing a novel line in the intellectual life of the Faculty, it helped to strengthen a more liberal Melanchthonist line of

thought which had been upheld there for a number of years with some difficulty by Heinrich Boethius and Johann von Fuchte.

The age of Calixt

There was a clearly defined intellectual link between Melanchthon and Calixt. Schleswig-Holstein, where Calixt was born and spent his first sixteen years, lay at the periphery of the confessional conflicts of the sixteenth century. The predominant intellectual mood there was a sturdy Lutheranism of a Melanchthonist complexion, in which the tenets of the Formula concordiae found little favour. Indeed in later life Calixt took delight in retelling a story, which he had often heard in his youth, of how King Frederick II of Denmark, who was also Duke of Schleswig-Holstein, threw a copy of the Formula into the fire, with the remark that there were already enough confessions of faith.⁴² This general intellectual background was strengthened even further in Calixt's home by his doting father, the pastor of Medelbye, near Flensburg, who had studied under Melanchthon at Wittenberg and under Chyträus at Rostock.⁴³

When the father came to decide on a university for his gifted son, the choice could not have proved a difficult one, for the Philosophical Faculty at Helmstedt had been noted since the foundation of the university as a champion of Melanchthonist humanism. Although it was the most junior of the four faculties, its role as a preparatory school for the three higher faculties of

Theology, Law and Medicine gave it an importance which far outweighed its official status in the university. Among the leading members of the Faculty who helped to maintain the spirit of Melancthon in opposition to the stubborn authoritarianism of the majority in the Theological Faculty were Owen Günther, a brilliant philosopher who is still to receive his due attention from scholars, Johann Caselius and Cornelius Martini.

One cannot state too strongly the importance of Martini's friendship and teaching to the intellectual development of Calixt. The most significant contribution to that development was probably the introduction to the philosophy of Aristotle, in that the reception of Aristotelianism in seventeenth century Protestantism emphasised the fact that western Christianity, despite its factions, was bound by one and the same intellectual inheritance. In spite of both the sharply expressed differences between the churches and of the wide ranging, formal stance of the central Reformed statements of faith, there was a similarity with contemporary Roman Catholic theology in a number of important points on which Calixt and his pupils were later to work to the full.

The re-Aristotelisation of Lutheran theology must strike one as surprising, as it appears to imply an insuperable challenge to Luther.⁴⁴ For Luther's strong attack on the whore, reason, and especially against Aristotle makes it seem strange that Aristotle was not merely rehabilitated, but was even raised to be the philosophical master of early Protestantism. Luther, however, saw no

connection between medieval Aristotelianism and Christianity; for him only a form of material knowledge (a sapientia carnis) in irrational use was made of Aristotle by the medieval schoolmen. It was for this reason that he questioned the place of philosophy and even of logic in theology. He wanted the doctrine of God's justifying actions freed from a compromising system of philosophy. In opposition to its overalienation by medieval Aristotelianism, as well as by nominalism and Platonism, Luther sought to express the doctrine of justification once more in a language which would do justice to it. It would, however, be a misunderstanding of Luther's attitude to see in it a basic rejection of human reason and of any kind of philosophy, for even in his disputation with Zwingli at Marburg, in which he made a very sharp attack on scholastic theology and philosophy, he did not exclude the possibility of a correct use of philosophy. Indeed early in the development of Protestantism reason was consciously accepted as an adjunct to revelation as a second source and norm of truth, a fact which formed a basic assumption of Calixt's later theology.

Although Martini, as a professor in the Philosophical Faculty, was not allowed to lecture on, or to involve himself in any official capacity with, theology, he did not refrain from communicating some of his views on the subject to his private notebooks. These notebooks, which were not published until after his death under the rather grandiose title of Compendium theologiae, must have been made available to Calixt while he was studying theology

privately with Martini. The influence of this fragmentary doctrinal work of Martini can be seen clearly in Calixt's first published work on theology, Disputationes de praecipuis Christianae religionis capitibus hodie controversis. That Calixt acquired so much of his theological knowledge from Martini's private tutorials and from his own reading should not lead us to suppose that he could find no kindred spirit in the Theological Faculty, for Heinrich Boethius, Johann von Fuchte, and, later, Theodor Berckelmann had more in common intellectually with the Melanchthonists in the Philosophical Faculty than with their own immediate colleagues. Of the three Boethius would seem to have been not only the most prolific writer but probably also the most gifted theologian. Though none of the professors in the Theological Faculty could claim a close contact with Calixt in his formative years, Boethius knew him best from having acted as the praeses of his doctoral dissertation (cata., no. 127).

As soon as he joined the Theological Faculty in 1611 Calixt began to preside over a series of disputations. Indeed it is a testimony to his intellectual vigour that he did not allow the constant attacks which came to be made on him, and his need to rebutt them, to interfere with his heavy programme of lecturing and supervising of disputations. Like his later disputations, the earliest ones, which claim merely to summarise the principal heads of Lutheran dogmatics (cata., nos. 64-99, 101-106), display a thorough grasp of the subject and an ability to express it in clear, unambiguous language. It is not difficult to understand

why the disputations in this series were reprinted over such a long period.

In the next few years dissertations followed on standard topics such as justification, baptism and the Eucharist. The main interest for us in these is the use made in them of the so called analytical method, in which the material is dealt with under the headings of de fine, de subjecto and de mediis.⁴⁵ This method had been used first among Lutheran theologians by Balthasar Mentzner in his Synopsis theologiae analytico ordine comprehensa in 1610, and Calixt used it later to particular effect in his Epitome theologiae in 1619.⁴⁶ This work is also of interest in that he adumbrates in it the doctrine of tradition, which he developed a decade later in his Apparatus theologicus seu introductio in studium et doctrinam ss. theologiae and in his editions of St. Augustine's De doctrina Christiana and of Vincent of Lerins' Commonitorium. The development of his views on the universal church, as indeed on theology in general, owes a very great deal to the humanist attitudes in which he was nurtured at home and at university.⁴⁷ In his studies both of dogma and of ecclesiastical history his interest centred more and more on the early church, which increasingly came to be for him the ideal for the church in all ages. He was by no means alone among Lutherans in his interest in the theological standpoint of the early church, for that standpoint was recognised as forming an essential basis of Luther's system. However it is rather curious that, in coming to his high, indeed at times rather naive, belief in the consensus quin-

quesaecularis, Calixt moved away from the position adopted by his principal intellectual mentor, Melanchthon, who had weakened the tension in the Lutheran definition of the church in emphasising the ecclesia visibilis, by which he understood those who embrace the Gospel of Christ and make proper use of the Sacraments, in preference to the ecclesia invisibilis, one of the marks of which was doctrinal continuity. In fairness to Melanchthon, however, it is worth observing that at least two Lutheran theologians who stood closer in all other respects to Luther than Melanchthon or Calixt, Aegidius Hunnius and Johann Gerhard, did not attach over much importance to the doctrinal continuity of the early church. A close interest in the dogmatic tradition of the early church was also held by certain reformist writers on the Roman Catholic side, such as Erasmus, Witzel and Cassander, all of whom had in fact made use of it as a point of mediation between the majority of their fellow Romanists and Protestants. If Calixt made greater use of that tradition than they did, it was with the purpose of getting to the heart of those claims of Rome for which he could find no basis in Scripture or in the tradition of the early church.

This purpose is also seen to very good effect in two disputations which were written under Calixt's supervision in 1643. In the first of these, De visibili ecclesiastica monarchia contra Pontificios exercitatio, in which the respondent was T. Danckwers, and in the second, De transsubstantiatione contra Pontificios exercitatio, in which J. A. Quenstedt acted as respondent, Calixt

demonstrated a formidable knowledge of the theological and historical sources for the doctrine of papal supremacy which easily rivalled that of Cardinal Bellarmino. Calixt was aware of his mastery of the theological literature of his day and made no attempt to conceal it.

In the fifth chapter of the former dissertation Calixt outlines and attacks the argument that, because the Pope is the head of the church and has had Christ's power delegated to him, he takes upon himself the power of cancelling vows made to God and oaths sworn by the invoked name of God, and even of permitting marriages which are in breach of law and custom. Innocent III made such claims for his office, as did also Martin V, when he sanctioned the marriage of a brother and sister, as Angelus Clavasius has related. The bulk of the chapter is given over to the case of Ladislaus, King of Hungary and Poland, who had concluded a ten-year truce with Sultan Amurathes, to which the Turks had signalled their assent by touching the Koran and the Christians the Bible. Eugenius IV expressed his displeasure by averring that no treaty was valid which had been concluded between a Christian and an enemy of the faith without his knowledge and consent. As a result Ladislaus was forced to break off the truce, which he had concluded with a religious oath, and to attack the Turks. In his history of Hungary Antonius Bonifinus tells how in the battle of Varna, when his forces were being hard pressed, Amurathes held up a copy of the truce to heaven and called on Christ, if He were truly God, to punish the Christians who had repudiated a treaty

which they had concluded in His name. And yet, Calixt adds with evident wonderment, Bellarmino states that the Pope can set aside what God Himself has ordered. In the shorter, sixth chapter Calixt refers to the Roman Catholics' argument that the Pope is the constituted head and leader of the whole church, and is superior not only to individual members of the church but also to all of them together, which is another way of saying that the whole church represented in an ecumenical council is subject to the Pope. In support of his thesis Calixt cites the presumption of the claims made for Papal authority made by Leo X at the Lateran Council. In the seventh chapter Calixt refers to the Pope's desire to exercise supreme power, which means that no bishop or presbyter can exercise any authority without his favour or consent. 48

In the second disputation Calixt takes the attack on transubstantiation, the Roman Catholic explanation of the Real Presence, into their camp by subjecting the distinctive teachings of the Council of Trent to as searching a scrutiny as he was later to do to those of Calvin when he met Calvinists at Thorn. Even if, says Calixt, the elements of bread and wine are separated and the significance of their relation to the real presence of Christ's body revealed, they cannot completely constitute this sacrament. For it is to be adored for its own sake by a true show of worship, as the Council of Trent teaches. But Calixt insists that even if the elements are considered without any reference to Christ, they should not be an object of worship, for the seventh ecumenical

council laid down that no graven image, crucifix or any other religious artefact can be worshipped without a direct relation to God, He alone being the object. It also does not suffice that the elements contain Christ within them, for the consequence of that would be that He is an object of worship because of His existence within them. To illustrate his point Calixt says that, because Christ is present in the chalice, i. e. that He is actually present in the wine in the chalice, it does not follow that the chalice itself can be worshipped. Christ alone is the object of men's worship. Thus when the Council of Trent decreed that reverence, which is due to God, must be shown to the sacrament of the Eucharist, they intended the phrase 'the sacrament of the Eucharist' to mean Christ Himself. What Calixt criticises here is not their sentiment, but the clumsy, imprecise way in which it was expressed. 49

This spirited attack he continued by drawing attention to the formal and material interpretations which can be put on the Eucharist and of the worshipper's attitude towards it, depending on which one he follows. By formal (formaliter) he means the belief that Christ's body is represented by the bread and wine, and by material (materialiter) that His body forms an actual part of them. To this he adds that those who hold the former interpretation are guilty of idolatry in its proper sense, they are worshipping mere tokens. But what, he asks, is the object of worship in the latter interpretation? Can it be the elements? If, as Bellarmino insists, this is merely a figure of speech, it must, contin-

ues Calixt, be understood to mean that Christ must be the object of our worship, because He is the Eucharist, or, if one assumes transsubstantiation, because He is part of the accidents of the elements. With either of these senses one could accept the meaning of the figure of speech, but if, Calixt goes on, the sense holds the elements to be the object of worship, that cannot be granted, for no reverence is to be shown to an object which is divorced from any relation to Christ.⁵⁰

A modern writer, Kantzenbach, has revived a claim that the development of traditionalism in Calixt sprang from polemical motives, and not from a concern for ecclesiastical harmony.⁵¹ That, however, is a slur on Calixt's integrity, for it was his sincere belief, as exhibited in his Epitome theologiae, that a genuine reunion of the church would be achieved only by a careful, objective comparison of the doctrines and practices of the various branches of the church with those of the early church.⁵²

In the minds of Calixt's orthodox Lutheran critics his views on the early church could be traced to the central thesis of his theology as expounded in his monographic publications, namely the separation of the fundamental and non-fundamental articles of faith. It would be too easy to cast these critics in the same mould as Heshusen, Hofmann and Sattler, against whom Calixt's mentors at Helmstedt had to contend. Two at least of Calixt's sternest critics, Abraham Calovius and Johannes Hülsemann, were unquestionably his match in learning and ability to marshal an

argument. For Calixt the separation of the fundamental and non-fundamental articles of faith was demonstrated most clearly in the Apostolic Symbol or Apostles' Creed, assent to whose statements he regarded as sufficient for any Christian. Like Georg Cassander and Marcantonio de Dominis before him, he viewed the Symbol as an excellent summary of Christian doctrine, which had the added virtue of avoiding dangerous explanations.⁵³ He himself expressed his approval of it by comparing the renewal and restoration of harmony and mutual charity between fellow Christians on the basis of the ancient Apostolic creeds and confessions of the first, theologically purer centuries to the relationship between a door and a hinge and of a wheel to an axle⁵⁴.

The deciding question for Calixt's orthodox Lutheran critics was whether all that is essential for faith is contained, expressly or implicitly, in the Apostolic Symbol, and whether errors in relation to doctrines which are not mentioned in the Symbol are not to be regarded as fundamental and their advocates are not to be treated as heretics. Calovius argued that the doctrines of salvation by Christ's death, of His sufficiency and ministry, of justification and justifying faith, of the Trinity, of the personal union of the two natures, divine and human, in Christ, of universal grace, of Christ's divine attributes, of sin, of the Law, of prayer and of the Word and Sacraments, not one of which is mentioned in the Symbol, all belong to the articles of faith which are necessary for salvation and which constitute faith.

Calixt's orthodox critics sought to demonstrate the untenableness of his thesis by exposing its essential contradiction. This they found in his distinction between the fundamental articles of faith and the exposition of the faith produced by the church in later times. If a mere verbatim acceptance of the Apostolic Symbol were enough to make one a member of the church universal, then all heretics and schismatics such as Socinians and Anabaptists belong to it. Calixt avoided this logical step by linking the tradition of the early church to a closer exposition of the articles of faith necessary for salvation. According to his critics, the contradiction in his thesis still stood: either the Apostolic Symbol is sufficient in its wording, and so needed no explanation by the church, or it had to be expounded by tradition, and so was not sufficient in itself.

Orthodox Lutheran theologians were also stirred to literary action against Calixt by his involvement with syncretism. In a sense it is incorrect to speak of Calixt as a syncretist, for, like Erasmus, Coornheert, Casaubon, Dury and Cassander, he was essentially an irenicist, whose aim was to reconcile the various denominations on the basis of the Christianity of the first five centuries. A writer who can more fittingly be described as a syncretist is the early seventeenth century Heidelberg theologian, David Pareus.⁵⁵ Pareus' attitude, however, was only a negative one, for it was motivated by a desire to ward off a common enemy, the Pope. According to Pareus, Protestants have to come to a mutual tolerance, or to an amicable understanding, even if under the

pressure of an emergency.⁵⁶ Negative though it may have been in Pareus' hands, syncretism found a more practical application in those of Johann Berg, the court preacher at Berlin. Since the conversion of the Markgraf, Johann Sigismund, to Calvinism, the problem of two Protestant denominations in Brandenburg had become acute. In his Grund und Hauptsumma des wahren Christenthums, und rechten alten catholischen, oder allgemeinen Glaubens, nebenst wohlmeinender Erinnerung, wie sich ein Einfeltiger für gefährlichen Irrthumben am sichersten huten, auch jeder friedliebender alles weitlaufftigen Streitens mit guten Gewissen entschlagen könne Berg attempted to show how Lutherans and Calvinists could be united in the basics of their faith.⁵⁷

Important as Calixt's early education at home and in Helmstedt's Philosophical Faculty was for the development of his theological views, his direct experience of wartime conditions in Helmstedt made a powerful contribution to them. Apart from the Professor of Physics, Nikolaus Gran, Calixt was the only member of the university's staff to remain in the town throughout the Thirty Years War, a fact which explains why there were so few dissertations defended in the Theological Faculty or in any of the others. He himself confessed that he longed to see a much more pacific relationship, based on love and friendship, established between Christians than that which existed at that time.⁵⁸ The fact that Calixt was not, strictly speaking, a syncretist was of little practical consequence to his opponents among the orthodox Lutherans, who were appalled by his lack of appreciation of the signif-

icance of the Reformation. One of the works in which this lack of appreciation was expressed was his Digressio de arte nova, in which he described Luther's work only as a cleansing of the church of some errors which had crept into it, and stated that, apart from such differences between the Lutherans and the Roman Catholics as the doctrine of papal authority and that of the sacraments, a recognition of the common ground could lead to unity. This general lack of appreciation on Calixt's part can be illustrated with particular reference to his attitude to the doctrine of justification, which roused the orthodox theologian, Johannes Hülsemann, to observe inter alia that, if one were merely to rely on the absence of any mention of justification in the Apostles' Creed, one would have to regard the action of the Reformers in separating themselves from the Roman Catholic Church, whose teaching on this they viewed as heathen and insupportable, as an unwarranted rebellion.⁵⁹ Unfortunately, as in any intellectual controversy, and particularly so in one concerning theology in the seventeenth century, it was not only cool heads which became involved. Of the hotter heads on the orthodox Lutheran side who contributed to the debate was the pastor of the Aegidienkirche in Hannover, Statius Büscher, who published in 1638 his Wider die Greuel der Verwüstung auf der Julius-Universität zu Helmstedt.⁶⁰ Calixt gave a brief repetition of his position as an appendix to Cassander's De communione sub utraque which he published in 1642 under the title of Iterata compellatio ad academiam Coloniensem, in which he stated clearly that his ultimate aim was the unity of the churches. This, however, found little favour with a scurril-

ous Jesuit, Vitus Erbermann, who in his Anatomia Calixtina, accused Calixt of supporting the Antichrist and of atheism.

Further fuel for the conflict was given by two dissertations defended at Helmstedt under Calixt and his younger colleague and close friend, Konrad Horney. The first, written in 1645 (cata., no. 338), dealt with the doctrine of the Trinity, which, since it is not clearly expressed in the Old Testament, is not an essential article of faith for those who confess the Christian faith. The other, written two years earlier (cata., no. 337), maintained that a condition of acquiring salvation for those justified by faith lies in the keeping of God's commandments. Support for Helmstedt in the controversy which was to break out over these dissertations came from Königsberg as a result of the meetings between Calixt and the representatives of that university at the colloquium charitativum which was held by Ladislaus IV of Poland at Thorn. On 12 November 1643 Archbishop Lubinski of Gnesen, writing on behalf of the provincial synod of Warsaw, had invited the Polish Protestants - or Dissidents, as they were officially called - to send delegates to a general meeting which would try, in conjunction with representatives of the majority Roman Catholics, to work for the general acceptance of Catholic truth.⁶¹ However the secret aim of the colloquium as the promoters understood it, was not to reach an accommodation suitable to the Dissidents, but to bring them back into the fold of the only true church.⁶² The representatives of Königsberg University at Thorn, Christian Dreier, Michael Behm and Levinus Pouchen, were forbid-

den by the Great Elector from participating in any of the formal sessions, but confined themselves to private discussions with the Calvinists and with Calixt. In this way they made the acquaintance of Calixt's companion, Johann Latermann, the respondent of both of the controversial dissertations, who was offered an extraordinary chair in the Theological Faculty at Königsberg. His probationary lecture in 1646, entitled De aeterna Dei praedestinatione, added to the feelings of hostility towards Calixt by openly declaring the author's interest in setting in motion an accommodation with the Calvinists by welcoming, like his mentor, a moderation of the Calvinist doctrine of predestination by the Arminians. Furthermore he advanced, in the spirit of Calixt, the assertion that no denomination is free from error, but all can learn something from the others. These assertions roused the Professor primarius of the Faculty, Coelestin Myslenta, to publish his Anticrisis, in which he accused Calixt of popery, Calvinism, Arminianism, synergism, chimaerism and atheism.⁴³

It was not, however, Königsberg which saw the main thrust of the attack on Calixt, for that was launched jointly from Wittenberg, Jena and Leipzig, whose theological faculties combined on 29 December 1646 to produce an Admonitio fraterna ad theologos Helmstadienses, D.G. Calixtum et D.C. Horneium de phrasibus et sententiis ipsorum scandalosis. This had the effect of removing Latermann from centre stage, and concentrating the orthodox party's attack on the real targets. This attack was encouraged by the Elector of Saxony, Johann Georg, who had been informed by his

court preacher, Jakob Weller, a long standing opponent of Calixtine theology since his tenure of the superintendency of Braunschweig, of Horney's recent dissertation on the necessity of good works for salvation. The Admonitio did not reach Helmstedt until late in February of the following year. The text in general hurt Calixt very deeply, but particularly the charge of having gone against Luther's Catechism and the whole of Protestant teaching. These charges he rebutted in a sharply worded letter to Hülsemann, whom he held responsible for the text of the Admonitio.⁴⁴

Up until that time the dispute had been confined to the views expressed in Latermann's probationary lecture and on the correspondence between the theological faculties, but a new phase was opened up with the issue of the Censurae theologorum orthodoxorum by the theological faculties of Wittenberg, Leipzig and Jena in 1648. Calixt's impression of the statements against Helmstedt's syncretism was not favourable, fearing as he did that the matter would soon encompass the Christian religion as a whole and would affect not merely German Protestantism. Calixt saw also in the charges a wish by the Saxon universities to bring about the ruin of Helmstedt University. In a letter of 20 April 1648 to Dukes Friedrich August and Christian of Braunschweig-Lüneburg Calixt and Horney defended themselves and referred to the attacks made by their opponents on Aristotelian philosophy, early Christian literature and on the attempts made at Helmstedt to unite the churches. After the dukes had made a close examination of certain points in dispute, Calixt and Horney undertook to justify their

stance in a reworked version of their letter of 20 April. Unfortunately Horney could deal with only one part, De studio bonorum operum, as he died in 1649, but Calixt published De auctoritate Scripturae, De auctoritate antiquitatis ecclesiasticae and De studio concordiae seu tolerantia inter dissidentes in ecclesia.

These works are extended justifications of the dogmatic viewpoint which Calixt had expressed in a letter written in 1646 to unknown correspondents in Nürnberg. In this he openly admitted that for many years he had been working for a unity of the churches. The achievement of this, he thought, would not only renew the church but would also rescue Christianity as a whole from ruin. It was unnecessary to regard each and every point of doctrine as demanding an exposition, but to select those which are the most important in assisting or hindering the securing of salvation. This, he stressed, should be worked for not in a spirit of hatred or hostility but from those principles which both parties accept as the more likely to arrive at the truth from their being based on a more moderate means of proof.⁶⁵ It is no surprise that one of those principles was the consensus of earliest antiquity.

The claim by Saxony to decide on the theology taught at Helmstedt had to be rejected by the Guelph dukes for reasons of state. Thus the chancellor of the duchy of Braunschweig-Lüneburg, Schwarzkopff, warned at a meeting of the privy council held at Hildesheim on 22 April 1650 of the grave consequences of allowing the Elector of Saxony's claim to a government in matters of religion. The advisers gathered there found the uniformity and exclusivity

of theological opinions sought by the Saxon universities unacceptable, whereas Johann Georg saw it as his duty as the leader of the Corpus Evangelicorum to have a care for maintaining pure Protestant doctrine and for its unity outside his territory. In an attempt to silence Calixt, who showed in his Desiderium et studium pacis ecclesiasticae, de vera Christiana religione et ecclesia published in 1651, that he was more than a match for them, his opponents proposed to hold a meeting of theologians at which Dresden, Wittenberg, Leipzig and Jena would be represented and judgment passed on Calixt on the authority of the Augsburg Confession and the Corpus Julium. It was, however, never held, as the dukes of Saxony and the theologians of Jena, particularly Musaeus, used their mediating role in the dispute to prevent it.⁶⁶ Instead Calixt's enemies contented themselves with attacking him in print, Hülsemann with his Dialysis and Calovius with his Institutiones, Syncretismus Calixtinus and Harmonia Calixtino-haeretica. Calixt, however, stopped replying to these attacks, as he realised it was a waste of time to do so.

The continuance of the Calixtine heritage

The death of Calixt in 1657 did not effect a change in the prevailing spirit of the Theological Faculty or of the church in the duchy of Braunschweig-Lüneburg. While his thought guided the development of the Faculty for the next fifty years, it was still sufficiently active more than a century after his death to make the university an attractive environment for Henke, one of the

last figures of importance in the Faculty's history.⁴⁷ In the years immediately following Calixt's death five men were responsible for carrying on his heritage, two, Daetrius and Gesenius, in the duchy, another two, Tietz and Calixt's younger son, Friedrich Ulrich, in the university, and the fifth, Hildebrand, in both.

The pragmatic approach of Calixt to ecclesiastical government had important consequences for church and state in Germany.⁴⁸ In the earlier life of the Lutheran church court preachers and superintendents had often remained only a short time in office because they hesitated to criticise their princely employers too openly in their sermons. Calixt, however, recognised the realities of the situation, and saw the government of ecclesiastical affairs by a prince not as an emergency, but rather as an integral part of his duties. But in return for this concession Calixt expected the sympathy and assistance of the princes in his ecumenical endeavours.⁴⁹ If this system of Caesaropapism was to work well the key positions in each principality would have to be filled with well educated clergymen of a Calixtine frame of mind. Two such were Justus Gesenius and Brandan Daetrius, who were among Calixt's most distinguished pupils. The elder of these, Gesenius, had shown his attachment to Calixtinism when he was appointed to the pastorate of the Magnikirche in Braunschweig in 1629. Gesenius, however, was not a man to follow any line of thought slavishly, for although he had quickly come to Calixt's attention at Helmstedt as a young man of promise, he had also learnt to appreciate the spiritual and dogmatic strength of orthodox Lutheranism

from his studies with Johann Gerhard at Jena. This breadth of theological training helped Gesenius to represent the sound spirit of the Reformation in a period when not only was society's morale at a low ebb as a result of the Thirty Years' War, but also at a time when, according to some modern critics, Calixt's lax attitude to denominational differences helped to create an atmosphere which led some prominent Lutherans to embrace Roman Catholicism.⁷⁰

When Gesenius was appointed to the Magnikirche the city still adhered to the Formula Concordiae and the doctrine of ubiquity as a symbol of ecclesiastical opposition to ducal pretensions to power over the city, and the other pastors favoured the theological views of Wittenberg.⁷¹ Six years later Gesenius was joined by another former pupil of Calixt, Justus Hesse, who was appointed to the Katherinenkirche, and one year later still Balthasar Walther was elected town superintendent on Calixt's recommendation. In 1639, however, a brief halt was made to the encroachments of Calixtinism in the city with the appointment of a graduate of Wittenberg University, Jakob Weller, as assistant to Walther. When he succeeded Walther, Weller, who was to be a life-long opponent of Calixtinism, set about filling vacancies in the city's charges with Saxons, but Balthasar Cellarius, yet another former pupil of Calixt and later a professor in the Theological Faculty at Helmstedt, was elected to the Ulricikirche in 1644 against Weller's wishes. Weller's brief reign came to an end in 1646 when he was succeeded by Brandan Daetrius, who was appointed on Calixt's re-

commendation, despite the wish of many to have an orthodox cleric from Saxony for the post. In his long career Daetrius paved the way for the advance of the Calixtine brand of Lutheranism in Braunschweig.⁷² His three immediate successors, Justus Cellarius, Lukas Pestorf and Christian Specht belonged to the same school, as did those who filled the other important ecclesiastical posts in the duchy as well as in the neighbouring territories of Calenberg and Lüneburg. Fortunately for the spiritual life of the church in the duchy of Braunschweig-Lüneburg Gesenius, Daetrius and Hildebrand, about whom we shall speak later, were filled with the spirit of Johann Arndt's Wahres Christentum. This classic of Lutheran piety produced in them a warm longing for a real sensation of the presence of God and a desire to transplant Christianity from the church into the home and from the head into the heart.⁷³

Of the three guardians of Helmstedt University's Calixtine heritage the oldest, and the closest to Calixt, was Gerhard Tietz (Titius). A native of Quedlinburg, he had studied at Jena, Helmstedt and Leipzig before becoming successively Professor of Hebrew and of Theology at Helmstedt, which he served loyally until his death in 1681, almost exactly six months before his colleague and friend of many years, Hermann Conring. Although Tietz was probably identified as a close ally of Calixt in the syncretistic dispute, he was no colourless camp-follower of the Theological Faculty's primarius. In fact he stood closer to orthodox Lutheranism in some important respects than Calixt ever did. One of these

was his acceptance of, and readiness to defend, Lutheranism's claim to full apostolicity, as he displayed in his Responsio ad XII postulata Jodoci Kedi. Kedi's first demand, Tietz tells us, is that Lutheran clergymen should prove by some argument or other that theirs only is the one, true church, which is described as holy in the Augsburg Confession. Kedi thinks it right that the Lutherans should have such an argument, so that Calvinists, Anabaptists, Socinians and other innovators cannot make the same claim for their church. For if such an argument did not exist, how could Lutherans prove that they are better than those they condemn? Tietz's reply to this demand is that Lutherans recognise the individual character of their church, but in no way do they extrapolate any universalist claim from that. But they do not hesitate to assert that among individual churches theirs is the purest of all. If by the term Catholic one understands that church which is based on the Apostles and is either in part or in whole homogeneous with the early Catholic Church, the Lutherans would instantly argue that the church which subtracts nothing from, or adds nothing to, the articles of the faith handed down by Christ and the Apostles is indubitably the full, Apostolic church, or the same as the ancient Apostolic church. The Lutheran Church can bear this description, as is clear from its intention, if one compares its doctrine with the Scriptures which have come down to us from the Apostles. This argument, Tietz asserts, is not one which Calvinists, Socinians or any other body not in communion with Lutherans can use.⁷⁴

Substantial though his monographic publications were, the bulk of Tietz's writings consist of dissertations, which Tsackert numbers at around fifty.⁷⁵ Ranging in date from 1650 to 1677, they cover the whole field of Lutheran dogmatics.

Tietz's combative spirit, to which we have already referred, can be seen to particular effect in the dissertation, Vindicatio Augustanae Confessionis, in which S. Beseken acted as respondent. In this Tietz was at pains to defend Lutheranism's principal statement of faith against the attacks of one of the Roman Catholic Church's most formidable controversialists, Roberto Bellarmino. He had claimed that Luther's Catechism disagrees in many points with the Augsburg Confession, although both were published in the same year, 1530. He found it hard to believe that the Lutherans knew better than Luther himself what Lutheran doctrine is. To prove his point Bellarmino cites article eleven of Luther's Catechism, which says that private confession should be voluntary, and contrasts this with the statement of the Augsburg Confession's article on abuses, which teaches on confession that in the Lutheran Church it is not customary to administer the Eucharist to those who have not already submitted to confession and have been absolved. He also cites the article from the same source on the Mass, which says that none are to be admitted to the sacrament who have not been through this process. Tietz rejected any suggestion that there is a contradiction here. Private confession, comprising the enumeration of all one's sins, should be voluntary, says Luther, as he reasserted at the beginning of ar-

ticle eighth of part three of the Smalcaldic Articles, while the Augsburg Confession states that in the Lutheran Church private confession in general is not voluntary. What contradiction is there in this, Tietz asks. The point being discussed in the former proposition is a practice in law (de jure), indeed it is a matter of divine law, and in the latter one of fact (de facto). The salient feature of these two practices is that the first in law is voluntary and can be carried out or no, but the second in fact is not voluntary for just and serious reasons, which demand that an essentially voluntary act is temporarily drawn to one or the other of two opposites. Bellarmino declared that article sixteen of Luther's Catechism wishes Mass to be abolished before all other abominations, while also declaring that in its article on the Mass the Augsburg Confession refers to the Lutheran Church being accused falsely of abolishing Mass. But Tietz claimed that Bellarmino had forgotten the laws of contradiction, for the Popish Mass, which Tietz described as that phantastic sacrifice said for the propitiation of the sins of the living and of the dead, must be abolished, but the truly Christian and Apostolic Mass, that is, the distribution of the Eucharist, must not be and had not been abolished by Lutherans. 76

Although it would seem that Luther had effectively put paid to Roman Catholic doubts about the Lutheran churches' claim to full membership of the Holy, Catholic and Apostolic Church with his characteristically blunt question about one's face prior to washing, Lutheran theologians of the latter half of the seventeenth

century still had to defend the validity of their ministry. In a dissertation entitled De ministerio ecclesiastico, et in specie de ministrorum ecclesiae vocatione, ordinatione et coniugio, (cata., no. 655), at which P.H. Mölling acted as respondent, Tietz defended the validity of Lutheran ordinations by saying that, even if Lutherans deny that ordination has properly been described as a sacrament in the New Testament and instituted by Christ, they admit that it is a rite introduced by the Apostles and retained from their time in the church, for which reason it has not been abandoned by the Lutherans. Roman Catholics, however, are in the habit of charging them precisely with this, in insisting that their clergymen are not legitimate, as none of them has been properly ordained. For they argue that ordination is correctly and validly performed by bishops. Tietz declares that several consequences follow from the claim that the Lutheran Church does not have a legitimate ministry: the laity cannot be baptised properly, sins cannot be absolved and nobody can receive the body and blood of the Lord in the Eucharist, but only the mere outward symbols of bread and wine. The whole dispute comes back to the question, in the eyes of God is there a difference between bishops and presbyters? The Lutherans, of course, answer that in the negative, asserting that these terms are used indiscriminately in the New Testament. 77

Tietz was able to show his dual loyalty to his mentor, Calixt, and to orthodox Lutheranism in a doctoral dissertation, De confessione peccatorum auriculari, which was defended by Justus Cel-

larius, the Professor of Natural Philosophy at Helmstedt (cata., no. 685). The Calixtine emphasis on evidence from the early church in a theological dispute is seen clearly at the beginning of the dissertation, where it is said that there was a very strict discipline in the early church, which Tietz illustrates in the case of public penance and the misery which its increasing use caused. Tertullian, Cyprian, Eusebius and John Climacus are cited to show that in the early church members were in the habit of making public confessions of their sins out of a singularly pious zeal. In submitting themselves to these public acts of contrition they were motivated partly by the frequent exhortations of the Church Fathers and partly by fear of even greater ecclesiastical punishments, should they be convicted. But what Tietz found even more remarkable was not so much that members of the early church made a confession of their sins by a public act but rather that those who wished to be deemed more religious painfully laid bare the depravity of their thoughts.⁷⁶

After further marshalling of evidence from the first five centuries later in the dissertation, Tietz continues with a vigorous rebuttal of Bellarmino's defence of the practice of auricular confession. This is contained in Bellarmino's second citation, that of Paul's Second Epistle to the Corinthians V, v. 19-20, in which he tells them God was in Christ, reconciling the world to Himself, no longer holding men's misdeeds against them, and that we have been entrusted with His message of reconciliation. From this Bellarmino argues that the ambassadors (to use Paul's term)

who are sent with the power of reconciling the Lord's enemies to Him cannot perform their task properly, unless they find out how gravely these enemies have offended against God's majesty and what recompense they are prepared to pay. From this Bellarmino goes on to infer that the ministerial power of reconciling the Lord's enemies necessarily brings with it the power of examining the case of the accused - in describing them as the accused here he is deliberately using a courtroom metaphor - and of requiring and hearing confessions from them. For the ambassadors are not allowed, Bellarmino would argue, to reconcile anyone they please, even those whose confessions they have not heard. But this ministry of reconciliation, Tietz assures us, certainly involves more than just those who are bound to the practice of secret confession, as the Roman Catholics themselves admit. If we consider the implications of Bellarmino's assumptions about the task of the ambassador, human experience shows clearly the falsity of the argument that the ambassador cannot carry out his task correctly, unless those who are being reconciled to the Lord by his efforts have made an accurate, detailed confession of each and every one of their sins against Him. For how many times, asks Tietz, are people who, on admitting in general terms their transgressions against the Lord, have sworn to be humbly obedient in future, and are reconciled without adding a word about individual sins which they have committed? It is quite clear in spiritual matters that clergymen who perform the task of the ambassador reconcile to God those who, believing the Gospel, acknowledge the name of Christ and are sprinkled with holy water, even if the clergymen have not

heard even a token confession from them of the sins of their past life. For it is sufficient for the task of the ambassador that the offenders - here Tietz continues Bellarmino's metaphor - are admitted to the fellowship of the church or refused, not without their being heard, but without such an exact enquiry being made. In his conclusion Tietz cannot resist giving vent to his bluntness of speech, when he remarks that in this way Bellarmino's artifice is of no harm to Lutherans. 79

The attack on Bellarmino is maintained by an examination of four of his arguments, namely from antiquity (ab antiquitate), from difficulty (a difficultate), from usefulness (ab utilitate) and from miracles (a miraculis). Tietz proposes to deal briefly with the last point, in which Bellarmino brings forward a number of examples from John Climacus, Antoninus, Bonaventura and the reports of the Japanese Jesuits, which, he declares, confirm the sacramental nature of confession and vindicate its inclusion. To this Tietz replies that this type of proof, which is drawn from miracles, is not unjustly suspect and dubious, as not only do the Scriptures acknowledge that schismatics and pseudo-Christians will produce signs and miracles, but there are also other factors which can diminish faith of this kind in miracles, as both he and Paul Heigel, another member of Helmstedt's Theological Faculty had shown in dissertation on the subject. For Bellarmino himself has shown in chapter one, book six of his De gratia et libero arbitrio that not even miracles are completely able to sway men's minds. Then, as it had still not been sufficiently proved that

auricular confession as it was practised in Tietz's day had been adopted in the time of John Climacus and Bede, so even less will the examples cited by Bellarmino, which are regarded as miraculous, tend to support the sacramental nature of confession. Scholars are familiar with the wise judgment of Melchior Canus on what Bede tells us, and F.U. Calixt in his revised edition of Justus Gesenius' dissertation on purgatory (cata., no. 332) has exposed Peter Damianus' propensity for tall tales. Lutheran theologians, Tietz asserts, are well aware of how much faith can be placed in what Jesuit writers say about the miracles performed in the east, especially when they attempt to use them to confirm their own doctrines. ••

The reference to an earlier dissertation de miraculis by Tietz is one whose modest length, a mere fourteen pages of text, belies its scholarly value. Defended in 1665 by J.F. Weckenesen (cata., no. 615), it has at its heart an attack on the exclusivity of the Roman Catholic view of the church. It starts with Tietz's typical bluntness, when he states that the doctrine of miracles is an important one, because Roman Catholic theologians not only use it as a way of deciding on the truth of their church but also aver that the Lutherans do not have a true church, since no miracles are apparent among them, before he proceeds to a definition of miracles. A miracle, he tells us, is an unusual event advanced by a God operating against or contrary to the order which He himself

has established in the works of nature as well as of grace. An unusual event is called a miracle, in that it may be distinguished from the other works of God which exceed the efficacy and power of created nature. These latter are not properly and strictly called miracles, since they take place according to God's established order and law. As examples of the works of nature he cites the governance of the universe and of those of grace he cites the regeneration and justification of a sinner. If, however, these are effected in a manner other than the normal one, there is a different reason for them. For Tietz the justification of Paul on the road to Damascus is just such a case in point. Miracles, he goes on, would not move us, if they were not astonishing; but they would not be astonishing, if they were ordinary. Their purpose, he concludes, is to demonstrate God's supreme power.*1

After considering some questions such as the ability of the Devil to perform miracles, Tietz comes to the central point, the acropolis, of the dissertation, to use his own word, the question whether the Roman Catholics are right in regarding miracles, which they boast are performed in their number, as a touchstone of the truth of their church.*2 The wording of the question implies a negative reply, but Tietz drives the point home by declaring that he does not hesitate to affirm that the Roman Catholics' alleged miracles have very rightly been suspected of falsity. There are certainly those who will prove that miracles occur in their communion, but these are either ridiculous monks and priests, or, if they are learned men, ones who have misused their

intelligence to defend popish superstitions and to gain some advantage, with the result that the faith of those who tell us such things has become suspect. Other witnesses tell of miracles which have not been seen by them, but which they have had related to them by a third party, and so the miracles get handed down and accepted as truth.⁸³ Even if it is conceded that miracles do occur among the adherents of the Roman Catholic Church, there are, Tietz asserts, more important tests of the Church's mission. To his mind these are the preaching of the Word and the administration of the sacraments. He describes the former as the primary medium, by which the Church is gathered in and kept safe. He goes further by asserting that this is the proper mark of the inflexible, indivisible, true Church.⁸⁴

In order to understand the importance of another Calixtine, Joachim Hildebrand, in the intellectual development of Helmstedt's Theological Faculty and in the territorial church, it is necessary to review the position of ecclesiastical history as an academic discipline in seventeenth-century Germany. The development of ecclesiastical history as a separate academic discipline arose in the previous century, but little progress was made in the first half of the seventeenth.⁸⁵ When J. A. Bose delivered his inaugural lecture as Professor of History at Jena in 1656, he could justifiably state that in the majority of Protestant universities of the day no branch of study has been more neglected, or held in such low esteem, than church history.⁸⁶ Many academics both at that time and later were of the opinion that ecclesiastical his-

tory was of no value to the church or to theological students, and could be dispensed with. Indeed some thought it harmful because it diverted attention from the Word of God as the source of pure doctrine.⁶⁷ It could be argued that theologians had enough to do with the exposition of the Bible, with keeping abreast of the most recent publications on dogmatic and moral theology and, remembering that some chairs of theology were officially linked to pastorates, with preaching, while historians were concerned with showing the usefulness of secular history for daily life.⁶⁸ This argument is flawed in positing a distinction between religious and secular views of history which Protestant theologians and historians of the day would have rejected. The currently fashionable view of history, which lay behind the reluctance to allow ecclesiastical history an independent academic existence, was that of the 'four monarchies', according to which the last 'monarchy', the Roman empire, encompassed the history of Christianity, and therefore of the Christian church. Thus history contained elements of the religious and secular inextricably mixed.⁶⁹ However, arguments against the independent status of ecclesiastical history notwithstanding, the condition of German Protestantism at that time made the study of ecclesiastical history not only useful but also essential in combatting the drift to Roman Catholicism of many nobles and scholars, a drift helped, so his critics alleged, by Calixt's apathy toward confessional differences.

The picture painted by Bose of the contemporary state of the study of ecclesiastical history corresponds closely to the actual conditions prevailing at Protestant universities in the seventeenth century.⁹⁰ When Paul Helmreich, a convert from Roman Catholicism, arrived in Wittenberg from Vienna in 1624, he requested an appointment to an extraordinary chair in ecclesiastical history from the Elector, a request which was refused on the advice of the Professor of History.⁹¹ The fact that Wittenberg had no arrangements for teaching ecclesiastical history, which one writer finds rather surprising in view of the strongly polemical bent of its theologians, has been attributed by him to Wittenberg's preference for speculative theology.⁹² The lack of any such arrangements was as much attributable to the continuance in Wittenberg longer than in any other Protestant university of the 'four monarchy' theory, the last representative being J.W. Jan, who published his Antiquae et pervulgatae de quatuor monarchiis sententiae contra recentiorum quorundam objectiones assertio in 1728 at Frankfurt.⁹³ It is, moreover, no accident that it was a professor such as Johann Meisner, who was attacked by Abraham Calovius for being sympathetic to Helmstedt, who offered a private course of lectures on ecclesiastical history about the middle of the century.⁹⁴ The situation at Wittenberg might have improved if Balthasar Bebel, who enjoyed the reputation of the best ecclesiastical historian in the Protestant Germany of his day, had not died shortly after taking over from Calovius in 1686.⁹⁵ In the statutes drawn up for the Protestantised University of Erfurt in 1633 provision was made for a chair of ecclesiastical history,

but its study, particularly that of the first five centuries of the church's life, was subordinated to the Scriptures, for in this way a purer image of the church would be revealed. To this end the statutes stipulated that the various schisms, heresies, controversies and abuses in the church should be studied.⁹⁶ What Bose had recommended in his inaugural lecture in 1656 was put into practice in the same year by a colleague in the Theological Faculty, Sebastian Neumann, who delivered a course of lectures on the study of ecclesiastical history. The course, which lasted for ten years, went into the history of the Reformation in great detail, including biographies of the leading Lutheran, Calvinist and Roman Catholic theologians. After Neumann left Jena in 1674, the course was taken over by Baier, whose lectures were concerned more with the history of dogmas. In various publications, all beginning with the word Compendium, the most important points of dogma were discussed from a historical viewpoint.

A happy exception to Bose's complaints already existed in Helmstedt, where the appointment of a Professor antiquitatum et historiae ecclesiasticae in 1650 owed much to Calixt's influence. The first holder of the chair was Joachim Hildebrand (1623-1691). In view of his attachment to the Calixtine school of theology, it is highly ironic that one of his maternal great-uncles was Basilius Sattler.⁹⁷ In 1641, at the age of eighteen, Hildebrand matriculated at Jena University, but soon moved to Helmstedt, where he came under the influence of Horney and Calixt. In 1648, three years after receiving his M.A. degree, he defended a dissertation

De vera praesentia corporis et sanguinis Domini nostri Iesu Christi cum pane et vino in S. Eucharistia under Horney. This doctrine was described by Horney as the one which has stirred up most controversy among Roman Catholics, Lutherans and Calvinists. Although we may have reached the last limit of hatred and there is no other hope of better things left to those who care for religious peace, other than the omnipotence and compassion of God, we may, according to Horney, think it will be profitable to bring those who disagree with this mystery of the faith back to the earliest origin of the practice. *6

Further dissertations in which Hildebrand paid respect to his nurturing in Helmstedt's humanism as a respondent were Calixt's Desiderium et studium concordiae ecclesiasticae of 1650 (cata., no. 365) and Balthasar Cellarius' Dissertatio inauguralis de erroribus circa Deum O. M. in ecclesia subortis of 1653 (cata., no. 408). The content and the setting of the public worship of the early church were investigated in some depth by Hildebrand in dissertation and monograph form. As early as 1652 he published his De priscae et primitivae ecclesiae sacris publicis, templis et diebus festis enchiridion, a work reprinted in 1702. In the first chapter he quotes such sources as Justin Martyr, Dionysius Areopagita, the Apostolic constitutions, and the Councils of Laodicaea and Colossi. The second chapter is given over to a discussion of cemeteries and the structure of churches, with the functions of different parts of the buildings, while the third contains a great deal of information on the weekday and sabbath ser-

vices and the church's feasts and festivals throughout the year. This was followed up by four publications, two monographs and two dissertations, in 1655. The monographs, Sacrarum antiquitatum de precibus veterum Christianorum libellus, in quo veterum oratoria et stata orandi tempora percensentur and Rituale orantium, vel compendium veterum orandi ritium, ex sacris priscae ecclesiae antiquitatibus collectum are closely related in their treatment of the prayers of the early Christians. The first discusses the various places, in cemeteries, in prison, in heathen temples, at the tombs of saints and martyrs, at which prayers could be offered, as well as different kinds of prayer, e.g. prayers in time of war, in time of adversity, at the point of death, and prayers at different times of the day or at different parts of a church service. The second presents the results of Hildebrand's investigations on prayers found in a variety of early sources, such as the Mozarabic Rite, the Greek Euchologion, and the various postures in which they are intoned as well as other customs, such as that of women covering their head and the use of prayer beads. Of the two dissertations written by, or under the supervision of, Hildebrand in that same year the earlier, Dissersertatio de ritibus sacris (cata., no. 433), is concerned with the continuance of Jewish customs and rites in the early Christian church. Among those which J. J. Scaliger mentions in chapter seven of his De emendatione temporum as having been practised until recently in the furthest flung churches is circumcision among the Abyssinians. Another one is their doing no work on Saturday or Sunday. This, Scaliger assures us, is an argument not for Judaism, but for very

early Christianity, as there are many ecclesiastical ordinances which prohibit work on Saturday. Furthermore they follow an ancient rite in not consuming blood or meat which has either been killed by wild animals or has died of itself. It is inimical to the charity which we owe one to the other, Scaliger tells us, to exclude so many noble churches from the Christian commonwealth on account of the continuity of such useless, apparently Jewish, practices.⁹⁹ The later dissertation, Dissertatio de invocatione et precibus (cata., no. 548), describes invocation as a religious petition, in which the pious seek help from God through their mediator, Christ, and in turn thank Him for help and favours granted.

The dissertation on Christ's tears which Hildebrand presented in 1661 with Jakob Kuderling as respondent (cata., no. 571) gives us a valuable insight into the practical, Bible-based bent of his learning. Indeed this practical bent can be appreciated the more when contrasted with the arid, impractical learning of J.A. Schmidt's dissertation on Christ's sweat.¹⁰⁰ Hildebrand demonstrates in the dissertation his lack of interest in over-clever learning when he states that, however much the Scriptures attest to the tears shed by Christ, the Doctors of the Church cannot agree among themselves how often He shed tears when broken down by grief.¹⁰¹ Hildebrand for his part intends to concentrate on three clear occasions when Christ wept, of which we can highlight the first, when Christ wept over Lazarus' tomb, an occurrence which led the Jews who witnessed it to comment on the great love

which he must have felt towards Lazarus.¹⁰² The significance of these tears, Hildebrand assures us, is three-fold: indignation, commiseration and love.¹⁰³ He admits that men express their deepest emotions through tears more rarely than women do. But he adds that John's Gospel XI, v.32 is the clearest evidence that Christ was deeply moved at Lazarus' tomb. He was not perturbed or overcome with anger, but with emotion. For it was in keeping with His assumed nature that He should have assumed all our human characteristics and failings, but without incurring any sin thereby. The assertion of Christ's compassion for mankind is emphasised when Hildebrand points out yet again the reaction of the Jews to Jesus' tears over Lazarus' tomb, their assertion of how much He must have loved the deceased, and supports the precedents for Christ's tears of love with Biblical texts, namely Joseph's love for his brother, Benjamin (Genesis 43, v.30) and the love between David and Jonathan (1 Samuel 20, v.41). With the instincts of a good pastor Hildebrand assures us that the object of Christ's tears shed over Lazarus' tomb was to console the grieving relatives and in doing so to let them see that the Lord was equally moved by Christ's sorrow and wailing and deeply touched by His sense of loss. For in this way the relatives would conceive a firmer hope in help for the future.¹⁰⁴

Hildebrand's dissertations show that his academic interests were not confined to a study of ecclesiastical antiquities, as was the case with some of his successors in the Faculty. A number of these dissertations were concerned with standard topics such as bap-

tism, last judgment, the nature of the Eucharist, and on episcopal duties and the power of the church, but others deal with more cerebral topics such as the heresies of Aerius (cata., no.442), the nature of heresy (cata., no.457) and the genuine marks of ecclesiastical tradition according to Vincent of Lerins (cata., no. 551). This difference between Hildebrand and some of his successors is borne out in his resignation from his chair in 1662, in order to become General superintendent of Lübeck, where his Calixtine views brought him into conflict with some of his clergy and laity over his decision to abolish exorcism before baptism. This was part of his stated aim to rescue the parishes in his superintendency from ignorance and to free them from the thralldom of superstition.¹⁰⁵

The third and youngest of the direct trustees of the Calixtine heritage in Helmstedt's Theological Faculty was Calixt's second son, Friedrich Ulrich. Born at Helmstedt in 1622, he was, like his elder brother, Johann Erich, educated at home by his father. After completing his philological and philosophical studies, he decided to devote himself to surgery, a choice of profession which only served to lower him even further in the estimation of his father, who always compared him unfavourably with his gifted but short-lived elder brother. Although Friedrich Ulrich always referred to his father in commendably filial terms, his feeling that he could never win his father's respect may have revealed itself in his portrait.¹⁰⁶ After a time Friedrich Ulrich gave up the study of surgery, not because his interest in it had declin-

ed, but rather because he thought it a pity to neglect the rich opportunities for the study of theology offered by his father's large private library and personal tuition.

We can obtain an accurate estimate of the younger Calixt's intellectual debt to and distance from his father by examining a dissertation presided over by him in his mature years. In the De poenis haereticorum of 1672, in which the respondent was Johann Conrad Ladey, the debt can be seen in the number of authorities cited throughout the dissertation, while the distance is clear from the opening words of the prooemium. There he points out not only how far Roman Catholics have departed in the intervening centuries from the ways of the early Christians but also the extent of the tyranny into which the fairness of the faithful of old in the judging of heretics has degenerated. All of this he finds abundantly clear, if from no other source, certainly from the manner in which they harry those they deem to be heretics. The tragic events stirred up in church and state by Roman Catholics are an abundant testimony to how far the savageness of the Popes and the Roman Curia has extended, and the period both before and after the Reformation is full of bloody deeds.¹⁰⁷

The first two chapters of the dissertation deal with the nature of punishment and of heresy. After several paragraphs of attempting to define punishment Calixt comes nearer to the heart of the dissertation when he turns to ecclesiastical punishments. The severest of these, which is imposed on clerics in both major and

minor orders as well as on the laity, is excommunication, which involves a known, unrepentant sinner in being debarred by a public order of the church from participating in the sacraments and in associating with other Christians. It is hoped that the shame of their wrongdoing will bring them to their senses, and they will make contrition. If such an excommunication is carried out properly, it is the surest witness of God's anger and of the reviling which is visited on the unrepentant. Nowhere in the Bible is this ecclesiastical punishment more fully explained than in chapter five of Paul's First Letter to the Corinthians, from which it is clear that excommunication should not be entrusted to the power and will of one individual, but should be carried out on the authority of the congregation.¹⁰⁸

Helmstedt in a period of religious scepticism

The study of ecclesiastical history and liturgiology in Helmstedt's Theological Faculty was not allowed to develop at the expense of the other subjects in the teaching programme as long as Hildebrand held the Chair of Sacred Antiquities. However this balance was not so easily maintained under a later holder, Johann Andreas Schmidt, who moved to Helmstedt in 1695 from Jena, where he had taught logic and metaphysics and then theology. Although we know from Helmstedt's published lecture lists and from individual programmata that Schmidt lectured on doctrinal theology from time to time, being forced, for instance, to do so on first taking up his appointment on account of the retirement of Calixt

and the death of Wideburg, he was less than enthusiastic about the subject, preferring to concentrate his considerable learning on the production of high-minded, rationalist investigations of numerous topics of ecclesiastical history which showed the early and medieval church in a less than flattering light. This preoccupation is confirmed by the thumbnail sketch of him which a student from Breslau, Gottlieb Stolle, has recorded in his diary. He found it difficult to engage Schmidt in a theological discussion of any kind and expressed grave doubts about his orthodoxy. Equally shocking to Stolle was Schmidt's indulgence of his children's fondness for dancing.¹⁰⁹

In 1698 Schmidt presided over a dissertation, Sudaria Christi, with one of his former pupils at Jena University, E. S. Cyprian, acting as respondent. The dissertation quickly impresses on the reader that he is to be treated to an exposure of the absurd views held by many Christians who lack Schmidt's superior, scholarly reason.¹¹⁰ He states that with ill concealed irony that he is unable to discuss Christ's sweat unless it is first established that Christ did sweat, for the Armenians deny that He was capable of such normal bodily functions. The largest section of the dissertation deals with the towel (sudarium) in which Christ's head was wrapped while His body lay in the tomb.¹¹¹ Four towns, Mainz, Turin, Vesonne and Alcala de Henares claim to possess it. Which of these is telling the truth, Schmidt asks; indeed what evidence have we that any one is telling the truth, for they may

all be wrong. It is not only their evidence which is unreliable, for the English church historian, Bede, is equally to be condemned. One can almost hear Schmidt's final, wearied expression of boredom, Sed finis esto, with such unenlightened nonsense.

Two theses, De fasciis Christi and De omophorio Graecorum, in which E. S. Cyrian again acted as respondent, are further good examples of Schmidt's abstruse learning and, more particularly, religious scepticism. At first sight the earlier dissertation bears the hallmarks of the intellectual aridity which was to befall the Theological Faculty in the late seventeenth and early eighteenth centuries, but on closer examination it, like that discussed above, is really an attack on the misplaced piety which worries over inessentials to the faith and on the cult of relics which is a practical expression of that misplaced piety. The first six pages are devoted to a discussion of the etymology of fasciae. In the opening paragraph Schmidt notes from Du Cange's Glossarium ad scriptores mediae et infimae Latinitatis a distinction between fasciola and fasciale, and a particular one between fascia and fasciola in monastic rules relating to dress, although he remarks that he could not see why particular garments have to be removed when someone enters a monastery. Can one believe, he asks, that monks walked about without them.¹¹² Schmidt expresses his lack of sympathy with pointless questions such as where Mary got the swaddling clothes for the infant Jesus, preferring the common sense explanation that she took them with her.¹¹³ On the condition of the swaddling clothes themselves Schmidt cites another in-

stance of misplaced intellectual ingenuity when he refers to those who think that they were dirty and torn. This, they reason, was the only way in which Jesus could have been recognised among all the other infants in Bethlehem at that time.¹¹⁴ This Schmidt properly rejects by pointing out that the stable, and not the swaddling clothes, were the means of identifying Christ.¹¹⁵

He also reveals his attitude to the cult of relics in his rejection of conjectures about the whereabouts of Christ's swaddling clothes.¹¹⁶ He quotes the statement of the German Jesuit, Jeremias Drexel, that Juvenal, Bishop of Jerusalem, gave them to the Empress Eudoxia, but asks where Juvenal got them. If, Schmidt conjectures, the claim is that they were handed down to Juvenal from the first Christians, he refuses to believe that they were regarded as of any importance either by them or by Mary.¹¹⁷

From Christ's swaddling clothes Schmidt moves on to a treatment of the cloth which Christ used to wash the disciples' feet.¹¹⁸ The alleged fragment of it preserved at Monte Cassino Monastery in Italy is said by Chiffletius to have been brought from Jerusalem by monks, who left it at the monastery as an expression of their reverence for the place.¹¹⁹ While admitting that this story may or may not be true, Schmidt wants to know where the fragment - and why only a fragment - was hidden until the monks found it, and why did they not reveal the location of their find.¹²⁰

Schmidt next turns his attention to the cloth with which Christ was blindfolded by the soldiers who arrested Him.¹²¹ The suggestion has been made that it was customary for those condemned to death to have their face covered, but Christ had not even been tried at that point. The most plausible explanation, according to Schmidt, is the petulance of the soldiers.¹²²

Another type of fascia discussed by Schmidt is the cloth covering Christ's loins on the cross.¹²³ Although there is no mention of such a cloth in the Scriptures, the church believes that He did not hang there naked, but had His private parts covered. However this requires us to assume that Christ wore five garments, and not the four mentioned by John.¹²⁴ Schmidt refuses to accept the suggestion that Christ was crucified naked, as it would have caused a scandal.¹²⁵ He wished that Janus Nicius Erythraeus had given a more detailed description of the oldest picture of the crucified Christ, as that would have helped to stop such a silly speculation.

The last, and lengthiest, section of the thesis is, like that de sudariis, devoted to a discussion of the garment with which Christ's body was covered in the tomb. He refers to the discrepancy in John's description of the garment and that of the other Gospel writers.¹²⁶ This discrepancy, however, is more apparent than real, for critics are expecting the Gospel writers' account of the winding sheets to be exact in every detail.¹²⁷ Inevitably the question of the whereabouts of this fascia arises. Schmidt is

in no doubt that the Romanists are just as much in the dark as he is.¹²⁸ Is it probable, he asks, that those who allowed Christ to be crucified between two thieves would have set any value on His funeral garments? This lack of sympathy with the cult of relics is, more interestingly, immediately followed by what amounts to a statement of Schmidt's religious credo.¹²⁹ He declares that the Saviour is present and all that matters is that He lives in our heart. The linen sheet mentioned by the Gospels of Matthew, Mark and Luke brings Schmidt to a consideration of the Turin Shroud, but he is as unimpressed by the arguments adduced for the authenticity of that, and the other contenders, as he is by other fasciae allegedly associated with Christ.¹³⁰

The second dissertation (cata., no.861), by contrast, is written not out of any polemical motive but to demonstrate Schmidt's vast, esoteric knowledge of Christian antiquities. The omophorion or pallium was as characteristically a Greek garment, as the toga was a Roman one. Although it was a form of dress particularly favoured by philosophers, there was a difference between the ordinary garment and theirs. The former was square with two woven hangings and was held fast at the shoulders by a brooch, while the latter was semi-circular and covered the whole body.¹³¹

Although there had been some Christians who favoured the tribonion, the omophorion was the garment from which clerical vestments, especially those used during Mass, developed.¹³² From the time of Heraclas, a presbyter and later bishop of Alexandria, who always

celebrated Mass dressed in a philosopher's pallium, to that of Valafridus, when eight different vestments were in use for that office, the development continued unchecked until fifteen were in use in Schmidt's day.¹³³ The pallium is referred to by Du Cange as a garment peculiar to Greek bishops and archbishops, being a long fascia going round the neck and then falling down the back and the chest to the knees. This Johannes Bona, a distinguished Roman Catholic liturgical scholar, assumed to be longer than the ancient garment, but Schmidt says that the Greeks are as good as the Romans at preserving old rituals, and, in the absence of any reliable evidence supporting Bona's assumption, prefers to disagree with him.¹³⁴

We learn something of the role of the omophorion in the Mass from Simeon of Thessalonica, who says that, while the Gospel is being read, the priest removes his omophorion to indicate his servitude and subjection to God.¹³⁵ Because he does not dare to wear that symbol of Christ's incarnation during a rite which commemorates His sacrifice, he hands it to a deacon. The same writer also informs us that the omophorion was put back on again because, the sacred function of the Mass having been performed, the priest has to resume the outward symbols of his high office.¹³⁶ Schmidt refers to the claims of the Bishop of Rome to jurisdiction over the whole Christian church in the assumption of some Roman Catholic writers that the Greek patriarchs requested their omophorion from Rome as a token of their subordinate status. While he admits that this may have happened for reasons of state after the time of the

Patriarch Phocas, when the Greek Church lay under the subjection of Rome, he denies that it was the practice in the very early church.¹³⁷ A Roman Catholic writer, Christianus Lupus, would have liked to accept the account by the tenth century Bishop of Cremona, Luitprand, as evidence that the patriarchs of the East sometimes received the pallium from the Bishops of Rome. However he had to admit that he knew of no very early instance of a Pope presenting one.¹³⁸

We have already mentioned briefly Schmidt's lack of interest in questions of doctrinal differences between Lutherans and Roman Catholics. Although he himself had had no formal links with the Calixtine school, his lack of enthusiasm for doctrinal theology fitted in well with the prevailing mood both in Helmstedt's Theological Faculty and in the territorial church, a mood which was to play a decisive role in an incident which had repercussions beyond Germany.¹³⁹

The main figure in this incident was the Duke of Braunschweig-Lüneburg, Anton Ulrich, who is now better remembered as a novelist. Since his accession to the ducal title in 1704 his considerable energies had been directed mainly to increasing the power and the glory of his house. It was, however, the tragedy of his life that there was a contemporary in the cadet line of the House of Guelph, based at Hannover, who was his match in ambition, desire for power, love of pomp, energy and worldly wisdom, but endowed with more luck. Just when Anton Ulrich's plans seemed to-

tally dashed by the success of his kinsman, Ernst August of Hannover, a new hope presented itself. Carlos, the young King of Spain and brother of the Emperor, Joseph I, was looking for a wife. On hearing this, Anton Ulrich thought of his fourteen year old granddaughter, Elisabeth Christine, the eldest daughter of his second son, Ludwig Rudolf. Such a link with the House of Hapsburg was not a novel idea to Anton Ulrich, for the possibility had occurred to him on an earlier occasion, when an older granddaughter, Elisabeth Ernestine, who was engaged to Duke Bernhard of Sachsen-Meiningen, was considered as a bride of Joseph I. The plan, however, foundered on Elisabeth Ernestine's firm refusal to become a Roman Catholic. Anton Ulrich's vexation was increased by Joseph's engagement to Wilhelmine Amalie, the daughter of Duke Johann Friedrich of Hannover, who had become a Roman Catholic. On this second attempt, however, luck was with Anton Ulrich, for as well as the active support of his relation, the Empress, no opposition could be expected from Elisabeth Christine's father, who, though a rather frivolous man, could see possibilities for himself as the King of Spain's father in law.

Although there was an element of political advantage in these conversions among members of the House of Guelph, they reflected in the minds of Calixt's critics a serious erosion of the awareness of denominational differences which he had set in motion in the religious and secular life of the Guelph territories. In this intellectual climate the unity of Lutheranism with Roman Catholicism was regarded as a deserving cause and to this end the Bish-

op of Wiener-Neustadt, Cristoforo Rojas de Spifola, had travelled to the leading German Protestant courts on the Emperor's behalf. Among the Lutheran theologians brought into the discussions which resulted from Rojas de Spifola's visits was G.W. Molanus, the abbot of Loccum, who had been as responsible as anyone for the triumph of Calixtine thought in the Guelph territories.¹⁴⁰ Among the demands made by Molanus were the recognition of Protestants as true members of the Christian church, the celebration of the Eucharist in two kinds, permission for clerics to marry and respect for the doctrine of justification by faith. This last point was dropped, but Molanus wanted superintendents and general superintendents to be regarded as equivalent to bishops and archbishops, and Lutherans in return would recognise the Pope as the chief patriarch, and honour him accordingly. On 24 March 1698 the members of the Theological Faculty at Helmstedt issued an opinion in which they supported Molanus' demands and promised in return their obedience to the Pope.

There the matter rested until October 1704, when Anton Ulrich convened a meeting at Salzdahlum, at which the abbot of Corvey, Florentinus von Velden, was present, to discuss among other matters the princess' change of denomination. For this latter purpose Johann Fabricius, a member of the Theological Faculty at Helmstedt, had written a paper entitled, 'Ob eine der evangelisch-protestantischen Religion zugethane Prinzessin, wegen der Vermählung mit einem katholischen König, mit gutem und unverletztem Gewissen die römisch-katholische Religion annehmen könne?',

to which Fabricius answered in the affirmative. Both the tone of the paper and Fabricius' decision pleased Anton Ulrich, as he informed him in a letter of 9 December 1704.¹⁴¹ He promised that he would help this project as much as he could, and added the wish that all the theologians in his territory would show the same moderation. However not all clergymen in the territory took such a sanguine view of the benefits to the church of a Calixtine moderation. Two such who viewed the prospects very differently from Anton Ulrich were Niekamp and Knopf, the former of whom included some remarks in an anti-Roman Catholic sermon in August 1705 which induced Anton Ulrich to think it best to get his granddaughter away from Wolfenbüttel as quickly as possible. Undaunted, Niekamp and Knopf wrote to Christine Elisabeth's parents, asking them to hinder their daughter's apostacy, but without success. For his part Anton Ulrich asked the two for a written reply to two questions dealing with their attitude to salvation in the Roman Catholic Church. The first, more general point posed the question: can any man, be he a Lutheran or a Roman Catholic, who regards Christ as the means of salvation, and takes hold on His profit and righteousness and applies it to himself, enjoy eternal life? The second, more specific one asked if a Lutheran princess, who had been engaged to marry a Roman Catholic monarch on condition that she be converted to his religion, could agree to do so without jeopardising her immortal soul. Could she, in addition, be justified in doing so if some good were thereby to accrue to her paternal house?¹⁴² Not surprisingly both clergymen answered in the negative, which prompted Anton Ulrich to forbid them to

attempt any further communication with his granddaughter. It may have been a way of regaining his composure after Knopf's and Nie-robust reply which caused Anton Ulrich to set the same two questions to a number of leading clergymen in the territory, including the members of the Theological Faculty at Helmstedt. A majority of these, Fabricius, Wideburg, Schmidt, and a senior member of the Philosophical Faculty, the Hebraist, Hermann von der Hardt, were of the opinion that the doctrinal differences between the two churches were of no importance, as Christ remained unaffected. Only two members of the Theological Faculty, Weise and Nie-meier, answered in the negative to number two. The former answered in the negative to number one with respect to Roman Catholics, because they do not possess the means of salvation pure and uncontaminated, while the latter answered in the affirmative in respect of Roman Catholics.

To the wound inflicted on his pride by the less than complete unanimity of answers to his questions was added the salt of political discord. Earlier the philosopher, Leibniz, had at the suggestion of the Elector of Hannover, Ernst August, begun a correspondence with the French convert, Paul Pelisson, and, after his death, with the Bishop of Meaux, Bossuet, on the reunion of Roman Catholicism and Lutheranism. The earlier named bishop sent by the Emperor for this purpose, Rojas de Spifola, was welcomed at the court in Hannover, where he had discussions with two leading theologians, Molanus and Barkhausen. An imagined link between the part played in these negotiations by the court at Hannover and

the recognition by the British Parliament of Sophia, the Electress, as the heir to the throne was seen by the Roman Catholics of Great Britain as a prospect of a relaxation of the ecclesiastical and legal restrictions placed on them. British Protestant theologians on the other hand reacted with horror at the part played by Helmstedt's Theological Faculty, and contributed to a campaign of hatred against Fabricius. Concern over the effect of the Theological Faculty's involvement in this affair on the reputation and financial viability of Helmstedt University was clearly behind a letter sent from Hannover to Anton Ulrich as the head of the House of Guelph.¹⁴³ In this Anton Ulrich was asked to consider the attacks made on the Theological Faculty from all sides. Whether as a direct result of this letter or not, Fabricius was forced out of his chair in the Theological Faculty, although he persisted in asserting for many years afterwards that he had been sacrificed to save Anton Ulrich's face.¹⁴⁴

A period of stagnation

By the second decade of the eighteenth century the Theological Faculty at Helmstedt was in a rather sorry state. In 1576, only two years after its establishment, matriculations at the university went over two hundred, often in fact exceeding three and four hundred in the next half century, and did not fall back below two hundred until 1623, when because of the effects of the Thirty Years War they dropped to one hundred and seventy five. Though student numbers made a very good recovery in the early 1630s, the

university suffered a series of setbacks with the establishment of universities at Kiel, Halle and Göttingen in 1666, 1694, and 1734 respectively. These setbacks are reflected in the number of matriculations, which, with the exceptions of 1726, 1730, 1761 and 1807, never exceeded two hundred, and indeed from the mid 1720s sporadically and from 1762 only once, and rather freakishly, exceeded one hundred.¹⁴⁵ It is a well established fact that the eighteenth century saw a general decline in the fortunes of German universities which not even the success of Halle and Göttingen could relieve. The medieval corporatism of the universities and the increasingly outmoded curriculum offered by them provided ready ammunition for numerous critics, who complained of the financial condition of the universities, of the laziness and immorality of the students and of the irregularity of the classroom teaching, to say nothing of the nepotism and servile attitude of the professors to their princely patrons.¹⁴⁶ As the century advanced, the universities steadily lost the central place in the country's intellectual life which they had held for so long, being reduced more and more to providing professional training in law and, to a much lesser extent, theology. The difficulties experienced by German universities in the eighteenth century are mirrored in the number of matriculations. The average number of new students slumped dramatically from 3425.6 in 1700 to 2004.4 in 1800.¹⁴⁷

Although the matriculation registers of Helmstedt do not record until the mid-eighteenth century the faculty to which students

belonged, the Theological Faculty, despite its leading position in the university, was always numerically small. In fairness to Helmstedt it must be conceded that the theological faculties at all Protestant universities in Germany had few students, as most aspirants to the ministry were content to acquire an M. A. degree before seeking ordination.¹⁴⁸ Of those who entered a theological faculty only a small number proceeded to the doctorate. This, however, cannot excuse or disguise the intellectual torpor into which Helmstedt's Theological Faculty had sunk.

The dissertations defended in the Theological Faculty at Helmstedt during the first quarter of the eighteenth century concentrated entirely on abstruse points of ecclesiastical history and moral theology, with no trace of current theological stirrings such as Pietism. The Faculty needed nothing less than a new Georg Calixt to shake it out of its increasing academic irrelevance and to counteract the attractiveness of the still young University of Halle.

The age of Mosheim

It is no surprise, however, that the new Calixt, Johann Lorenz von Mosheim, was not well received by his colleagues.¹⁴⁹ Born at Lübeck in 1694 or 1695 he was considerably their junior when he was appointed to a chair at Helmstedt in 1723. His comparative youth was more than compensated for by the solid academic reput-

ation which he brought with him from Kiel, where he had lectured first on logic and metaphysics in the Philosophical Faculty and latterly on theology privately for the previous four years. In addition to a number of publications, the most important of which were his Vindiciae antiquae Christianorum disciplinae, which he published in 1720 in reply to the works of the English deist, John Toland, and Observationes sacrae, whose dedication to August Wilhelm, Duke of Braunschweig-Lüneburg, and to his wife, Elisabeth Sophie Marie, a member of the House of Holstein-Ploen, led two years later to his appointment at Helmstedt, he had a knowledge of foreign languages and publications in them which was unusual for his day.¹⁵⁰ In Kiel he had produced translations from the Italian, but of more importance were those from English philosophers and deists and from French and English church historians and preachers. It was, however, not only his comparative youthfulness which annoyed his new colleagues, but also the lack of polemical anger from his works. Some idea of Mosheim's view of the other members of the Theological Faculty, who occupied their time largely in gossip, jealousy and intrigue, can be seen from a letter written by him on 7 January 1724.¹⁵¹ If, he told his unnamed correspondent, one were to ask the majority of his colleagues what a professor is, the answer would be a man who gets money for some hours spent imparting to young people what he has culled from his books, and then carouses with his friends. Scholarship is of secondary importance to material comforts. Mosheim's standing with the court at Wolfenbüttel was enough incentive for one of his colleagues, Justus Christoph Böhmer, to encourage the

rival court at Hannover to put difficulties in his way. The opening move in this campaign was to delay as long as possible the drawing up of the document which set out the details of Mosheim's salary. It is a mark of Mosheim's pacific, noble character that he did not use his own influence with the court at Wolfenbüttel against Böhmer, whose leading part in this was known to him.¹⁵² The opposition to him, however, did not stop there, for an attempt was made in the year of his appointment to bring a charge of heresy against him, a fact which did not surprise him. He told a correspondent, Hertel, on 30 November 1723 that he was able to give him a long list of all sorts of things which are taken out of context from his speeches.¹⁵³ If the grandfather of all heretics himself heard him, by which he presumably meant the Devil, he would assuredly find nothing there with which he could justifiably charge him, for he has never said anything that was unorthodox.

However it was not only from within the Theological Faculty that opposition to Mosheim came. In a letter to Franz Buddeus in Jena ca. 1728 a clergyman in the neighbourhood of Helmstedt, J.H. Schmidt declared that what he heard daily had led him to suspend his judgment about the soundness of Mosheim's faith.¹⁵⁴ He also felt the same sense of shock over Mosheim's defence of dancing, playing cards, and opera as Stolle had felt over J.A. Schmidt's condoning of his children's dancing. It is clear that the pietistically inclined Schmidt was entirely out of sympathy with Mosheim's attitude to religion. That attitude was part of his larger

view of society, which he shared with the Aufklärer.¹⁵⁵ Like Rousseau, Herder and later de Tocqueville they viewed purposive change in terms of the conflict between the conservative forces of existing custom and the individual 'revolutional' activity of restructuring - but not abolishing - that custom when material conditions permitted. In their eyes the true revolutionary was the man or group of men who saved tradition from stagnation and collapse by a creative reinterpretation of that tradition. The violent controversies of the first half of the eighteenth century that raged in Protestant Germany involving orthodox Christians, Pietists, and Wolffian rationalists, had left a deep impression on the Aufklärer, whose goal was the avoidance of the dangers of any one-sided evaluation of religion. In line with the Enlightenment's recognition that all religions require rational exposition and formal ritual Mosheim saw the need for a redefinition of the church. Instead of seeing it as the virgin bride of Christ, he considered it as a human creation expressing a general religious impulse in forms determined by a particular time and place. This can be seen in his work, Institutiones historiae ecclesiasticae antiquae et recentiores libri quatuor, where he stated that the church could best be described as an assembly of men or as a kind of state, which is regulated by particular laws and ordinances under a legitimate government. Of necessity many things outside its control can happen to such a community which can affect it for good or ill.

The eminent nineteenth-century Protestant theologian, F.C. Baur, has stated that, in the opinion of more recent, perspicacious critics, the general flaw in Mosheim's view of history is his sidelining and secularising, or his generalising, of the concept of the church. In answer to his own question about the abstract generality which links Mosheim's concept of the church with what older church historians understood by the term he points to precisely what has been said in the foregoing paragraph. In contrast to the older view of the church as the visible kingdom of God we have only an association of humans; in contrast to the view of the church as, so to speak, the vessel in which the revealed Word of God is contained, we hear from Mosheim only talk of laws by which the church is governed; in contrast to the older talk of heretics who sin against the content of divine teaching we have only disturbers of the peace and disruptive elements, but for whose existence the original condition of the church would remain unaltered. Baur concedes that, insofar as the concept of the church appears to have lost its specific importance, an intrinsic step forward can be considered to have come about only in that a free, more universal view of the church's function has superseded the rather limited dualism of the earlier historians. If a new form of the view of the church has come about, it can be said to have done so in that it is filled with a content which befits it. Baur reveals his evangelical stand when he remarks in conclusion that this empty form first has to receive the spirit which gives life to the concept of the church and which also governs its historical role.¹⁵⁶

Mosheim's dogmatic theology, to judge from the published notes of his pupils, is revealed in essence in his views about the church which underlay the attacks of the Enlightenment.¹⁵⁷ Although the statutes drawn up by Mosheim for the Theological Faculty of Göttingen University insist on adherence to the symbolic books, and enforce adherence to the doctrines contained in them by threats of expulsion, the dogmas expounded by Mosheim in his lectures are characterised by indifference or by a feeling of resigned lack of comprehension. This feeling of indifference is at odds with the assertion in the opening paragraph of his Dissertationes de theologo non contentioso seu de officio theologi circa controversias that those who would wish to see a ban on religious controversies out of a desire to prevent the Christian commonwealth from being disturbed by any wrangling do not give sufficient consideration either to the superiority of truth, the divine precepts about repressing error, the examples of Christ and His disciples, or even man's nature and inherent disposition.¹⁵⁸ His feeling of resignation can be seen particularly in his comment on the necessity of Christ's death, where he described the differing opinions on how God could best have achieved our salvation as a possibly pointless question.¹⁵⁹

As if to offset the petty-minded attempts of Böhmer to undermine Mosheim with the help of the court at Hannover, a series of appointments was showered on the young professor by his ducal patron at Wolfenbüttel. In 1726 he was appointed to the ecclesiastical consistory of the duchy of Braunschweig-Lüneburg, and in that

same year and in the one following became abbot of the monasteries of Marienthal and Michaelstein respectively. Two years later, in 1729, the post of inspector-general of all the schools in the duchy was added to his already heavy academic and administrative workload. That these extra-academic posts were a real mark of the confidence placed in him by Duke August Wilhelm, and not sinecures, can be seen in the written guarantee which the Duke forced from Mosheim as early as 1726 that he would not accept an offer of a chair at any other university.

Unruffled by the hostile, obstructive conduct of his colleagues, Mosheim settled down to his academic duties. On 14 August 1723 he presided over the public defence of the first dissertation prepared under his supervision, De vi argumenti, quod a tuto ducitur, in sacris controversiis, with Jonas Jakob Müller as respondent. This first dissertation set the pattern for many of the others supervised by Mosheim during his twenty four years at Helmstedt in that it, like those of some of his predecessors and particularly those of his colleague, J.A. Schmidt, was reprinted on several occasions.

1725 was a particularly fruitful year for Mosheim's scholarly endeavours, seeing the publication of no less than thirteen dissertations. It has been claimed by Heussi that Mosheim supervised fourteen in that year, but one of these is only a series of fourteen disputationes privatae entitled De vera natura communitatis bonorum inter primos Christianos, and which names the fourteen

iuvenes praestantissimi at the end.¹⁶⁰ To the best of my knowledge no text of any of these disputationes privatae was ever printed, but Mosheim's Einladungsprogramm allows us to gain some insight into his attitude to the early church. In this series we see contrasted the two extremes of enthusiasm and radical enlightenment. Fanatics, according to Mosheim, hope that the introduction of common ownership of goods on the model of the apostolic age will herald the dawn of the church's golden age, while deists, of whom he singles out the Socinian, Daniel Zwicker, claim that such an idea is merely proof of the naivety of the founders of Christianity and of their close affinity with the Essenes.¹⁶¹ He indeed believes that there was a common ownership of goods in early Christianity, as Luke alone among the Evangelists tells us, but he asserts that it emanated from a common feeling of fraternal care for one another's welfare, which led them to share their goods with others, if it was necessary to do so.¹⁶² If the poor, the widowed, or the sick in their number lacked the basic commodities of life, others would be prepared to sell their house or garden and give the money to the leaders of the congregation.¹⁶³ None of what Luke says, he adds, compels us to accept the belief that this feeling was anything other than voluntary.¹⁶⁴ He then proceeds to devote some considerable space to showing that far too much can be made of such words as communio and communis. The Einladungsprogramm ends in a characteristically Mosheimian fashion when he wishes to be rid of fanatics and others who deny that Christians and all those who find themselves in similar circumstances are allowed to have the use of their goods and property

because Christ and the Apostles had none of their own. He has no time either for scoffers of religion, wishing that they would remove themselves to the ranks of the ignorant, who imagine that this custom of the earliest Christians is clear evidence of their descent from the Essenes.¹⁶⁵

In the second of these dissertations, De turbata per recentiores Platonicos ecclesia, Mosheim deals with a problem which was much discussed in the preceding generation. After the authority of the Church Fathers and the belief in their infallibility began to be questioned by Protestant theologians, the search was started for an affinity of their views with those of ancient philosophers. About the turn of the eighteenth century the Platonism of the Church Fathers was asserted increasingly.¹⁶⁶ Mosheim was in no doubt about the fact of the influence of Greek philosophy on the Church and tries to show what the consequences of this admixture were. Everything which he disliked about the development of the church from the second century A.D. onwards he ascribed to the influence of this philosophy - not only the heterodox views of the Church Fathers, but also the allegorical method in Biblical exegesis, clerical celibacy, ritual, mysticism and asceticism are deduced by Mosheim from this delira philosophia.¹⁶⁷

In the preparation of his historical writings Mosheim was at pains to go back to the oldest sources available, in which he relied heavily on the work of earlier, foreign scholars.¹⁶⁸ We must be wary, however, of judging Mosheim's use of sources by modern,

critical standards of diplomatics, which began only with Niebuhr.¹⁶⁹ For Mosheim sources were either excellent or completely unusable; no mediatory attitude to them was possible and no attempt was made to differentiate between reliable and less reliable elements in one and the same source. Mosheim's place in ecclesiastical historiography is due to his pragmatic approach to his subject, which, unlike the writers of the preceding two centuries, he no longer regarded as the servant of apologetics and polemics.¹⁷⁰ His work was a further advance on that of his predecessors in that the supernatural now played a much less important role. Up to the eighteenth century ecclesiastical history had been viewed in an overwhelmingly supernatural way as a struggle between two transcendental forces, i. e. God and the Devil.¹⁷¹ The guiding force in Mosheim's historical writings was a desire to be as objective as possible in apportioning praise and censure. This can be seen clearly in his acknowledgement of the improvement in the educational condition of the Roman Catholic clergy of the post-Reformation period, and in his attitude to the Swiss reformer, Ulrich Zwingli. Mosheim's own firm adherence to Lutheranism did not prevent his conceding that Zwingli had already recognised an important part of Protestant truth before Luther came into open conflict with the Pope.¹⁷²

Mosheim's rejection of ecclesiastical history as a vehicle for the support of a particular dogmatic interest is seen also in the amount of time and energy which he devoted to Christian heresies. In 1731 he acted as praeses for a thesis De poenis haereticorum,

at which the respondent was J.C. Mosheim. Heresies for Mosheim could no longer be regarded as battles between the factions of Christ and those of Antichrist, but rather as internal disputes analogous to conflicts between different parties in society.¹⁷³ A priority in studying this aspect of history is the need to dismiss from one's mind the very word heresy with all the connotations which have built up around it. He is under no illusions about the ease of applying oneself to this branch of history, but he is convinced of its value. This view of ecclesiastical history was coupled with a desire for objectivity in the writing of history in the thesis, Historia Michaelis Serveti, which was defended in 1727 by the respondent, H. von Allwörden. For Mosheim this episode, probably the most dramatic in the life of Jean Calvin, demonstrated the conflict between man's spiritual quest and institutionalised customs which lay at the heart of the former's view of society.¹⁷⁴ Contemporary judgments of Calvin and Servetus still mirrored the ideological and religious assumptions of the period. While the opponents of organised religion saw Calvin as a cold-blooded killer and Servetus as a guiltless martyr, to the defenders of organised religion Servetus was a fanatic and a heretic who presented a real danger. Mosheim refused to accept either view, seeing the conflict as the result of a unique interplay of personal and suprapersonal forces. For him there are no longer innocent martyrs and evil persecutors, no longer hypocritical men acting only in self-interest. Instead idealistic belief, traditional reactions, and individual greatness and weakness all conjoin to push the conflict to its regrettable conclusion. Mos-

heim came to the conclusion that Calvin and Servetus were both fanatics, each of whom transferred his hatred of evil and sin to the other and saw the other as an extraordinary heretic. The root of the problem was possibly the fact that the two men were very similar in their love of honour above all else. It is characteristic of the eirenic Mosheim that at the end of his work he made a plea for forgiveness and understanding of these two figures.

The other writings of Mosheim on heresy, to which a passing reference was made in the passage quoted above, are De origine contentionum inter Corinthios and Dissertatio theologica de Deo trino, both defended in 1726. De raptu Christi in coelum quem Sociniani fingunt contra S. Crellium in 1729 and De uno Simone Mago dissertatio historico-theologica in 1734.

Helmstedt after Mosheim: the long road to decline

The indifference of Schmidt and many of his clerical colleagues in the university and in the territorial church to dogmatic theology would seem to be a precursor to the Enlightenment, with its emphasis on rationalism. However such an assumption hardly does justice to the German Enlightenment, which, unlike its French and English counterparts, was seldom explicit or militant in its rejection of revealed Christianity. The majority of German writers, such as Theodor Ludwig Lau, Friedrich Wilhelm Stosch and Johann Georg Wachter, who published an attack on revealed religion did so anonymously or at least pseudonymously.¹⁷⁵ The most notorious

example of a rejection of revealed Christianity was that of the Hamburg teacher, Hermann Samuel Reimarus, but he kept his innermost thoughts to himself, and it was only after his death in 1768 that his daughter found the manuscript of his Apologie oder Schützschrift für die vernünftigen Verehrer Gottes. Although parts of it were published anonymously by Lessing, to whom the manuscript had been passed, in 1778, it was not until 1814 that Reimarus' authorship was made known. Two writers possessed of enough courage to publish their rejection of revealed Christianity under their own name, Johann Christoph Edelmann and Carl Friedrich Bahrdt, met with little response because the systems of thought which they propounded seemed even less credible than that which they attacked. It is not easy to determine the precise causes of the difference in outlook between German Aufklärer on the one hand and the French and English on the other, but we may find answers to some of these in the following facts.¹⁷⁴ Leibniz, who was regarded by the German Aufklärer as their major intellectual precursor, was thoroughly orthodox, a fact which forced some of them to explain away his traditional piety as hypocrisy. The unassailable reputation of Leibniz among the orthodox in the early part of the century stands in interesting contrast to the position of John Locke at the same time in England; however much he tried to disclaim the charge, he was widely regarded as a deist. Although they may have denied any close intellectual debt to Pietism, the Aufklärer could be regarded as standing in the tradition of those who opposed the seemingly all powerful orthodoxy of the established churches. In the early seventeenth cent-

ury groups such as the Arminians had been able to represent their opposition to orthodoxy as springing not from a freethinking anti-religiosity, but from a deeper piety and greater doctrinal purity.

The existence, indeed the tolerated existence, of a variety of religious sects such as Arminians was a consequence of the existence in Germany of three established churches, Calvinist, Lutheran and Roman Catholic. Not only was toleration of the first two a political necessity in many German states, but these had enjoyed a great deal of common intellectual ground, much of the philosophical thought of the eighteenth century in fact owing more to Calvinism than to Lutheranism. The diversity of religious opinions and institutions in Germany prevented a polarisation of religious thought into two hostile forces, a religious and an anti-religious one.

No less important than any of these in establishing the distinctive character of the German Enlightenment was the philosophy of Christian Wolff with its thoroughly scholastic conception of the relation of philosophy to theology. Three tenets of Wolff came to be widely accepted, even by many Pietists. The first was the possibility of a purely rational theology, with proofs of God's existence, the immortality of the soul and punishment or reward in the after life, and the creation of the world. Allied to this was his belief that there was no conflict between the truths demonstrated in rational and in revealed theology. Moreover he provid-

ed an empirical theology in his natural teleology, which demonstrated the wise design and governance of the world for the sake of human beings. Thus the established churches had nothing to fear from Wolff's teachings, nor had he from them after his reinstatement at Halle in 1740, and he found eager disciples among members of all three established churches.

The chief representative of Wolffian philosophy at Helmstedt was Johann Ernst Schubert (1717-1774), whose encyclopaedic knowledge of theology, philosophy and philology, combined with a robust piety, led many to believe that he would fill the intellectual gap left by Mosheim's departure and would thereby help to revive the fortunes of the university in general and of the Theological Faculty in particular. The shadow of Mosheim hung over Helmstedt for many years, indeed in a sense it, like that of Calixt, never left it. In one respect that was of benefit, inasmuch as the university remained a centre of enlightenment and liberalism to its last days. In another sense, however, Mosheim's reputation was an incubus, in that some later professors, particularly in the Theological Faculty, were confidently expected to be a Moshemius redivivus, and were found to fall short of the mark. Such a one was Schubert, who remained in Helmstedt for sixteen years before exchanging his chair there for a similar one, and a pastorate, at Greifswald, a university which had never had, and was never to have, the intellectual fame of Helmstedt. Whatever his abilities as a theologian may have been, Schubert was no historian, as the

disputation which he published in 1750 with his young brother-in-law, Friedrich Schulze, as respondent, proves.

The Disputatio theologica de rationibus theologicis quibus electio Iulii Pflugii episcopi Numburgensis impugnata et propugnata est (cata., no. 1386) takes as its theme the disputed election of Julius Pflug as Bishop of Naumburg in 1541. Although the work displays a knowledge of the relevant literature which one would have demanded of someone who was expected to don Mosheim's mantle, it shows none of his cool, detached weighing of the evidence on both sides of the argument. Despite the claims of the title, the work is a sustained, partisan defence of Pflug's opponent, Johann Friedrich, the Elector of Saxony, who opposed the election because it was carried out without his knowledge or approval. No mention is made of, or allowance granted for, the fact that Pflug had been keen to seek an accommodation with Luther, in that he was willing to accept married clergy and the celebration of the Eucharist in two kinds, and had been one of the authors of the Augsburg Interim, which sought to placate Luther and his followers until a general council could discuss the reformers' demands at greater length. Rather, much is made of showing, to no great effect, that a bishop is not a magistrate.¹⁷⁷ The Elector's action in opposing Pflug's election is defended also on theological grounds, namely that the churches in his territories, and those in Pflug's diocese, were almost entirely Lutheran, having been among the first in Germany to throw off the yoke of Rome in favour of Luther's reformed principles.¹⁷⁸ In opposing Pflug the

Elector had the explicit support of Luther.¹⁷⁹ The only attempt to understand the Roman Catholic party's position is a half-hearted and somewhat patronising one.¹⁸⁰ While it is conceded that the canons of Naumburg believed that they were acting within their rights in electing Pflug, as he was in accepting the position, the Roman Catholics' case is hastily dismissed by the declaration that Pflug had no right to expect allegiance from Protestants.¹⁸¹ The suspicion that the realistically-minded Pflug did not expect any allegiance from, and so posed no threat to, the conscience of the overwhelming Lutheran majority in his diocese is more or less admitted by Schubert in the final paragraph which bears the rubric, Excusatio Electoris.¹⁸²

In the Dissertatio theologica de confessione privata ante usum Sacrae Coenae, which he presented in 1749 with Cornelius Benjamin Grabau as respondent, Schubert gives us an insight into the sturdy Lutheran piety for which he was known among his contemporaries. At the beginning of the dissertation he readily admits that there have always been some who view the practice of confession before Holy Communion as heretical.¹⁸³ In the circumstances it is understandable that he should have had certain scruples about doing harm to the church by discussing such a controversial topic, but he is convinced that he can show the spiritual value of the practice to a Reformed Christian.¹⁸⁴ Of the nine types of confession which he identifies Schubert defines private confession as a declaration made in the presence of a clergyman by someone who is proceeding to the Eucharist, a declaration that he recog-

nises his sins and has made a true repentance of the same. The latter also declares that he desires the sure and certain remission of his sins through his faith in Christ.¹⁸⁵ It was this very type of confession, Schubert continues, which the Reformers wished to retain as a profitable means of salvation, inasmuch as they believed that they could thereby remove from men's tender consciences that grave and terrible weight which the Romanists had imposed on them.¹⁸⁶

In order to meet the objection by many opponents to the granting of absolution in these circumstances, Schubert declares that absolution by a clergyman of a penitent's sins is based on Scripture.¹⁸⁷ From this it follows that the remission of sins comes from God alone, and by no means from the clergyman who is hearing the confession. In stating this Schubert utterly rejects the Roman Catholic argument that confession is divinely established, or that it began in the Apostolic period.¹⁸⁸ Rather, it began in the eastern church in the middle of the third century A.D., and had become generally accepted in the western in the fifth.¹⁸⁹ However, there is very clear evidence from patristic writings that private confession had been wholeheartedly commended in certain cases in earlier days, although there was no requirement for it in canon law.¹⁹⁰ According to Socrates and Sozomenus the church abolished the formal office of confessor during the patriarchate of Nectarius of Constantinople, although it does not follow that the latter abandoned confession itself.¹⁹¹ Indeed, Schubert suggests, Nectarius freed people from the necessity of confessing

their sins to a particular priest before they were allowed to communicate.¹⁹² Furthermore he seems to have granted everyone the freedom of communicating with or without prior confession, as well as of choosing a priest for their confession who had proved himself worthy of the confidence.¹⁹³ This liberal practice was, however, reversed in 1215, when the Lateran Council decreed that all mature Christians, irrespective of sex, should confess their sins at least once a year to a particular priest and should try to accomplish the penitence enjoined on them. This they should undertake to perform at Easter, unless they had been specifically advised to abstain at that time by a priest. Anyone who did not observe this rule should be barred from church during his lifetime and should be refused a Christian burial.¹⁹⁴ This decree was reiterated by the Council of Trent, when it condemned without qualification those who denied that a recital of individual sins is necessary for their remission and that such confession has been instituted by Christ Himself and is therefore divinely ordained.¹⁹⁵

At this point Schubert turns his attention to consider the Lutheran and Calvinist attitudes to private confession. The former, he tells us, are of the opinion that the practice makes it easier for the clergy to guide the less gifted among their flock, and to minister to the afflicted.¹⁹⁶ In answer to the question why the practice had been abandoned altogether among Calvinists, Schubert accepts the explanation of the Scottish theologian, John Forbes (1593-1648), that this should not be held against them, as they

had taken this step partly because of the intolerable tyranny which private confession had exercised over men's conscience, and partly because of the doctrinal error of the Roman Catholics that it was a divinely ordained practice.¹⁹⁷ Indeed Schubert is convinced that, if the leaders of the Calvinists had paid as much attention to the usefulness of private confession as they did to the detestable abuses and harmful effects of the practice, they would have shown the same enthusiasm for retaining it.¹⁹⁸ There then follow several propositions on private confession, such as 'Posse Christianos sacra coena digne frui, sine praevia confessione privata, and 'Ecclesias particulares, quae privatam confessionem numquam receperunt, hoc ipso ab ecclesia nostra non separari', which Schubert disposes of with ease. Of more practical pastoral value is the fourth proposition, that private confession is unnecessary, and Schubert's response to it.¹⁹⁹ Such a one, he declares, is totally lacking in a sense of contrition, penitence, faith and piety. To such a person private confession seems to be abominable, or unnecessary, or of no value. If he does indeed hold it to be abominable, or is ashamed of confessing that he is a sinner, he is unworthy of the name of Christian; if he thinks it is unnecessary, his repentance is not serious. How, then, asks Schubert, should one deal with those who refuse to confess their sins? He answers by stating that, if such a person is a member of a church in which this rite has never been universally practised, he should not be forced, but merely have the merits of the rite commended to him. If, on the other hand, the individual is a member of a church in which it is universally practised, and refuses

to participate from a conviction that it is impious and abominable, Schubert is in no doubt that he should be debarred from membership.²⁰⁰

Between 1751 and 1753 Schubert supervised three dissertations on Pelagianism. The first of these, Dissertatio theologica sistens systematis Pelagiani delineationem, was defended by Georg Ludwig Gropius. This is possibly the most interesting of the three, in that Schubert uses it to answer those critics who accused him of that very heresy. The main tenets of Pelagianism are summarised by Schubert as: 1. God's grace is given according to one's merits; 2. men can live without any sense of sin; 3. men are not born guilty of original sin.²⁰¹ Pelagius, however, denied at the Council of Diaspolitana that he had ever taught the first proposition, going so far as to assert that he would curse anyone who did so. Unfortunately for him Augustine, who was one of his chief critics, proved from his writings that he did indeed teach this. It must be admitted that one difficulty with Pelagius is that it is unclear what he meant by gratia, as can be seen from Petavius' identification of six different uses of the term. The first of these is the very nature of man, especially free will; the second is the remission of sins; the third is any extraneous opposition to the teaching, exhortation or compelling of men, as if the law or Christ Himself is being put forward as a model; the fourth is the internal illumination of the mind, by which God exposes the Devil's schemes, and opens, as it were, the eyes of the heart; the fifth is regeneration and adoption, by which men become sons

of God through their baptism, and become worthy of partaking of the heavenly kingdom; the sixth and last is eternal life itself.²⁰² According to Schubert one difficulty in believing that Pelagius understood by grace the remission of sins and life eternal is that, if that were so, Roman Catholics are guilty of heresy inasmuch as they teach that either can be compared to the merits of good works.²⁰³ Petavius, however, would not have needed to involve himself in this discussion if he had only noticed that the Roman Catholics did not dispute with Pelagius on the merits, but on the causes, of good works, that is, not on justifying, but on sanctifying, grace.²⁰⁴

After a discussion of various aspects of the doctrine of free will and of the difficulty of knowing whether Pelagius accepts the traditional teaching on it, the dissertation takes a very personal turn, when Schubert uses it to defend himself against the charge of Pelagianism. The turn is hardly perceptible when Schubert observes that, as Pelagius' teachings have been so often rejected by the Church Fathers and condemned by episcopal injunctions, he cannot understand how the crime of Pelagianism can possibly be imputed to those whose belief is not only a whole world away from his but is even directly opposed to it.²⁰⁵ However his next sentence prepares us for the attack on his critics, among whom was one of his own colleagues, E. A. Bertling. In this Schubert admitted that his Institutiones theologicae dogmaticae had been accused of Pelagianism - not, he hastened to assure the reader, by men of learning and probity, but by the contributors

to the Theologische Bücherschau, which was published in Jena. As these latter writers were unable to persuade themselves that an orthodox interpretation could be implied in what Schubert had intended as such, as though they had tried to prove by a priori arguments that his teaching on man's regeneration and conversion would be orthodox, if asserted by anyone else, but Pelagian, if by him. 206

Bertling had joined the Theological Faculty in 1748, the same year as Schubert, as an Extraordinary Professor, progressing to Ordinary Professor in 1750. As a guardian of orthodoxy he had challenged Schubert's assertion that man is changed only through the moral force of God's word under the mediation of his understanding, that is, through the medium of grace. Earlier in 1751, the year of this dissertation, Bertling had characterised this view as Pajonism, because it denied the mysterious assistance of grace. Schubert considered it important to quote Bertling at some length, but he was not able to advance the argument significantly by doing so. 207 Schubert assumed that the charge of Pelagianism levelled against him had arisen not because of traces of that particular heresy in any of his writings, but because he had understood orthodox texts in a Pelagian sense. He rejected such a charge by remarking tartly that his critics had failed to examine adequately the relevant texts. 208 He then highlights three main points in which, in the eyes of his accusers, he stands guilty of Pelagianism: 1. Man is converted by the virtue and efficacy of God's Word; 2. That efficacy by which we are converted is the

very same by which we are convinced of its divine origin; 3. This virtue of God's Word, which attests to the divinity of Scripture, is one of the criteria of the true revelation contained therein. While these criteria make themselves sufficiently known to the attentive reader, they incline the intellect to assent that the Bible is God's true revelation. 209

The truth and orthodoxy of the first of these, Schubert concedes, is accepted by his critics, although he adds that it is just as well for them to have done so, as a denial of its truth and orthodoxy would of itself have convicted them of the self same charge which they had levelled at him. He then goes on to assert that, even if the other two points are inconsistent, they do not prove a charge of Pelagianism against him. For Pelagius was convinced that it was not the Bible's task to convert men, only the light of nature could do that. And that, he believed, would be achieved the more easily if man were aided by divine revelation. In an attempt to dispel the hostility of the majority in the church, Pelagius taught that the Bible is necessary for conversion, in that it shows us more clearly God's will, a manifestation of the law which he called God's grace. Although Catholics did not disagree with that, they denied that the doctrine of the law is alone necessary for conversion. They asserted, indeed, that a double grace is needed for man's conversion and sanctification - one to show him what needed to be done, and the other to effect it. The first kind of grace is the doctrine of the law revealed to us by God, and the second is the Gospel, by which we are regenerated, sanct-

ified and led into a new life. Anyone who believes that, Schubert tells us, holds to the Catholic doctrine, and cannot be accused of Pelagianism. That this rebuttal of the charges brought against him failed to silence his critics is shown by his publication in 1753 of Unterricht von der Kraft der heiligen Schrift, in which he argued that God's supernatural power in illuminating and changing lives is not an adjunct of the Bible, but has its own life, and that man is not converted through the coexistent, but the inexistent power of the Scriptures, which cannot be separated from the Word of God. The vigour of the dispute was not reduced in any way by Bertling's departure for Danzig in 1753 to assume the rectorship of the Gymnasium there as well as the pastorate of the Trinitatiskirche, for three years later he issued his Deutliche Vorstellung, was die lutherische Kirche von der Kraft der heiligen Schrift lehre und nicht lehre, whose very title, with its allusion to Schubert's work of 1753, showed the author's defiant spirit.

The gloom deepens

At the midpoint in the eighteenth century there were only two professors of the old, orthodox spirit left in the Theological Faculty, of whom the elder, Anton Julius von der Hardt, who held a chair from 1736 to 1785, exercised very little influence on the university's theological stamp. The younger of the two, Johann Benedikt Carpzov, had been born in Leipzig in 1720 into an illustrious family of scholars. He joined Helmstedt's Philosophical

Faculty in 1748 as Professor of Greek, an appointment which once more aroused in many the belief that the right man had been found to put new life into an ageing institution. This was spelled out to him by J.F.W. Jerusalem in a letter of 25 September 1748 and repeated by him in one of 29 October 1749, when Carpzov left this chair for one in the Theological Faculty.²¹⁰ These high hopes invested in Carpzov were destined to prove fruitless, for, despite his family background, there is little evidence that he possessed the necessary intellectual versatility, or even the personal attractiveness, of Calixt or Mosheim. Indeed, even if he had possessed these qualities, it is by no means certain that he could have reversed the steady decline in the number of new matriculations which the university experienced, particularly from the 1760s onwards.²¹¹

Of the nine theses supervised by Carpzov between 1749 and 1761, that entitled Primae lineae psychologiae spiritualis which was published in 1760 with J. Schultes as respondent gives us an insight into why he disappointed the hopes of Jerusalem and others. Although its orthodoxy is beyond doubt, it is rather tedious and densely written, showing none of Mosheim's clear, flowing style, or any of his or Calixt's careful, but always compelling, scholarly exposition. The main thrust of the thesis is the process of conversion, although this is not immediately obvious. It is some way into the thesis before we are told that man's intellect and will are changed by the Holy Spirit by the operation of God's Word and the sacraments and strengthened as a fit medium

for God's effecting of justification. For man's change of heart or conversion generally comprises two actions, illumination and regeneration. The former is accomplished in the intellect and the latter tends toward a change of will. We are illuminated by the Holy Spirit, if the faculty of recognising, contemplating and re-collecting divine, saving truths, which man possessed before the Fall, is restored to the intellect. We are regenerated, if the spiritual life and glorious life of the sons of God is restored to our will, which has been rendered amenable to saving security by our contrition.²¹² In order to explain this more fully, Carp-zov draws a distinction between what he calls the superior and inferior faculties of recognition.²¹³ He then goes on to explain that the inferior faculty of recognition comprises that of feeling. We feel, he says, if things external to us, impelled by our sensory organs, are perceived by us and if ideas of them are borne in on our mind. The faculty of feeling, in short, is the capacity to perceive things outside us by means of the instruments of feeling, namely the parts of our body.²¹⁴ The superior faculty is more commonly called the intellect, whose basic corruption is demonstrated by a plethora of Biblical quotations.²¹⁵ Were it not for the illuminating and converting power of the Holy Spirit, whose function is to lead man to obedience and faith, the depravity of the human intellect would be dire.²¹⁶

In order to understand better the process of conversion, Carp-zov examines what he calls the virtus verbi divini. If, he says, we try to understand how this new strength, this great change of

feeling, intellect, memory, imagination and powers of reasoning, comes about, we shall discover that that virtue can properly be ascribed to God's Word alone. In order to judge why this should be so, we must distinguish two causes: 1. the virtue or efficacy of God's Word by which such a change comes about; 2. the method or reason by which God's Word produces this tremendous change.²¹⁷ He declares that the virtus cannot be physical, for that would require a material contact with the subject of the conversion in the same way that fire has to come into contact with wood. Nor can it be of a moral nature, for that would mean that the word of God is composed partly of moral arguments, by which the intellect is led to faith, and partly of moral motives, by which the will is induced to a change of life. To argue, on the other hand, that it is of a moral nature would be to exclude the special operation of the Holy Spirit, which would in effect place the word of God on the same level as the efficacy of ethical writings of philosophers.²¹⁸ Carpzov is convinced that the virtue of the operation is the very power which is essentially in God Himself, as can be seen in Paul's Letter to the Ephesians, 1, v. 17-20. There the power by which God illumines and converts by the help of His Word is said to be the same as the strength and might by which He raised Christ from the dead.²¹⁹ In insisting on the role of the Holy Spirit in the process of conversion Carpzov was in agreement with Bertling in his dispute with Schubert, but there is nothing to suggest that he would have shared the former's exception to the latter's views.²²⁰

Carpzov asserts that the method of operation of God's word is spiritual in relation to both its subject and its object. Taking these in order, he states that man is endowed with an intellect and a will, the latter of which has also been granted freedom.²²¹ Therefore, even if man, in reading the Scriptures, recognises arguments and motives which command his conversion, his will has the freedom to resist and even to impede his conversion by the Holy Spirit. The extent to which man's will does not resist the prompting of the Holy Spirit is the extent to which one can speak of the moral, or better, the spiritual method of operation of God's word. Citing Philippians 2, 13 Carpzov argues that God's word is also spiritual relative to its object, for the intellect cannot think of divine matters on its own, but receives its aptitude for doing so freely from God's power through His word.²²²

Hopes of a Moshemius redivivus still coming forward to restore Helmstedt's Theological Faculty to its former pre-eminence in Protestant Europe were revived once more with the appointment of the twenty seven year old W.A. Teller in 1761. Teller came to his new post with a reputation as a very talented theologian and a pious Christian.²²³ In view, however, of the considerable expectations entertained of him, the disappointment which the townspeople soon felt over his too intellectual sermons was all the more bitter. But much more serious for Teller was the conflict with his older, more conservative colleagues, Schubert, Carpzov and von der Hardt, which was sparked off by the publication of his Lehrbuch des christlichen Glaubens in 1764. As Beste has ob-

served, whatever one's opinion of the dogmatic views expressed in the book, one cannot deny their importance and originality.²²⁴ Here we have for the first time a break with established theological tradition in that Teller wanted to consider the books of the Bible on their own and not all together, as one would do if viewing the Old Testament through the perspective of the New. For if read in chronological sequence, the Bible is seen not as a textbook of faith and morals - sometimes the events described there are quite the opposite - but a record of a slowly unfolding revelation.

If the methodology of Teller's book was not reprehensible, then the tendency of it to denigrate church doctrines certainly was, for it could only do harm to the institution of the church. The book caused a great furore in Germany, one of its most prominent critics being the author's own brother, J.F. Teller, a pastor in Zeitz, who published his Abgenöthigte Kritik über seines Bruders Lehrbuch des christlichen Glaubens in 1764. Once more the reputation of Helmstedt University was dragged through the mud and attendance at it was forbidden by some authorities, a situation which provoked the citizens of Helmstedt to petition the Duke to dismiss Teller. Though such a course was ignored by the Duke and his equally liberal-minded chief adviser, Jerusalem, an attempt to still the opposition to the book in the theological world and to defend the university's honour was made by commissioning Carpzov to write an apologia, in which the Theological Faculty at Helmstedt rejected the teaching of its heretical member. Teller

suffered the fate of so many others who differed from the established opinion in the church, in that hostility and persecution pushed him further and further into opposition to the church not only as an organised entity but also as a concept. As a result the older Teller became much more of an extremist than the young professor newly arrived in Helmstedt, and his Christianity slowly shrunk to being merely the best theory of wisdom for constantly improving one's happiness, an idea which is seen clearly in his Wörterbuch des neuen Testaments zur Erklärung der christlichen Lehre and in its supplementary work, Die Religion der Vollkommenen.

Only four dissertations produced under Teller's supervision have been traced so far (cata., nos. 1411-1414). Of these the Dissertatio theologica de inspirationis Scripturarum divinarum iudicio formando, which was defended by C. A. H. Gruner in 1764, is the most interesting in the pointers it provides to Teller's intellectual development.

Hope of better days?

Although the teaching staff and students in the mid-eighteenth century could not have known it, Helmstedt University was entering the last half century of its existence. Outwardly the number of matriculations in all faculties in this last half century gave the appearance of a slowly dying institution, those for 1768 (twenty) and for 1772 (twenty eight) being the lowest for many

years, but the Theological Faculty could still show some signs of intellectual vigour. In 1778 J.K. Velthusen accepted a chair and thereby brought new life not only to the Faculty but to the university as a whole. There was, however, someone teaching in the Philosophical Faculty at that time who was destined to be the last post holder of any importance in the Theological Faculty's history. H.P.K. Henke had matriculated at Helmstedt in 1772, when he made the acquaintance of his future father-in-law, Carpzov. Five years later he obtained an extraordinary chair in the Philosophical Faculty and three years later still an ordinary one in the Theological. Like many of his predecessors he had conferred on him a number of important ecclesiastical offices in the duchy - abbot of Michaelstein in 1786, general superintendent of Schöningen in 1800 and abbot of Königslütter in 1803, but it was not these which kept him in Helmstedt. What had attracted the young man, who had been brought up in the liberal tradition of Lessing, to Helmstedt was the continuance of the Calixtine tradition.²²⁵ Calixt, however, was not the only intellectual mentor of Henke. Another was the Halle theologian and ecclesiastical historian, Johann Salomo Semler (1725-1791), the first part of whose distinction between the theology appropriate for a pastor, who must apply Christianity's main doctrines for the benefit of his congregation, and that proper for an academic theologian was taken up by Henke in his concern to offer his students a course of study suited to their future career as clergymen.²²⁶

We can see something of the way in which Henke lived up to that tradition in the Historia antiquior dogmatis de unitate ecclesiae, which he wrote in 1781 with J.H. Goedecke as respondent (cata., no. 1419). The largest part of the thesis is devoted in true Calixtine fashion to a study of the idea of the unity of the church in Apostolic and patristic times. He makes it clear that in the New Testament there is no suggestion of institutional unity, for the Church was composed of individual groups, whose members, both Jews and Gentiles, came together to worship Christ. The individual members were bound by a common faith and by a common feeling of brotherly friendship to form a single body. Paul's Epistles recognise the moral nature of this unity.²²⁷ Numerous passages in Paul's Epistles lead Henke to state that this unity is entirely of an internal nature and concerned principally with the members' conduct towards one another. This unity, which was commended by the Apostles, existed not only in individual groups but throughout the whole network of Christians, who, irrespective of their abode, their age, or the date, were all bound to the one God in looking to the same hope of salvation through one baptism and one Gospel. This common link was strengthened by visits of the Apostles or by letters exchanged between groups.²²⁸

In the patristic age Henke finds the same uncomplicated view, with an emphasis on the unity of faith in Christ Jesus through baptism, as he demonstrates from the letter written by Pope Clement in A.D. 96 to the Christians at Corinth. In it he asks them a series of pointed questions: why are there disputes, factions and

quarrels among the members, for do not all Christians worship the one God and the one Christ, has the same spirit of well-wishing not been poured over us all, and has the same grace not been imparted on us all by Christ? He ends with an exhortation to them to be good citizens of God's glorious kingdom by reminding them that this world, and everything in it, belongs to the Lord.²²⁹ Clement's letter is largely similar in content to the seven attributed to Ignatius. These speak of the necessity of congregations joining in celebration of the Eucharist, of respecting their teachers, and of the wisdom of avoiding malcontents, particularly Judaisers, schismatics and clandestine conventicles. Also interspersed through them are injunctions to the promotion of peace and love among Christian in the person of Jesus Christ, which are sometimes couched in the form of musical analogies.²³⁰

The first churches had been small, often consisting of a group which met in someone's house, as we see from Romans 16, 5, Colossians 4, 15, and Philemon 2. Inevitably the early view of the church's unity changed and grew as the faith was spread into more parts of the known world. However, this wider sense of the church was accompanied by a narrowing of the understanding of membership. This narrowing was a response by Catholic leaders and writers to the problems increasingly presented by heresies and schisms.²³¹ Two of these writers to whom Henke refers are Optatus Milevitanus and Rufinus, who denied that the associations of heretics and schismatics possessed the marks of the Church.

The custom of speaking of the church as though it were a network of incorrupt units, barred to heretics and schismatics, Henke maintains, is a rich source of opinions of the complete decay and corruption which Christianity experienced in the course of time.²³² The idea of the church held by the Fathers quite clearly excluded the possibility of it being anything other than unified, but it is often very difficult to know in what sense that unity is to be understood. Henke believes that this unity is generally commended in two ways: in the first as an argument against those who apparently despise and denigrate Christianity, and in the second against those who try to subvert the church's discipline and administration. In other words, the defenders of the church's unity oppose heretics with internal unity, that is the consensus of faith and doctrine, and schismatics with external unity, that is participation in the sacraments.²³³ As an example of internal unity Henke cites Irenaeus, who speaks of the church's guarding of its accepted teaching and faith throughout the whole world being as diligent as though it inhabited only one house. He assures us that the different parts of the church, whether in Germany, or Spain, or in the East, believes this teaching and faith equally, as though it were endowed with one soul and with the same mind, and preaches, teaches, and hands on these in a harmonious manner and speaks as it were with one voice.²³⁴ He then cites Clement of Alexandria, who says that, as there is one God and one Lord, so there is one church, which is unified in its firmness of faith, of opinion, of origin and rank.²³⁵

When he comes to consider the external unity of the church, Henke concedes that in practice there is little appreciable difference between internal and external. For if those he calls the custodes fidei rectae et magistri doctrinae publicae are precisely those in whose hands lies the external control of the church, it is impossible for anyone to enjoy the internal unity who is not in communion with them. To emphasise his point, Henke observes that schismatics were often regarded as more guilty than heretics of damaging the church's unity.²³⁶ From the earliest days of the church external unity was maintained by the exchange of letters between bodies of Christians throughout the known world. Those letters which have come down to us make it clear that recently appointed bishops wrote to others to establish communion with them. This correspondence, however, only took place between those who were regarded as members of the catholic and apostolic church. For example when Cyprian, Bishop of Carthage, had been informed by Cornelius of his appointment as Bishop of Rome, he refused to have any epistolary contact with Cornelius' rival, Novatian, after being assured that his consecration was invalid.²³⁷ Another method of maintaining this unity was by the whole church regarding as ratified what had been sanctioned legitimately by a particular branch. Thus, although only the church at Rome was disrupted by the Novatianists at that time, Cyprian condemned these schismatics as though they also posed a threat to his own church.²³⁸ Inevitably Henke's thesis turns to the question of the unity of the church as an argument for the Church of Rome's claim to supremacy. One of the fiercest and earliest opponents of the

claims of Rome was the already mentioned Cyprian, who insisted on the unity of the church by using the analogy first of a tree, whose numerous branches all draw their strength from one sturdy root, and then of a spring, from which flow many rivers.²³⁹

The rejection of Rome's claims by Firmilianus, a fellow bishop of Cyprian, is highlighted in a letter to the latter, in which he spoke of his annoyance at Stephen, a priest with a reputation for authoritarian, tactless behaviour who reigned as the first Roman pontiff of that name from A.D. 254 to 257.²⁴⁰ Stephen had evidently been boasting of his election as Pope and claiming to be the successor of Peter, on whom the Church is built, but has also been ignoring many other pillars of the Church and organising the building of many new churches, all of which he defends on his authority.²⁴¹ In spite, however, of such well argued opposition the claims to their supremacy were pressed with increasing success by the Bishops of Rome, so that by the end of the fourth century Optatus Milevitanus could take Rome's primacy for granted.²⁴² As the acceptance of this claim struck deeper, the Bishops of Rome became more accustomed to deal with recalcitrant bishops as little better than schismatics. A particularly noteworthy instance of this arrogance, to Henke's mind, was Leo I, who in the mid fifth century admitted of no possible doubt that every observation by a Christian is a sign of divine learning or that whatever has been absorbed into the church's pattern of worship is of Apostolic date. Leo went on to declare that outside the Catholic Church there is nothing sound, nothing chaste, and that as

a consequence Catholics must not in any way be compared with, or associated with, those who are not part of the church.²⁴³

Hopes dashed

Henke's search for a truly devotional Biblical exposition which would prove fruitful for his students' practical work as pastors contrasts sharply with the overall impression of scholarly aridity created by the inaugural dissertation, defended without a respondent, of his younger colleague, D.J. Pott (cata., no. 1421). Pott's conviction of the importance of the Sermon on the Mount for Christ's reputation as a great ethical teacher is stated at the very outset of the dissertation.²⁴⁴ However, any hope which the reader may have entertained from this opening statement that Pott intended to concentrate on illustrating the Sermon's ethical importance is blunted by his assertion that some commentators have mistakenly assumed that it was addressed to the crowd which had gathered around Christ.²⁴⁵ The original Greek of Matthew 5, 2 does indeed indicate that the Sermon was delivered by Christ while sitting on the ground, a fact which makes it impossible to believe that any others beside his disciples could have heard it, but Luke's account of the setting, on level ground after Christ had descended from the mountain, would seem to suggest that the content of the Sermon is far more important than the setting or the identity of the audience. The only discussion - and that a very brief one - in the dissertation of the ethical importance of the Sermon concerns Christ's insistence that virtue consists not

in the avoidance of dreadful crimes, but rather in the cultivation of pious thoughts, and that true piety is to be preferred to an outward show of good.²⁴⁶

Pott's real concern is to demonstrate that the Sermon is composed of stray aphorisms and ethical precepts which have no common bond.²⁴⁷ Of the four arguments which he puts forward to prove this, only the last two have any real weight. In the first of these, he points out that it was customary in the ancient world for the sayings (philosophemata) of a great teacher to be collected by one or more of his followers, and in the second he implies that Matthew was adopting this custom in weaving into a single, unified discourse remarks which had been made by Christ at different times and places.²⁴⁸ If, he asks a little later, we accept that other ancient writers made use of this method of recording a teacher's sayings, why should we doubt that Matthew should have done likewise? Indeed, he challenges the trust which can be placed in the other Evangelists if we do not accept that a number of the exhortations to virtue found in Matthew's account of the Sermon were probably uttered at other times.²⁴⁹

Pott admits that he cannot say with absolute confidence how much of the Sermon should be retained and how much removed, but attempts a solution by suggesting four categories into which the Sermon can be arranged. The first group comprises those verses about whose removal he is most confident, Matthew 5, 7-10 and the Lord's Prayer, the second those which have no bearing on the rest of the Sermon and which fit more naturally elsewhere, e.g. Matth-

ew 26, 25-34 (compare Luke 12, 22-32), Matthew 7, 7-11 (compare Luke 11, 9-13), Matthew 7, 13 (compare Luke 13, 24), and those which do not have a parallel elsewhere, e.g. Matthew 5, 25-26 (compare Luke 12, 58-59) and Matthew 6, 22-23 (compare Luke 11, 34). The third group is made up of those verses which could have been uttered more than once by Christ, and on the satisfactoriness of whose position here, or elsewhere in the Gospels, or even in both places, he is prepared to let the reader decide for himself. These verses are Matthew 5, 29-30 (compare Mark 9, 45ff.), Matthew 19, 1ff, Mark 10, 2 and Luke 16, 18) and Matthew 7, 21-23 (compare Luke 13, 25-27). The final group suggested by Pott consists of those verses which fit more appropriately here than elsewhere and which do seem to have a bearing on the subject of the Sermon, e.g. Matthew 5, 15 (compare Luke 11, 33) and some other verses. These remaining verses, Pott observes, are almost the same as those preserved in Luke 6, 20ff.

The value of this analysis of the Sermon is dissipated by the third section of the dissertation, entitled De iis, ad quos haec oratio montana habita est, where Pott states that not all the verses of the Sermon can admit of such an easy solution, if one applies them to Christ's disciples, rather than to the crowd as a whole.²⁵⁰ In translating verses 3-6 and 11-12 Pott renders Μακαριοι of the original as Beati discipuli, for which there is no warrant. Forced translations apart, Pott adduces no good reason for believing that the Beatitudes are any more applicable to the disciples of Christ than to the crowd from which, Matthew tells

us, Christ had retreated. Indeed if they were of more relevance to the disciples, does that not diminish at least their value to succeeding generations of believers? The fact that one can draw such an inference from a dissertation presented, and accepted, for a doctorate in a theological faculty shows how far Helmstedt University's principal faculty had degenerated from the institution's former position as one of Protestant Germany's educational jewels. 251

Conclusion

The main features of the intellectual development of Helmstedt's Theological Faculty would seem to be revolution and evolution. The former reveals itself in the isolation of the territorial church of Braunschweig-Lüneburg, of which Helmstedt was an important part, from the mainstream of Lutheran orthodoxy over the scant honour paid to the Formula Concordiae and to Helmstedt's role in openly opposing the doctrine of ubiquity contained in the Formula. A more spectacular illustration of this revolution is the teachings of Calixt, in which he sought to scrutinise the distinctive teachings of the various branches of the church in order to establish a body of doctrine to which they could all subscribe and so make a reunion possible. Other manifestations of this feature are the establishment of ecclesiastical history as an independent discipline under Hildebrand, the increasing divergence from more practical aspects of theological study which it underwent at the hands of his successor, Schmidt, and of Mos-

heim with his less dogmatic approach. Later in the same century Teller's theories foreshadowed some of those of the nineteenth century school of form criticism. Evolution reveals itself also in the attempt by Calixt and his associates to move away from the dogmatic blood-letting of the previous century. Although the charge of doctrinal indifference, which can be laid at Calixt's door, was rather revolutionary in some respects, it can be seen against a wider backdrop as part of the evolution towards the rationalism of the eighteenth century. The beneficial effects of a more rational view not only of theology but of religion in general can be seen in the figure of Henke, and the negative effects in that of Pott.

It must be stressed once more that the present study is only a first attempt to test the evidence which can be gleaned from dissertations for writing a fully developed intellectual history of the Faculty. Before a fuller picture can hope to emerge, more dissertations by these same professors, as well as by others such as Horney, Niemeier, Koch and Schramm, must be examined, and set against their monographic publications. Even that more intensive study will still produce an incomplete picture, until similar studies of the other Protestant theological faculties are undertaken. It is hoped that the present study represents a useful first step towards a wider goal.

Notes

Introduction

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- Leipzig, 1711; p.774-775. - H. Marti, Philosophische Dissertationen deutscher Universitäten 1660-1750: eine Auswahlbibliographie. München: Saur, 1982; p.14.
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 5. N. Bensen, Exercitatio politica de summae potestatis subjecto ... Praemissa est ... Conringii epistola. Helmestadii: Mullerus, 1651; p.[9]-[10]. - Horn, op. cit., p.4.
 6. C. Thomasius, Ausübung der Vernunft-lehre. Halle: Salfeld, 1710; p.271-2.
 7. J.D. Michaelis, Räsonnement über die protestantischen Universitäten in Deutschland. Frankfurt und Leipzig, 1768; Bd. 4, p.5-6.
 8. Ibid., p.7-12.
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 11. Ibid., p.59.
 12. Ibid., p.59-60.
 13. Horn, op. cit., p.47.
 14. W. Kundert, Katalog der Helmstedter juristischen Disputationen Programme und Reden 1574-1810. Wiesbaden: Harrassowitz, 1984. (Repertorien zur Erforschung der frühen Neuzeit; 8.); p.59.
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to the question of authorship in the aphorism, praeses et communiter author - defendens et interdum author (praeses and usually author, defendent and occasionally author) in his *Sicilimenta ad historiam Universitatis Wirceburgensis et in specie literaturam facultatis juridicae*. Wirceburgi, 1794. Quoted without page reference by W. Kundert, op. cit., p.58.

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26. Schubart-Fikentscher, op. cit., p.113.
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28. H. Jantz, *A recovered work by Johann Klaj in Barocker Lust-Spiegel: Studien zur Literatur des Barock. Festschrift für B.L. Spahr. Hrsg. von M. Bircher. Amsterdam: Rodopi, 1984; p.101. - For a review of the literature produced as a result of the greater interest which has been shown in funeral sermons, presumably for genealogical as well as bibliographical reasons, cf. R. Lenz, Zum Stand der Erschliessung von Personalschriften in Wolfenbütteler Barock-Nachrichten, 13, 1986, p.105-111.*
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31. W. Müller, *Die Drucke des 17. Jahrhunderts im deutschen Sprachraum: Untersuchungen zu ihrer Verzeichnung in einem VD17*. Wiesbaden: Harrassowitz, 1990. (Beiträge zum Buch- und Bibliothekswesen; 31); p. 152-153.
32. W. Segebrecht, *Die bibliographische Erschliessung der Gelegenheitsdichtung des 16.-18. Jahrhunderts in Deutsche Forschungsgemeinschaft, Kommission für germanistische Forschung, Mitteilung 3*. Boppard, 1981; *passim*. - A useful model of the social setting of such material is J. Drees, *Die soziale Funktion der Gelegenheitsdichtung: Studien zur deutschsprachigen Gelegenheitsdichtung in Stockholm zwischen 1613 und 1719*. Stockholm: Almqvist & Wiksell, 1986; particularly chapters 2, 4 and 5.
33. Müller, *op. cit.*, p. 42-49. - Both M. Ammermann-Estermann and T. Bürger are preparing a list of printed letters from the seventeenth and early eighteenth centuries, which will be published by the Herzog August Bibliothek, Wolfenbüttel in the series, Repertorien zur Erforschung der frühen Neuzeit.
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The Theological Faculty at Helmstedt

1. On Duke Julius generally cf. E. Bodemann, Herzog Julius von Braunschweig: Kulturbild deutschen Fürstenlebens und deutscher Fürstenerziehung im 16. Jahrhundert in Zeitschrift für deutsche Kulturgeschichte, N.F., 4, 1875, p.193-239; id., Herzog Julius von Braunschweig als deutscher Reichsfürst, 1568-1589 in Zeitschrift des Historischen Vereins für Niedersachsen, 1, 1887, p.1-92.
2. H. Hofmeister, Die Gründung der Universität Helmstedt. Hannover: Jänecke, 1905; p.6-27. - D. Schäfer, Gründung und Einweihung des Paedagogium illustre in Gandersheim (1569-1571) in Braunschweigisches Jahrbuch, 64, 1966, p.97-128. - Id., Das Paedagogium illustre in Gandersheim bis zu seiner Verlegung nach Helmstedt (1571-1575) in Braunschweigisches Jahrbuch, 65, 1967, p.107-140. - P. Baumgart, David Chytraeus und die Gründung der Universität Helmstedt in Braunschweigisches Jahrbuch, 42, 1961, p.36. - Die Gründung der Universität Helmstedt in Beiträge zu Problemen deutscher Universitätsgründungen der frühen Neuzeit. Hrsg. von P. Baumgart und N. Hammerstein. Nendeln: KTO Press, 1978. (Wolfenbütteler Forschungen; 4.) -The following sketch of the founding of Helmstedt University, which is based on the above mentioned sources and numerous others, is extracted from the present writer's unpublished thesis of 1983 for the Fellowship of the Library Association, Hermann Conring (1606-1681): a catalogue of his works with a short history of Helmstedt University to 1650 and an appreciation of Conring's work.

3. P. Zimmermann und F. Häberlin, Die Gründung der Universität Helmstedt und der weitere Verlauf ihrer Geschichte. Helmstedt: Schmidt, 1927; p.8-9.
4. Ibid., p.12-13.
5. Ibid., p.13.
6. Ibid., p.14-15.
7. Ibid., p.15.
8. H. Deichert, Die akademische Freiheit in Helmstedt während des des 16. und 17. Jahrhundert in Hannoversche Geschichtsblätter, 14, 1910, p.261.
9. That the Helmstedters' worst fears about the unruly behaviour of students were proved true can be seen in the following rhyme quoted by Deichert, op. cit., p.265

Welcher Student von Wittenberg kommt mit gesundem Leib,
 Von Leipzig und Tübingen ohne Weib,
 Von Jena und Helmstedt ungeschlagen
 Der kann von grossen Glücke sagen.
- Zimmermann und Häberlin, op. cit., p.16. - For similar misgivings felt by the inhabitants of Kiel about the establishment of a university in their town cf. W. Göbell, Universitätsgründung und Theologische Fakultät in Orthodoxie und Pietismus. Unter Mitarbeit von J. Alwast u.a. Neumünster: Wachholtz, 1984. (Schleswig-holsteinische Kirchengeschichte; 4); p.151. Göbell refers to a sermon preached by Friedrich Jessen in the Nicolaikirche there on 8 October 1665, in the course of which allusion was made to the townspeople's fears.
10. Baumgart, David Chytraeus, p.50.

11. Ibid., p.51.
12. Zimmermann und Häberlin, op. cit., p.18.
13. Ibid., p.22.
14. Album Academiae Helmstadiensis. Bearb. von P. Zimmermann. Hannover, 1926. (Veröffentlichungen der Historischen Kommission für Hannover, Oldenburg, Braunschweig, Schaumburg-Lippe und Bremen; 9.); p.II-III.
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18. Baumgart, Die Anfänge, p.15.

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216. Ibid., p. xx-xxi.
217. Ibid., p. xxiii.
218. Ibid., p. xxiiii.
219. Ibid., p. xxv.
220. Ibid., loc. cit.
221. Ibid., p. xxvi-xxviii.
222. Ibid., p. xxviii.
223. J. Beste, Geschichte der braunschweigischen Landeskirche, p. 440.
224. Ibid., p. 441.
225. Ibid., p. 495.
226. J. Stroup, Protestant church historians in the German Enlightenment in Aufklärung und Geschichte: Studien zur deutschen Geschichtswissenschaft im 18. Jahrhundert. Hrsg. v. H.E. Bödeker u. a. Göttingen: Vandenhoeck und Ruprecht, 1986. (Veröffentlichungen des Max-Planck-Instituts für Geschichte; 81); p. 175-182.

227. H. P. K. Henke, *Historia antiquior dogmatis de unitate ecclesiae ... ventilata a H. P. C. Henke ... respondente I. H. Goedecke*. Helmstadii: Kühnlinus, [1781]; p. 6.
228. *Ibid.*, p. 9-10.
229. *Ibid.*, p. 12.
230. *Ibid.*, p. 14.
231. *Ibid.*, p. 17.
232. *Ibid.*, p. 20.
233. *Ibid.*, loc. cit.
234. *Ibid.*, p. 21-22.
235. *Ibid.*, p. 23-24.
236. *Ibid.*, p. 28.
237. *Ibid.*, p. 28.
238. *Ibid.*, p. 29-30.
239. *Ibid.*, p. 34.
240. *The popes: a concise biographical history*. Ed. by E. John. London: Burns & Oates, 1964; p. 56-57.
241. *Ibid.*, p. 35.
242. *Ibid.*, p. 36.
243. *Ibid.*, loc. cit.
244. D. J. Pott, *Dissertatio theologica inauguralis de natura atque indole Orationis Montanae, et de nonnullis huius orationis explicandae praeceptis, etc.* Helmstadii: Leuckart, [1788]; p. i.
245. *Ibid.*, loc. cit.
246. *Ibid.*, p. iii.
247. *Ibid.*, loc. cit.
248. *Ibid.*, p. iv.

249. Ibid., p. vii.

250. Ibid., p. xv.

251. F. Koldewey, Geschichte des Pädagogium illustre zu Gandersheim und seiner Umwandlung in die Juliusuniversität Helmstedt. Wolfenbüttel: Bindseil, [1869]; p. 1. - H. Kunhardt, Beiträge zur Geschichte der Universität Helmstädt und ihrer merkwürdigsten Männer, usw. Erstes Heft. Helmstädt: Fleckeisen, 1797; p. [3].

Key to library symbols

D	Dean and Chapter Library, Durham
E	National Library of Scotland, Edinburgh
Er	Universitätsbibliothek Erlangen
EU	University Library, Edinburgh
L	British Library, London
Le	Bibliotheek der Rijksuniversiteit Leiden
M	Bayerische Staatsbibliothek München
O	Bodleian Library, Oxford
W	Herzog August Bibliothek Wolfenbüttel

1574

KIRCHNER, Timotheus

Propositiones de verbo Dei seu Scriptura Sacra. 12 Mar. Henricopoli: excudebat Conradus Corneus, 1574. A⁴. [12]p. 4to; place of publication and printer's name from colophon

Contains a letter, dated 15 Feb. 1574, from Kirchner to Heinrich Julius and Philipp Sigismund, Dukes of Braunschweig-Lüneburg

Copy: W

1

KIRCHNER, Timotheus

Propositiones de Deo, et tribus personis diuinitatis. 2 Aug. Henricopoli: [K. Horn], 1574. A⁴B². [12]p. 4to

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2

1575

KIRCHNER, Timotheus

Propositiones theologicae de duabus naturis in Christo, & communicatione idiomatum. 12 Apr. Henricopoli: [K. Horn], 1575. A-C⁴D². [36]p. 4to

Contains a letter, dated 16 Mar. 1575, from Kirchner to Gerhard, abt. of Königsutter, Andreas, abt. of Amelungsborn, Johann, abt.

of Riddagshausen, Kaspar, abt. of Mariental and Heinrich, abt.
of Ringelheim

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3

KIRCHNER, Timotheus

Propositiones theologicae, de peccato originis, oppositae Pelagi-
anis, Pontificijs & Manichaeis erroribus. 1 Nov. Henricopoli:
[K. Horn], 1575. A-C⁶D⁴. [56]p. 4to

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4

1576

KIRCHNER, Timotheus

Propositiones de iustificatione hominis peccatoris coram Deo.
15 Dec. Henricopoli: excudebat Conradus Corneus, 1576. A-C⁴D³.
[30±]p. 4to

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5

1577

KIRCHNER, Timotheus

Propositiones de bonis operibus iustificatorum. *Resp.* N. Resselius
[i. e. Kesselius], Pessen. 30 Dec. [Wolfenbüttel: K. Horn],

1577. A-E⁴. [40]p. 4to

Contains a letter, dated 8 Dec. 1577, from Kirchner to H. Wirsch

The respondent's name has been changed in ms. to Kesselius

Copy: O

6

1578

HESHUSEN, Tilemann

De viribus humanis, propositiones. *Resp.* D. Hofman. 22 Apr.

D. Theol. Henricopoli: [K. Horn], 1578. A-C⁴. [24]p. 4to

Copy: W

7

1579

KIRCHNER, Timotheus

De poenitentia propositiones. *Resp.* I. Olearius, Wesel. 17 Feb.

D. Theol. Henricopoli: excusae [by K. Horn], 1579. A-D⁴E².

[36]p. 4to

Scipio, Cont. 1918

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8

HESHUSEN, Tilemann

Propositiones de officio et beneficiis mediatoris Iesu Christi.

Resp. G. Heshusius. 12 Nov. Helmstadii: excudebat Iacobus Lucius, 1579. A-C⁴. [24]p. 4to

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9

1580

HESHUSEN, Tilemann

Propositiones de Deo. *Resp.* H. Heshusius. 21 Jan. Helmstadii: excudebat Iacobus Lucius, 1580. A-C⁴. [24]p. 4to

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10

OLEARIUS, Johann

Disputatio de infantum baptismo contra Anabaptistarum errores.

Resp. H. Heshusius. 12 Feb. Helmstadii: typis Iacobi Lucii, 1580. A-C⁴. [24]p. 4to

Copy: W

11

HESHUSEN, Tilemann

Propositiones de bonis operibus. *Resp.* G. Heshusius. 14 Apr. Helmstadii: excudebat Iacobus Lucius, 1580. A-D⁴E². [36]p. 4to

Copy: W

12

HOFMANN, Daniel

Disputatio prima de peccato originis, quod non sit substantia, seu res per se subsistens. *Resp.* P. Musaeus. 1 Oct. Helmstadii:

excudebat Iacobus Lucius, 1580. A-B⁴. [16]p. 4to

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13

HOFMANN, Daniel

Disputatio prima de peccato originis, quod non sit substantia, seu res per se subsistens. *Resp. P. Musaeus. 1 Oct. Helmstadii: excudebat Iacobus Lucius, 1580. A-B⁴. [16]p. 4to*

Contains a letter, dated 25 Sept. 1580, from Hofmann to the theological students in Helmstedt

Copy: W

14

HOFMANN, Daniel

Disputatio prima de peccato originis, quod non sit substantia, seu res per se subsistens. *Resp. P. Musaeus. (In HOFMANN, D. Quinque disputationes de peccato originis, quod non sit substantia seu res per se subsistens, sed accidens vitium. Helmstadii: excusæ per Iacobum Lucium, 1589. 8vo; p.[15]-[34].)*

Copy: L

15

1581

HOFMANN, Daniel

Disputatio II. de peccato originis, quod non sit substantia, seu res per se subsistens. *Resp. G. Henningus, Dithmarsch. 29 Jan.*

Helmstadii: excudebat Iacobus Lucius, 1581. A-C⁴. [24]p. 4to

Copy: W

16

HOFMANN, Daniel

Disputatio secunda de peccato originis, quod non sit substantia, seu res per se subsistens. *Resp.* G. Henningus. (In HOFMANN, D. Quinque disputationes de peccato originis, quod non sit substantia seu res per se subsistens, sed accidens vitium. Helmstadii: excusæ per Iacobum Lucium, 1589. 8vo; p.[35]-[72].)

Copy: L

17

OLEARIUS, Johann

I. disputatio de incarnatione Verbi: quod Filius Dei humanam naturam suam non de coelo secum attulerit, sed ex Maria virgine assumserit in unitatem personae: ideoq; secundum carnem nobis hominiosus sit. Aduersus Anabaptistarum errores. *Resp.* L. Molitor, Lüchow. 14 Apr., 7 a.m. [Helmstedt]: excusa Helmstadij per Iacobum Lucium, 1581. A-B⁴[C²]. [20]p. 4to

Copy: W

18

OLEARIUS, Johann

II. disputatio de incarnatione Verbi, quae est elenktike aduersus Anabaptistas. Qua Mennonis et D.P. carnem Christi non ex Maria virgine, sed ex substantia tou logou ortam, asseuerantium, praestigiae refutantur. *Resp.* P. Musaeus. 29 June. Helmstadii: excudebat Iacobus Lucius, 1581. A-D⁴. [32]p. 4to

Copy: W

19

HOFMANN, Daniel

Disputatio III. de peccato originis, quod non sit substantia, seu res per se subsistens. Resp. P. Musaeus. 28 Sept. Helmstadii: excudebat Iacobus Lucius, 1581. A-B⁴C². [20]p. 4to

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20

HOFMANN, Daniel

Disputatio tertia de peccato originis, quod non sit substantia, seu res per se subsistens. Resp. P. Musaeus. (In HOFMANN, D. Quinque disputationes de peccato originis, quod non sit substantia seu res per se subsistens, sed accidens vitium. Helmstadii: excusæ per Iacobum Lucium, 1589. 8vo; p.[73]-[100].)

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21

HOFMANN, Daniel

Disputatio IIII. de peccato originis. Colligens ex doctrina de imagine Dei, et conueniente oppositione, quod peccatum originis non sit substantia seu res per se subsistens, simulq; patrum & ecclesiarum Augustanae confessioni addictarum fidem allegans.

Resp. P. Musaeus. 28 Nov. Helmstadii: excudebat Iacobus Lucius, 1581. A-B⁴. [16]p. 4to

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22

HOFMANN, Daniel

Disputatio quarta de peccato originis. Colligens ex doctrina de imagine Dei, et conueniente oppositione, quod peccatum originis non sit substantia seu res per se subsistens, simulq; patrum &

ecclesiarum Augustanae confessioni addictarum fidem allegans.

Resp. P. Musaeus. (In HOFMANN, D. *Quinque disputationes de peccato originis, quod non sit substantia seu res per se subsistens, sed accidens vitium.* Helmstadii: excusæ per Iacobum Lucium, 1589. 8vo; p.[101]-[120].)

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23

1582

HESHUSEN, Tilemann

Propositiones de vera praesentia corporis et sanguinis Iesu Christi, in coena Domini. *Resp.* B. Sattler, Helmstedt. 5 Oct. D.Theol. Helmstadii: typis Iacobi Lucij Transyluani, 1582. A-F⁴. [48]p. 4to

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24

HESHUSEN, Tilemann

[*Propositiones der vera praesentia.*] Warhafftige, bestendige vnd gewisse Schlussreden, von der waren gegenwart des Leibs und Bluts Iesu Christi, im heiligen Abendmahl des Herren. *Resp.* B. Sattler. 5 Oct. 1583. Auff's trewlichste verdeutschet, durch M. Adamum Cratonem. [Dresden: G. Bergen I?], 1584. A-N⁶. [112]p.

8vo

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25

HESHUSEN, Tilemann

Gründliche Beweysung der waren gegenwart des Leibs vnd Blus Iesu Christi im heiligen Nachtmahl, sampt Widerlegung der fürnembsten behelff vnd vngründe der Caluinisten. *Resp.* B. Sattler. Helmstedt: gedruckt durch Jacobum Lucium, 1587. π⁴A-H⁶. [8],124[1. e. 126],[2]p. 8vo

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26

1583

HESHUSEN, Tilemann

Propositiones de poenitentia. *Resp.* N. Gregorius, Holstein. 29 May. Helmstadii: excudebat Iacobus Lucius, [1583]. A-C⁴D². [26]p. 4to

The day of the month has been changed in ms. to '31'

Copy: W

27

1584

SATTLER, Basilius

Quaestio de manducatione corporis & sanguinis Christi, quae fide tantum fit, vtrum ea ad describendam manducationem in coena Domini a Christo institutam sufficiens sit, & vtrum ij, qui solam fi-

dei manducationem admittunt, nuda signa in sacra coena relinquant. *Resp.* K. Pistorius. Helmstadii: excudebat Iacobus Lucius, 1586. A-C⁶. [48]p. 8vo

Contains a dedication to J. Münsinger von Frundeck, dated 1 June 1584

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28

1585

HESHUSEN, Tilemann

Propositiones de baptismo. *Resp.* H. Boethius. 21 Sept. Helmstadii: excudebat Iacobus Lucius, 1585. A-C⁴. [24]p. 4to

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29

1586

HOFMANN, Daniel

Disputatio V. de peccato originis. *Resp.* H. Boethius. 22 Mar. D. Theol. Helmstadii: excusa per Iacobum Lucium, [1586]. A-D⁴.

[32]p. 4to

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30

HOFMANN, Daniel

Disputatio quinta de peccato originis. *Resp.* H. Boethius. (In
Quinque disputationes de peccato originis, quod non sit substant-
ia seu res per se subsistens, sed accidens vitium. Helmstadii:
excusæ per Iacobum Lucium, 1589. 8vo; p.[121]-[166].)

Copy: L

31

1587

HOFMANN, Daniel

Disputatio I. de coena Domini, asserens to rheton & inusitatam
praedicationem in locutionibus hisce sacramentalibus: Panis est
corpus Christi. Et vinum est sanguis Christi. *Resp.* J. Söte-
fleisch. 11 May. Helmstadii: excudebat Iacobus Lucius, 1587. A-
F⁴G². [52]p. 4to

Contains a letter, dated 13 Apr. 1587, to students of holy Chris-
tian truth, and verses by Hofmann to J. Monavius

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32

HOFMANN, Daniel

Disputatio II. De Coena Domini, in qua to rheton verborum Christi
in praecedente assertum collatione quatuor testium confirmatur,
nempe Matthaei, Marci, Lucae & Pauli, Euangelistarum & Apostolor-
um. *Resp.* H. Papenberg. 16 Nov. Helmstadii: excudebat Iacobus

Lucius, 1587. A-D⁴. [32]p. 4to

Copy: W

33

1588

HESHUSEN, Tilemann

Propositiones de humana natura Domini nostri Iesu Christi. *Resp.*

T. Haberlandt. Helmstadii: excudebat Iacobus Lucius, 1588. A-

D⁴. [32]p. 4to

Copy: W

34

HOFMANN, Daniel

Disputatio III. de Coena Domini, & quidem ex I. Corinth. 10. pri-

or. *Resp.* C. Probst, Riddagshausen. 14 Sept. Helmstadij: excude-

bat Iacobus Lucius, [1588]. A-D⁴E⁶. [44]p. 4to

Contains a letter, dated 7 Nov. 1588, to the students of Helm-

stedt University and verses by L. Rollewinck

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35

1590

HEIDENREICH, Johann

Disputatio de norma et fundamento fidei, et religionis Christian-

ae, in qua etiam de symbolis ac confessionibus ecclesiae, tam universalibus, quam particularibus, nonnihil disseritur. *Resp.* Z. Z. Ronnenberg, Helmstedt. Helmstadii: ex officina typographica Iacobi Lucij, 1590. A-B⁴C². [20]p. 4to

Contains a letter, dated 28 Feb. 1590, from Ronnenberg to P. Ulner

Copy: W

36

1592

HEIDENREICH, Johann

Disputationes duae: prior de sacris utriusque Testamenti libris canonicis, et ecclesiasticis siue apocryphis &c. Altera de eorundem sacrorum librorum autoritate, et unde illa dependeat. *Resp.* G. Sluterus, Wesel. Helmstadii: ex officina typographica Iacobi Lucij, 1592. A-E⁴F². [44]p. 4to

Contains verses by Heidenreich

Copy: W

37

1593

HOFMANN, Daniel

Theses de noticiis Dei et voluntatis ipsius, humanis animis natu-

245

ra insitis & disciplina excultis. Resp. C. Pfafradius. [] May.
Helmaestadii: excudebat Iacobus Lucius, 1593. A-D⁴. [32]p. 4to

Copy: W

38

HOFMANN, Daniel

Disputatio IIII. de coena Domini et posterior ex 1. Cor. 10. cap.
Resp. C. Pfafradius. 23 Aug. Helmaestadii: excudebat Iacobus Lu-
cius, 1593. A-F⁴. [48]p. 4to

Copy: W

39

1595

HEIDENREICH, Johann

Disputatio de primario argumento, librorum Sacrae Scripturae can-
onicorum, qui Veteris Testamenti appellatione comprehenduntur.

Resp. I. Woningius, Uelzen. Helmaestadii: excudebat Iacobus Lu-
cius, 1595. A-D⁴. [32]p. 4to

Contains a dedication to J.H.v. Erffa, R.v. Bünau and F.v. Weihe

Copy: W

40

1597

BUSCHER, Georg

Disputatio X. de persona Christi. Resp. E. Barnstorpius, Hannover. 2 Mar. Helmaestadii: excudebat Iacobus Lucius, 1597. A⁶.

[12]p. 4to

Contains a dedication to B. Homeister, H. Hartwig and K. Meier and verses by K. Mithobius

Copy: W

41

1598

HOFMANN, Daniel

Propositiones de Deo, et Christi tum persona tum officio: assertentes puriorem confessionem D. Lutheri feces scholasticas expurgantis, oppositae Pontificiis & omnibus cauponantibus verbum Dei.

Resp. C. Pfafradius, Berg. [] Feb. D.Theol. Helmaestadii: excudebant haeredes Iacobi Lucii, 1598. A-D⁴. [32]p. 4to

Contains a letter, dated 17 Jan. 1598, from Hofmann to the readers

Copy: W

42

HOFMANN, Daniel

Disputatio de iustificatione hominis coram Deo. Resp. L. Scheurl, Ulm. [] May. D.Theol. Helmaestadii: excudebant haeredes Iacobi Lucij, 1598. A-C⁴D². [28]p. 4to

Contains verses by S. Frenzel

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43

HOFMANN, Daniel

Theses de hominis creatione, integritate, corruptione & peccatis.

Resp. H. Papenberg, Wunstorf. [] May. D.Theol. Helmaestadii:

excudebant haeredes Iacobi Lucij, 1598. A-C⁴. [24]p. 4to

Copy: W

44

HOFMANN, Daniel

Theses de viribus humanis seu libero arbitrio in rebus spiritual-

ibus per peccatum deperdito. *Resp.* I. Pandocheus, Northeim & G.

Schluterus, Göttingen. [] May. D.Theol. Helmaestadii: excude-

bant haeredes Iacobi Lucij, 1598. A-C⁴D². [28]p. 4to

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45

1599

PFAFFRAD, Kaspar

Disputatio de Deo Iehoua Patre, Filio, et Spiritu Sancto. *Resp.*

N. Gartnerus, Celle. [] Dec. Helmaestadii: excudebat Iacobus

Lucius, 1599. A-B⁴. [16]p. 4to

Contains verses by A. Essen and a letter, dated 12 Dec. 1599,

from Gartner to J.H.v. Erffa, R.v. Bunau, F.v. Weihe and F.

Hausmann

Copy: W

46

1600

PFAFFRAD, Kaspar

Disputatio theologica, de viribus humanis seu libero arbitrio.

Resp. A. Blatthow v. Essen, Hildesheim. Helmaestadii: typis Iacobi Lucij, 1600. A-F⁴. [48]p. 4to

Contains verses by M. S. M. [i. e. Magister S. Mencius] and W. Oporinus

Copy: W

47

FUCHTE, Johann von

Nona disputatio de baptismo. Ad nonum Augustanae confessionis articulum. *Resp. J. Bodenius, Hildesheim. Helmaestadii: excudebat Iacobus Lucius, 1600. A⁴. [12]p. 4to*

Contains a letter, dated 13 Jan. 1600, from Boden to the town council of Hildesheim

Copy: W

48

FUCHTE, Johann von

Decima tertia disputatio ad decimum octauum Augustanae Confessionis articulum, qui agit de libero arbitrio. *Resp. C. Benechius, Hamburg. Helmaestadii: typis Iacobi Lucij, 1600. A⁴. [12]p. 4to*

Contains verses (in Greek) by E. Möller

Copy: W

49

1601

LÖWE, Johann

Disputationum theologicarum decima octava. De interitu mundi.

Resp. C. Winthus, Marburg. 20 Oct. Helmaestadii: ex officina Iacobi Lucij, 1601. A⁴. [12]p. 4to

Contains a dedication to T. Busse, A. Krause, J. Blume, J. Hofmeister, H. Grasshof, E. Biermann, A. Greber, H. Reicharts and A. Rump and verses by J. Wolf and T. Berckelmann

Copy: W

50

1603

BOETHIUS, Heinrich

Disputationum theologicarum octava, de peccato. *Resp.* C. Bertramus, Helmstedt. 1 Sept. Helmaestadii: typis Iacobi Lucij, 1603.

A-B⁴. [16]p. 4to

Contains a dedication to H. Oppechinus and P. Jering

Copy: W

51

BOETHIUS, Heinrich

Disputationum theologicarum octava, de peccato. *Resp.* C. Bertram-
us, Helmstedt. Die 1 Sept. Helmaestadii: typis Iacobi Lucij,
1603. A-B⁴. [16]p. 4to

Contains a dedication to H. Oppechinus and P. Jering and verses
by J. E. Werdenhagen

Copy: W

52

1604

BOETHIUS, Heinrich

Disputationum theologicarum decimaseptima, de ecclesia Dei. *Resp.*
B. Bodenburgk, Celle. 11 Jan. Helmaestadii: ex officina Iacobi
Lucij, 1604. A-B⁴. [16]p. 4to

Contains a dedication to O. Rantzov, C. Rumohr, P. v. Campe and P.
Henseler and verses by H. Meibom sr., P. Tuckermann and N. Uchte-
mann

Copy: W

53

BOETHIUS, Heinrich

Disputationum theologicarum decima octava, de potestate ecclesiae,
& calamitatibus eiusdem tum in genere, tum in specie. *Resp.* H.
Dornemann, Verden. 27 Jan. Helmaestadii: typis Iacobi Lucij,
1604. A⁶. [12]p. 4to

Contains verses dedicated to J. Pullmann, N. Hurlich, and A.

Pullmann by Dornemann

Copy: W

54

BOETHIUS, Heinrich

Disputationum theologicarum decimanona, de rebus nouissimis respectu hominis. *Resp.* C. Quistius, Frederikstad (Dänemark). 31

Mar. Helmaestadii: ex officina typographica Iacobi Lucij, 1604.

A-B⁴. [16]p. 4to

Contains a dedication to C. Knof

Copy: W

55

BOETHIUS, Heinrich

Disputationum theologicarum vigesima, de consummatione rerum omnium finali. *Resp.* I. Temmius, Goslar. Helmaestadii: ex officina

Iacobi Lucii, 1604. A-B⁴. [16]p. 4to

Contains a dedication to K. and J. v. Schwicholdt and verses by I.

Umme

Copy: W

56

1605

BOETHIUS, Heinrich

Disputatio theologica de persona Christi, duarum in ea naturarum vnione hypostatica, communicatione idiomatum, eiusdemq; officio.

Resp. H. Huberinus, Verden. 31 Aug. Helmaestadii: excudebat Iac-

obus Lucius, 1605. A-B⁴[C²]. [20]p. 4to

Contains a dedication to Philipp Sigismund, Duke of Braunschweig-Lüneburg

Copy: W

57

BOETHIUS, Heinrich

Disputatio theologica de Scriptura Sacra. *Resp.* T. Tollenius, Clausthal. 28 Sept. Helmaestadii: excudebat Iacobus Lucius, 1605. A-B⁴. [16]p. 4to

Copy: W

58

BOETHIUS, Heinrich

Disputatio theologica de viribus humanis, seu libero hominis arbitrio. *Resp.* A. Westphalus. 2 Nov. Helmaestadii: excudebat Iacobus Lucius, 1605. A⁴. [12]p. 4to

Copy: W

59

1606

BOETHIUS, Heinrich

Disputatio de Coena Domini Nostri et Seruatoris Iesu Christi.

Resp. I. Khunen, Goslar. 20 Sept. Helmaestadii: exprimebat Iacobus Lucius, 1606. A-B⁴. [16]p. 4to

Contains verses by Khunen dedicated to P. Leyser and G. Weidemann

and verses by H. Besten dedicated to the town council of Goslar

Copy: W

60

BOETHIUS, Heinrich

Disputatio theologica de ss. baptisate, primo noui foederis sacramento. *Resp.* I. Temmius. 20 Dec. Helmaestadi: excudebat Iacobus Lucius, 1606. A-B⁴. [16]p. 4to

Copy: W

61

BOETHIUS, Heinrich

Disputatio theologica de ss. baptisate, primo noui foederis sacramento. *Resp.* I. Temmius. 20 Dec. Helmaestadi: excudebat Iacobus Lucius, 1606. A-B⁴. [16]p. 4to

Contains a letter, dated 16 Dec. 1606, from Temme to the members of Goslar Cathedral, H. Temme and J. Schönermarch

Copy: W

62

1607

BOETHIUS, Heinrich

Disputatio theologica de iustificatione hominis peccatoris coram Deo. *Resp.* S. Ionaë Moderus, Schweden. 24 Jan. Helmaestadi: ex officina typogr. Iacobi Lucii, 1607. A-B⁴C². [20]p. 4to

Contains a letter, dated 16 Jan. 1607, from Moder to Gustav Ad-

olf, King of Sweden

Copy: W

63

1611

CALIXT, Georg

Disputationum theologicarum prima, de Deo uno et trino. *Resp.* B. Neuhaus, Wolpen. 29 Apr. Helmaestadi: ex typographeio Iacobi Lucii, 1611. A-B⁴. [16]p. 4to

Contains a dedication to Philipp Sigismund, Duke of Braunschweig-Lüneburg and verses by R. Diephold

Copy: W

64

CALIXT, Georg

Disputationum theologicarum prima, de Deo uno et trino. *Resp.* B. Neuhaus. (In CALIXT, G. De praecipuis Christianae religionis capitibus hodie controversis adversus Arianos, Pontificios, Calvinianos et alios horum temporum sectarios disputationes XV. habitae in Academia Iulia. Helmaestadii: ex officina Iacobi Lucii, 1613. 4to)

Copy: W

65

CALIXT, Georg

De Deo uno et trino. Thesis prima. *Resp.* B. Neuhaus. (In CALIXT, G. De praecipuis Christianae religionis capitibus disputationes

XV. Nunc tertium editae a Friderico Ulrico Calixto. Helmestadii:
in typographeo Calixtino excudit Johan-Georg Taeger, [1658]. 4to;
p. 1-13.)

Copy: W

66

CALIXT, Georg

Disputationum theologicarum secunda, de Patre, filio et Sancto
Spiritu. Resp. J. Stockheimius, Hildesheim. 1 June. Helmaestadij
Saxonum: ex officina typographica Iacobi Lucii, 1611. A-G⁴H³.
[46±]p. 4to

Contains a dedication to H. Stockheim

Copy: W

67

CALIXT, Georg

Disputationum theologicarum secunda, de Patre, Filio et Sancto
Spiritu. Resp. J. Stockheim. (In CALIXT, G. De praecipuis
Christianae religionis capitibus hodie controversis adversus Ari-
anos, Pontificios, Caluinianos et alios horum temporum sectarios
disputationes XV. habitae in Academia Iulia. Helmaestadii: ex
officina Iacobi Lucii, 1613. 4to)

Copy: W

68

CALIXT, Georg

Disputatio II. De Deo Patre, Filio et S. Spiritu. Resp. J. Stock-
heim. (In CALIXT, G. De praecipuis Christianae religionis capi-
tibus disputationes XV. Nunc tertium editae a Friderico Ulrico
Calixto. Helmestadii: in typographeo Calixtino excudit Johan-

Georg Taeger, [1658]. 4to; p.14-36.)

Copy: W

69

CALIXT, Georg

Disputationum theologicarum tertia, de persona et officio Christi. *Resp.* H. Theodoricus, Coburg. 8 June. Helmaestadij Saxonum: ex officina typographica Iacobi Lucii, 1611. 4to.

Lacks all after leaf A1

Copy: W

70

CALIXT, Georg

Disputationum theologicarum tertia, de persona et officio Christi. *Resp.* H. Theodoricus. (In CALIXT, G. De praecipuis Christianae religionis capitibus hodie controversis adversus Arianos, Pontificios, Caluinianos et alios horum temporum sectarios disputationes XV. habitae in Academia Iulia. Helmaestadii: ex officina Iacobi Lucii, 1613. 4to)

Lacks all after leaf A1

Copy: W

71

CALIXT, Georg

Disputatio III. De persona et officio Christi. *Resp.* H. Theodoricus. (In CALIXT, G. De praecipuis Christianae religionis capitibus disputationes XV. Nunc tertium editae a Friderico Ulrico Calixto. Helmaestadii: in typographeo Calixtino excudit Johan-Georg Taeger, [1658]. 4to; p.36-61.)

Copy: W

72

CALIXT, Georg

Disputationum theologicarum quarta, de sacra Scriptura. *Resp.* G. Vollgnad, Magdeburg. Helmaestadij Saxonum: ex officina typographica Iacobi Lucii, 1611. I-L⁴M². [28+]p. 4to

Lacks tp. and all after leaf M2

Copy: W

73

CALIXT, Georg

Disputationum theologicarum quarta, de sacra Scriptura. *Resp.* G. Vollgnad. (In CALIXT, G. De praecipuis Christianae religionis capitibus hodie controversis adversus Arianos, Pontificios, Calvinianos et alios horum temporum sectarios disputationes XV. habitae in Academia Iulia. Helmaestadii: ex officina Iacobi Lucii, 1613. 4to)

Copy: W

74

CALIXT, Georg

Disputatio IV. De Sacra Scriptura. *Resp.* G. Vollgnad. (In CALIXT, G. De praecipuis Christianae religionis capitibus disputationes XV. Nunc tertium editae a Friderico Ulrico Calixto. Helmaestadii: in typographeo Calixtino excudit Johan-Georg Taeger, [1658]. 4to; p.61-92.)

Copy: W

75

CALIXT, Georg

Disputationum theologicarum quinta, de peccato. *Resp.* L. Calenius, Tidensis[?]. Helmaestadij Saxonum: ex officina typographica

Iacobi Lucii, 1611. N-P⁴Q³. [22+]p. 4to

Lacks tp. and all after leaf P3

Copy: W

76

CALIXT, Georg

Disputationum theologicarum quinta, de peccato. *Resp.* L. Calenius. (In CALIXT, G. De praecipuis Christianae religionis capitibus hodie controversis adversus Arianos, Pontificios, Caluinianos et alios horum temporum sectarios disputationes XV. habitae in Academia Iulia. Helmaestadij: ex officina Iacobi Lucii, 1613. 4to)

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77

CALIXT, Georg

Disputatio V. De peccato. *Resp.* L. Calenius. (In CALIXT, G. De praecipuis Christianae religionis capitibus disputationes XV. Nunc tertium editae a Friderico Ulrico Calixto. Helmestadii: in typographeo Calixtino excudit Johan-Georg Taeger, [1658]. 4to; p. 27-117.)

Copy: W

78

CALIXT, Georg

Disputationum theologicarum sexta, de praedestinatione. *Resp.* I. Rhan, Lüchow. Helmaestadij Saxonum: ex officina typographica Iacobi Lucii, 1611. Q-S⁴T³. [32±]p. 4to

Contains a dedication to J. Tegetmeier, J. Peters, B. Gartzzen and

J. Planeke

Copy: W

79

CALIXT, Georg

Disputationum theologicarum sexta, de praedestinatione. *Resp. J. Rhan.* (In CALIXT, G. De praecipuis Christianae religionis capitibus hodie controversis adversus Arianos, Pontificios, Calvinianos et alios horum temporum sectarios disputationes XV. habitae in Academia Iulia. Helmaestadij: ex officina Iacobi Lucii, 1613. 4to)

Copy: W

80

CALIXT, Georg

Disputatio VI. De praedestinatione. *Resp. J. Rhan.* (In CALIXT, G. De praecipuis Christianae religionis capitibus disputationes XV. Nunc tertium editae a Friderico Ulrico Calixto. Helmestadii: in typographeo Calixtino excudit Johan-Georg Taeger, [1658]. 4to; p. 117-151.)

Copy: W

81

CALIXT, Georg

Disputationum theologicarum septima, de iustificatione. *Resp. S. Struvius, Goslar.* Helmaestadij Saxonum: ex officina typographica Iacobi Lucii, 1611. V-Y⁴Z1. [26±]p. 4to

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82

CALIXT, Georg

Disputationum theologicarum septima, de iustificatione. *Resp.* S. Struvius. (In CALIXT, G. De praecipuis Christianae religionis capitibus hodie controversis adversus Arianos, Pontificios, Calvinianos et alios horum temporum sectarios disputationes XV. habitae in Academia Iulia. Helmaestadij: ex officina Iacobi Lucii, 1613. 4to)

Copy: W

83

CALIXT, Georg

Disputatio VII. De iustificatione. *Resp.* S. Struvius. (In CALIXT, G. De praecipuis Christianae religionis capitibus disputationes XV. Nunc tertium editae a Friderico Ulrico Calixto. Helmaestadii: in typographeo Calixtino excudit Johan-Georg Taeger, [1658]. 4to; p. 151-180.)

Copy: W

84

CALIXT, Georg

Disputationum theologicarum octava, de poenitentia. *Resp.* G. Hofman, Strasburg. Helmaestadij Saxonum: ex officina typographica Iacobi Lucii, 1611. 2A-2C⁴D3. [30±]p. 4to

Copy: W

85

CALIXT, Georg

Disputationum theologicarum octava, de poenitentia. *Resp.* G. Hofn. (In CALIXT, G. De praecipuis Christianae religionis capitibus hodie controversis adversus Arianos, Pontificios, Calvinianos

et alios horum temporum sectarios disputationes XV. habitae in
Academia Iulia. Helmaestadij: ex officina Iacobi Lucii, 1613.

4to)

Copy: W

86

CALIXT, Georg

Disputatio IIX. De poenitentia. Resp. G. Hofman. (In CALIXT, G.
De praecipuis Christianae religionis capitibus disputationes XV.
Nunc tertium editae a Friderico Ulrico Calixto. Helmestadii: in
typographeo Calixtino excudit Johan Georg Taeger, [1658]. 4to; p.
181-214.)

Copy: W

87

CALIXT, Georg

Disputationum theologicarum nona [-decimal], de sacramentis in ge-
nere [-de baptismo]. Resp. H. Beirswalen, Lafferde. Helmaestadij
Saxonum: ex officina typographica Iacobi Lucii, 1611. 2E-2G⁺.
[24]p. 4to

Copy: W

88

CALIXT, Georg

Disputationum theologicarum nona [-decimal], de sacramentis in ge-
nere [-de baptismo]. Resp. H. Beirswalen. (In CALIXT, G. De
praecipuis Christianae religionis capitibus hodie controversis
adversus Arianos, Pontificios, Caluinianos et alios horum tempor-
um sectarios disputationes XV. habitae in Academia Iulia. Helm-

aestadij: ex officina Iacobi Lucii, 1613. 4to)

Copy: W

89

CALIXT, Georg

Disputatio IX [-XI]. De sacramentis in genere. [-De baptismo.]

Resp. H. Beirswalen. (In CALIXT, G. De praecipuis Christianae religionis capitibus disputationes XV. Nunc tertium editae a Friderico Ulrico Calixto. Helmestadii: in typographeo Calixtino excudit Johan-Georg Taeger, [1658]. 4to; p.215-230[-231-242].)

Copy: W

90

CALIXT, Georg

Disputationum theologicarum undecima, de Coena Domini. *Resp. Z.*

Wegenerus. Helmaestadij Saxonum: ex officina typographica Iacobi Lucii, 1611. 2H-2K*2L3. [30±]p. 4to

Copy: W

91

CALIXT, Georg

Disputationum theologicarum undecima, de Coena Domini. *Resp. Z.*

Wegenerus. (In CALIXT, G. De praecipuis Christianae religionis capitibus hodie controversis adversus Arianos, Pontificios, Calvinianos et alios horum temporum sectarios disputationes XV. habitae in Academia Iulia. Helmaestadij: ex officina Iacobi Lucii, 1613. 4to)

Copy: W

92

CALIXT, Georg

Disputatio XI. De Coena Domini. *Resp.* Z. Wegenerus. (In CALIXT, G. De praecipuis Christianae religionis capitibus disputationes XV. Nunc tertium editae a Friderico Ulrico Calixto. Helmestadii: in typographeo Calixtino excudit Johan-Georg Taeger, [1658]. 4to; p. 242-276.)

Copy: W

93

CALIXT, Georg

Disputationum theologicarum duodecima, de ecclesia. *Resp.* I. Farrichius, Hildesheim. Helmaestadij Saxonum: ex officina typographica Iacobi Lucii, 1611. 2M-20+2P3. [30±]p. 4to

Copy: W

94

CALIXT, Georg

Disputationum theologicarum duodecima, de ecclesia. *Resp.* J. Farrichius. (In CALIXT, G. De praecipuis Christianae religionis capitibus hodie controversis adversus Arianos, Pontificios, Calvinianos et alios horum temporum sectarios disputationes XV. habitae in Academia Iulia. Helmaestadij: ex officina Iacobi Lucii, 1613. 4to)

Copy: W

95

CALIXT, Georg

Disputatio XII. De ecclesia. *Resp.* J. Farrichius. (In CALIXT, G. De praecipuis Christianae religionis capitibus disputationes XV. Nunc tertium editae a Friderico Ulrico Calixto. Helmestadii: in

typographeo Calixtino excudit Johan-Georg Taeger, [1658]. 4to; p. 277-310.)

Copy: W

96

CALIXT, Georg

Disputationum theologicarum decima-tertia, de Romano Pontifice.

Resp. P.I. Holmius, Aalborg/Dänemark. 28 July. Helmaestadij Saxonum: ex officina typographica Iacobi Lucii, 1611. 2Q-2V⁴2X³.

[46±]p. 4to

Contains a dedication to M. Parsberg v. Hagisholm and I.J.v. Julius von Villestrup

Copy: W

97

CALIXT, Georg

Disputationum theologicarum decima tertia, de Romano Pontifice.

Resp. P.I. Holmius. (In CALIXT, G. De praecipuis Christianae religionis capitibus hodie controversis adversus Arianos, Pontificios, Caluinianos et alios horum temporum sectarios disputationes XV. habitae in Academia Iulia. Helmaestadij: ex officina Iacobi Lucii, 1613. 4to)

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98

CALIXT, Georg

Disputatio XII. De Romano Pontifice. *Resp.* P.I. Holmius. (In CALIXT, G. De praecipuis Christianae religionis capitibus disputationes XV. Nunc tertium editae a Friderico Ulrico Calixto. Helmaestadii: in typographeo Calixtino excudit Johan-Georg Taeger,

[1658]. 4to; p. 311-360.)

Copy: W

99

KRONENBERG, Johann

Disputationum catechetiarum sexta, de hominis lapsu et corruptione. *Resp.* J. Eggelingius, Sicensis[?]. 31 July. Helmaestadi: ex officina typographica Iacobi Lucij, 1611. A-C⁴. [24]p. 4to
Contains a dedication to H. Lemken, P. Gleden, H. Lillje, T. Protten and J. Brandis and verses by H. Unverzagt

Copy: W

100

CALIXT, Georg

Disputationum theologiarum quarta decima, de cultu sanctorum. *Resp.* I. Backhusius, Hameln. Helmaestadij Saxonum: ex officina typographica Iacobi Lucii, 1611. 2Y-2Z⁴. [16]p. 4to

Copy: W

101

CALIXT, Georg

Disputationum theologiarum quarta decima, de cultu sanctorum. *Resp.* J. Backhusius. (In CALIXT, G. De praecipuis Christianae religionis capitibus hodie controversis adversus Arianos, Pontificios, Caluinianos et alios horum temporum sectarios disputationes XV. habitae in Academia Iulia. Helmaestadij: ex officina Iacobi Lucii, 1613. 4to)

Copy: W

102

CALIXT, Georg

Disputatio XIV. De cultu sanctorum. *Resp.* J. Backhusius. (In CALIXT, G. De praecipuis Christianae religionis capitibus disputationes XV. Nunc tertium editae a Friderico Ulrico Calixto. Helmaestadii: in typographeo Calixtino excudit Johan-Georg Taeger, [1658]. 4to; p.361-378.)

Copy: W

103

CALIXT, Georg

Disputationum theologicarum quinta decima & ultima, de purgatorio. Helmaestadii Saxonum: ex officina typographica Iacobi Lucii, 1611. 3A⁴3B². [12±]p. 4to; lacks tp.

Copy: W

104

CALIXT, Georg

Disputationum theologicarum quinta decima & ultima de purgatorio. (In CALIXT, G. De praecipuis Christianae religionis capitibus hodie controversis adversus Arianos, Pontificios, Caluinianos et alios horum temporum sectarios disputationes XV. habitae in Academia Iulia. Helmaestadij: ex officina Iacobi Lucii, 1613. 4to)

Copy: W

105

CALIXT, Georg

Disputatio XV. De purgatorio. (In CALIXT, G. De praecipuis Christianae religionis capitibus disputationes XV. Nunc tertium editae a Friderico Ulrico Calixto. Helmaestadii: in typographeo

Calixtino excudit Johan-Georg Taeger, [1658]. 4to; p. 379-391.)

Copy: W

106

1612

PFAFFRAD, Kaspar

Hypotyposis theologike de S. Scriptura, variisque Verbi Dei appellationibus; diuisionibus; causis; et proprietatibus: ex Epistola S. Pauli ad Galatas deducta. Resp. T. Berckelmannus. [] Jan. Helmaestadii: ex officina typographica Iacobi Lucii, 1612. A-K⁴. [8], 69, [3]p. 4to

Contains a letter, dated 2 Jan. 1612, from Berckelmann to Julius August, Duke of Braunschweig-Lüneburg, Sebastian, prior of Walckenried, Wilhelm, abt. of Königslutter, Anton, abt. of Amelungsborn, Peter, abt. of Riddagshausen, Johann, abt. of Marienthal, Heinrich, abt. of Ringelheim, Theodor, abt. of Loccum, Johann, abt. of Bursfeld, Georg, abt. of Clausthal, Johann, dean of Riefenberg, Heinrich, dean of St. Lorenz near Schöningen, and to Johann, dean of Grauenhof

Copy: W

107

PFAFFRAD, Kaspar

Disputatio theologica de vera Iesu Christi ecclesia. Resp. H. I. Strubius, Lichtenberg. 15 Feb. Helmaestadii: ex officina typographica Iacobi Lucij, 1612. A-F⁴. [48]p. 4to

Contains a letter, dated 3 Febr. 1612, from Strube to Friedrich Ulrich, Duke of Braunschweig-Lüneburg

Copy: W

108

BERCKELMANN, Theodor

Disputatio II. De vno vero Deo, variisque diuinae essentiae attributis, et sacrosancta personarum Trinitate: ex Epistola S. Pauli ad Galatas deducta. *Resp.* E. Wolffgangius, Jever/Ostfriesland. 8 Apr. Helmaestadii: ex officina typographica Iacobi Lucij, 1612. A-C⁴. [24]p. 4to

Contains a dedication to H. Veltstein, J. Gran, W. Ramshausen, K. Möller, P. Pletz and B. Feige and verses by W.J. Delius and J. Walther

Copy: W

109

BERCKELMANN, Theodor

Disputatio III. de rerum creatione, et prouidentia Dei: ad Epistolam S. Pauli ad Galatas accommodata. *Resp.* A. Koppen, Mark. 24 May. Helmaestadii: ex officina typographica Iacobi Lucij, 1612. A-B⁴. [16]p. 4to

Contains a dedication to J.G.v. Britzke, C. Haveland, J. Seger, H. Hofele, J. Koppen, J.F.v. Britzke and L. Koppen

Copy: W

110

BERCKELMANN, Theodor

Disputatio IV. de angelis, et homine ad imaginem Dei creatis: ex Epistola diui Pauli Apostoli ad Galatas deducta. *Resp.* C. Kinzer-

us, Weimar. 1 July. Helmaestadii: ex officina typographica Iacobi Lucij, 1612. A-C⁴. [24]p. 4to

Contains a dedication to W. König, L. Berckelmann and J. Peparin and a letter, dated 1612, from Caselius to Kinzer

Copy: W

111

BERCKELMANN, Theodor

Disputatio V. de lege Dei, morali, ceremoniali, et forensi: ex Epistola diui Pauli Apostoli ad Galatas deducta. Resp. C. Stein-ius, Hornburg/Braunschweig. 5 Sept. Helmaestadii: ex officina typographica Iacobi Lucij, 1612. A-B⁴. [16]p. 4to

Contains a dedication to B. Sattler and G.E.v. Loheneisen and verses (in Greek) by C. Hofmann

Copy: W

112

1613

BERCKELMANN, Theodor

Disputatio VI. de praecipuis Decalogi virtutibus, fide, spe, & charitate, ex Epistola ad Galatas deducta, & consimilibus S. Scripturae dictis illustrata. Resp. I. Grawerus, Helmstedt. 8 May. Helmaestadii: ex officina typographica Iacobi Lucij, 1613. A-F⁴. [48]p. 4to

Contains a dedication to W. Bökel, W. Mumme, S. Lange, H. Dapper

and J. Twermann

Copy: W

113

PFAFFRAD, Kaspar

Disputatio theologica, de verbis Testamenti Iesu Christi Filii Dei. Hoc est corpus meum. Hoc est sanguis meus. *Resp.* H. Schillingius, Seesen. 16 July. Helmaestadi: ex officina typographica Iacobi Lucij, 1613. A-C⁴D². [28]p. 4to

Copy: W

114

BERCKELMANN, Theodor

Disputatio VII. de caeteris Decalogi virtutibus, seu fructibus S. Spiritus, in Epistola ad Galatas expositis. *Resp.* G. Derlingius, Aschersleben. 13 Aug. Helmaestadi: ex officina typographica Iacobi Lucij, 1613. A-D⁴. [32]p. 4to

Contains a dedication to A. Müller, D. Heise, H. Müller and V. Waltmann and verses by H. Meibom, sr.

Copy: W

115

1615

STRUBE, Heinrich Julius

De plerophoria, siue certitudine fidei Christianae, disputatio prima. *Resp.* N. Rolmanus, Termoniensis [?]. 15 Sept. Helmaesta-

dI: ex officina typographica Iacobi LucI, 1615. A-D⁴. [32]p. 4to
Copy: W 116

STRUBE, Heinrich Julius

De plerophoria, siue certitudine fidei Christianae, disputatio
prima. *Resp. C. Hofmanus, Herbsleben. 22 Sept. HelmaestadI: ex*
typographica Iacobi Lucij, 1615. A-C⁴. [24]p. 4to

Contains a dedication to Johann Georg, Duke of Sachsen-Julich-
Cleve and verses by Hofmann

Copy: W 117

STRUBE, Heinrich Julius

De plerophoria, siue certitudine fidei Christianae, disputatio
tertia: eaq; anaskeuastike. *Resp. D. Meibomius. [] Oct. Helmae-*
stadI: typis Iacobi Lucii, 1615. A-C⁴D². [28]p. 4to

Copy: W 118

STRUBE, Heinrich Julius

De plerophoria, siue certitudine fidei Christianae, disputatio
quarta. *Resp. C. Steinius, Mariental. 17 Nov. HelmaestadI: typis*
Iacobi LucI, 1615. A-C⁴D². [28]p. 4to

Copy: D 119

STRUBE, Heinrich Julius

De plerophoria, siue certitudine fidei Christianae, disputatio
quarta. *Resp. C. Steinius, Mariental. 17 Nov. HelmaestadI: typis*
Iacobi LucI, 1615. A-C⁴D². [28]p. 4to

Contains a dedication to J. Zunft

Copy: W

120

STRUBE, Heinrich Julius

De plerophoria, siue certitudine fidei Christianae, disputatio quarta. Resp. I. Oppermannus, Helmstedt. 24 Nov. Helmaestadi: Helmaestadi: typis Iacobi LucI, 1615. A-C⁴D³. [30±]p. 4to

Contains a dedication to the officials of Hildesheim, H. Klar and the other clergymen of the town and verses by T. Salicetus

Copy: W

121

STRUBE, Heinrich Julius

De plerophoria, siue certitudine fidei Christianae, disputatio sexta: in qua ostenditur, num & qualis ex principijs Caluinianorum fidei certitudo peti possit. Resp. P. Probst, Riddagshausen. 15 Dec. Helmaestadi: typis Iacobi LucI, 1615. A-C⁴. [24]p. 4to

Copy: W

122

STRUBE, Heinrich Julius

De plerophoria, siue certitudine fidei Christianae, disputatio septima & vltima: in qua speculum fidei Lutheranae Gretserianum proponitur; & obtusa eiusdem crassities ostenditur. Resp. H. Georgi, Amelungsborn. 22 Dec. Helmaestadi: typis Iacobi LucI, 1615. A-C⁴D². [28]p. 4to

Contains a dedication to Heinrich, abt. of Riddagshausen

Copy: W

123

BOETHIUS, Heinrich

Disputatio theologica, de persona Domini et Seruatoris nostri Iesu Christi. Resp. H.J. Strubius, Wolfenbüttel. [] Feb. D.Theol. Helmaestadi: typis Iacobi Lucij, 1616. A-D⁴. [32]p. 4to

Contains a dedication to Friedrich Ulrich, Duke of Braunschweig-Lüneburg

Copy: W

124

BOETHIUS, Heinrich

Disputatio IX. de Christo, ad ductum epistolae S. Pauli ad Galatas conscripta. Resp. T. Berckelman. 1 Feb. D.Theol. Helmaestadi: typis Iacobi Lucij, 1616. A-C⁴D². [28]p.

4to

Contains verses by Berckelmann dedicated to Friedrich Ulrich, Duke of Braunschweig-Lüneburg

Copy: W

125

STRUBE, Heinrich Julius

De Christo humiliato et exaltato, disputatio prima. Resp. I. Wybrecht, Hameln. 6 Apr. Helmaestadii: ex officina typographica Iacobi Lucij, 1616. A-B⁴. [16]p. 4to

Copy: W

126

BOETHIUS, Heinrich

De nonnullis Christianae religionis capitibus hodie controversis ecclesiarum nostrarum confessiones. *Resp.* G. Calixtus, Holstein.

24 Apr. D. Theol. Helmaestadi: e typographeio Jacobi Lucii, 1616.

π⁴. [8]p. 4to

Scipio 7776

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127

STRUBE, Heinrich Julius

De Christo humiliato et exaltato, disputatio tertia. *Resp.* J. Rudenius, Hildesheim. [] May. Helmaestadii: ex officina typographica Iacobi Lucij, 1616. A-B⁴. [16]p. 4to

Copy: W

128

STRUBE, Heinrich Julius

De Christo humiliato et exaltato, disputatio quarta. In qua 3. 4. & 5. humiliationis actus proponitur. *Resp.* J. Germanus, Lüchow. [] May. Helmaestadii: typis heredum Iacobi Lucij, 1616. A⁴.

[12]p. 4to

Contains a dedication to B. Segers, E. Mertens and J. Gartsternkorn

Copy: W

129

CALIXT, Georg

Disputatio theologica demonstrans aduersus Iudaeos, Messiam iamdudum venisse. *Resp.* I. Schraderus, Goslar. 8 July. Helmaestadii: typis heredum Iacobi Lucij, 1616. A⁴. [12]p. 4to

Contains a dedication to J. v. Uslar and C. v. Uslar and verses by
J. Albert

Copy: W

130

CALIXT, Georg

Disputatio theologica demonstrans adversus Iudaeos, Messiam iam-
dudum venisse. *Resp.* I. Schraderus, Goslar. (In CALIXT, G. De
persona Christi Domini et Servatoris nostri programmatum et dis-
sertationum fasciculus. Collectus et editus opera & studio Fride-
rici Ulrici Calixti. Helmstadii: in typographeo Calixtino excud-
dit Henningus Mullerus, 1663. 4to; p.165-175.)

Copy: W

131

STRUBE, Heinrich Julius

Disputatio theologica, de vera, reali ac substantiali corporis et
sanguinis, Domini nostri Iesu Christi, in sacrosancta ipsius coe-
na praesentia; sacramentariorum strophis opposita. *Resp.* I. Eim-
beck, Einbeck. [] Sept. Helmaestadii: typis heredum Iacobi Lu-
cI, 1616. A-D⁴E². [36]p. 4to

Contains a dedication to G. v. Dassel

Copy: W

132

CALIXT, Georg

De principio theologico exercitatio, demonstrans Pontificios in
probationibus suis theologis circulum committere et principium
petere. *Resp.* W. Wehlerus, Wernigerode. 7 Sept. Helmaestadii:
typis heredum Iacobi LucI, 1616. A-C⁴. [28]p. 4to

Contains a dedication to W. Posewitz and P. Donat and a letter,
dated 31 Aug. 1616, from Wehler to Donat

Copy: W

133

CALIXT, Georg

De principio theologico exercitatio, demonstrans Pontificios in
probationibus suis theologicis circulum committere et principium
petere. *Resp. W. Wehlerus, Wernigerode. 7 Sept. Helmaestadi:*
typis heredum Iacobi LucI, 1616. A-C⁴. [28]p. 4to

Contains a dedication to W. Posewitz, P. Donat and B.F. Beze and
a letter, dated 31 Aug. 1616, from Wehler to Donat

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134

STRUBE, Heinrich Julius

Disputatio theologica de communione sub utraque sacrosanctae Coe-
nae specie, sacrilegae Romanensium poteroklope opposita. *Resp. I.*
Schraderus, Goslar. [] Nov. Helmaestadi: typis heredum Iacobi
LucI, 1616. A-C⁴. [24]p. 4to

Copy: W

135

1617

STRUBE, Heinrich Julius

Disputatio theologica de aeterna praedestinatione siue electione
Filiorum Dei ad salutem; Caluinistarum horrendo dogmati opposita.

277

Resp. J. Willerdingius, Hildesheim. 1 Feb. Helmaestadi: typis
heredum Iacobi Lucij, 1617. A-D⁴. [32]p. 4to

Contains a dedication to Z. Ossenkopp, G. Vogelsang, B. Rhese and
H. Herfart and verses by A. Steinhaus

Copy: W

136

STRUBE, Heinrich Julius

Disputatio theologica de legitima ministrorum in ecclesiis Luth-
eranis vocatione. *Resp.* A. Reibesthalius, Mariental. 2 Feb. Hel-
maestadi: typis heredum Iacobi Lucij, 1617. πA-D⁴C1. [20]p. 4to

Copy: W

137

STRUBE, Heinrich Julius

Refutatio dialogismi Germanici, de imaginibus Heraclii Vnwerth S.
Resp. A. Steinhusius, Hildesheim. 8 Mar. Helmaestadi: typis he-
redum Iacobi Lucij, 1617. A-D⁴. [32]p. 4to

Contains a dedication to G. v. Meiendorf

Copy: W

138

STRUBE, Heinrich Julius

Discursus theologicus de aeterna praedestinatione siue electione
filiorum Dei ad salutem, ex scripturis & orthodoxa antiquitate
conscriptus et in duas disputationes publicas distributus. Dispu-
tatio posterior. *Resp.* I. Valslebius, Braunschweig. 13 May. Hel-
maestadi: typis heredum Iacobi Lucij, 1617. A-M⁴. [96]p. 4to

Contains a letter, dated 19 May 1617, from Walslebe to Christian,

Duke of Braunschweig-Lüneburg

Copy: W

139

CALIXT, Georg

Adsertiones theologicae de primo principio religionis Christian-
ae. *Resp.* A. Vaeck. 6 June. Helmaestadi: typis heredum Iacobi
Lucij, 1617. A⁴. [12]p. 4to

Copy: W

140

BERCKELMANN, Theodor

Disputatio theologica de Sacra Scriptura, eiusque proprietatibus.
Resp. A. Steinhusius, Hildesheim. 28 June. [Helmstedt]: typis
haeredum Iacobi Lucij, 1617. A-B⁴C². [20]p. 4to

Contains a dedication to Jodocus, abt. of Königsutter, Heinrich,
abt. of Riddagshausen and Johann, abt. of Marienberg

Copy: W

141

STRUBE, Heinrich Julius

Disputatio theologica de aeterna, diuina, increata et infinita
tou logou maiestate et gloria, assumtae humanitati siue carni ve-
re & realiter communicata: blasphemis Caluinistarum strophis &
erroribus opposita, & in gloriam Christi theanthropou veritatisq;
gnesios Lutheranae assertionem. *Resp.* J. Bethmanus, Quedlinburg.
26 July. Helmaestadi: ex officina typograph. heredum Iacobi Lu-
cI, 1617. A-E⁴. [40]p. 4to

Contains a dedication to J. Hermstorf, M. Tietz and M. Wolf

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142

CALIXT, Georg

Disputatio theologica de praedestinatione. *Resp.* I. Conring,
Ostfriesland. 29 Aug. Helmaestadi: typis heredum Iacobi LucI,
1617. A-B⁴. [16]p. 4to

Copy: W

143

CALIXT, Georg

Theses theologicae de iustificatione. *Resp.* C. Braunss. 22 Aug.
Helmaestadi: typis heredum Iacobi LucI, 1617. A⁴B⁵. [18±]p. 4to

Copy: W

144

STRUBE, Heinrich Julius

Disputatio theologica de quaestione illa, cuius argumentum anno
ab hinc retrorsum centesimo ipso, nimirum 1517. aduersus Papatum
disputare cepit D. Martinus Lutherus, quisnam is his terris sit
absolutus, summus, vniuersalis, legitimus, ordinarius, iustus &
infallibilis omnium controuersiarum iudex, quae in ecclesia circa
cultum ac religionem vel vnquam extitere, vel adhuc futurae sunt
ad nouissimum vsq; diem? *Resp.* B. Gretingius, Hannover. 13 Sept.
Helmaestadi: typis heredum Iacobi LucI, 1617. A-E⁴. [40]p. 4to

Contains a dedication to the town council of Hannover, to L.

Lange, H. Holscher, B. Schultze, J. Rupe, K. Meier and K. Bode-
staff

Copy: W

145

CALIXT, Georg

Disputatio theologica de peccato. *Resp.* I. Heidman, Eltzen. 28

Nov. Helmaestadi: ex officina typogr. heredum Iacobi Luci, 1617.

A-B⁴C². [20]p. 4to

Contains a dedication to Heinrich, abt. of Riddagshausen, Reiner, abt. of Ringelheim, and K. Stille

Copy: W

146

1618

CALIXT, Georg

Disputatio theologica de baptismo. *Resp.* C. Wolbertus, Wörrstadt.

Helmæstadi: typis hæredum Iacobi Luci, 1618. A-B⁴. [16]p. 4to

Copy: W

147

CALIXT, Georg

Disputatio theologica de Deo et tribus personis unius indiuisæ

Deitatis. *Resp.* L. Andreæ, Halle. Helmæstadi: typis hæredum Iacobi Luci, 1618. πA-D⁴. [34±]p. 4to

Contains verses by T. Berckelmann

Copy: W

148

CALIXT, Georg

Disputatio theologica de s. sancta Eucharistia. *Resp.* M. Holtgre-
vius, Paderborn. Helmæstadii: typis hæredum Iacobi Lucii, 1618.

A-B⁴. [16]p. 4to

Contains a dedication to the officials of Braunschweig

Copy: W

149

CALIXT, Georg

Disputatio theologica de s. sancta Eucharistia. *Resp.* M. Holtgre-
vius, Paderborn. Helmaestadi: typis haeredum Iacobi Luci, 1618.

A-B⁴. [16]p. 4to

Contains a dedication to the town council and clergy of Hannover

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150

PFAFFRAD, Kaspar

Disputatio theologica de angelis. *Resp.* G. Bunthenius, Osnabrück.

26 Mar. Helmaestadi: typis heredum Iacobi LucI, 1618. A-B⁴C².

[12]p. 4to

Contains a dedication to H. Grünfelt, E. Wagner, B. Meier, J. Op-
permann, K.H. Oppermann, B. Vornwalt, J. Remmers and M. Marting

Copy: W

151

STRUBE, Heinrich Julius

In augustanam Confessionem disputatio secunda de sacrosancta Tri-
nitate. *Resp.* C. Winter, Helmstedt. 30 May. Helmaestadii: [heirs
of J. Lucius, 1618]. s. sh. fol.

Copy: W

152

STRUBE, Heinrich Julius

In augustanam Confessionem disputatio sexta de ministerio verbi

et sacramentorum, ex art. V. & XIV. *Resp.* I. Rennerus, Helmstedt.
25 July. [Helmstedt: heirs of J. Lucius, 1618.] s. sh. fol.

Copy: W

153

STRUBE, Heinrich Julius

In Augustanam Confessionem disputatio IIX. de ecclesia et ritibus
ecclesiasticis, ex art. VII., IIX., & XV. *Resp.* C. Hunoldus, Göt-
tingen. 12 Sept. [Helmstedt: heirs of J. Lucius, 1618.] s. sh.
fol.

Copy: W

154

STRUBE, Heinrich Julius

In Augustanam Confessionem disputatio IX. De baptismo, ex art.
IX. *Resp.* B. Gretingius, Hannover. 17 Oct. [Helmstedt: heirs of
J. Lucius, 1618]. s. sh. fol.

Copy: W

155

STRUBE, Heinrich Julius

Disputatio theologica de sanctis angelis. *Resp.* C. Dieck, Aeglen.
24 Oct. Helmaestadi: typis heredum Iacobi LucI, [1618]. A-D⁴E².
[36]p. 4to

Contains a dedication to G. Nacken and to the town council of
Aeglen and verses by J. Kleinschmidt

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156

STRUBE, Heinrich Julius

Disputatio theologica de sacrosancto Iesu Christi Euangelio.

Resp. I. Kleinsmidt, Einbeck/Grubenhagen. 13 Dec. Helmaestadii:
typis heredum Iacobi Lucij, 1618. A-D⁴. [32]p. 4to

Contains a dedication to S. Borcholten and the officials of Ein-
beck and verses by Strube

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157

1619

BERCKELMANN, Theodor

Isagoges theologicæ dissertatio prima, de studio theologiae recte
inchoando & continuando. *Resp.* I. Probst, Riddagshausen. (In
BERCKELMANN, T. Isagoge theologica, de studio theologiae recte
inchoando & continuando, quinque dissertationibus comprehensa.
Helmaestadii: typis hered. Iacobi Lucij, 1619. 4to; p.[11]-20.)

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158

BERCKELMANN, Theodor

Isagoges theologiae dissertatio prima de studio theologiae recte
inchoando et continuando. *Resp.* I. Probst, Riddagshausen. (In
BERCKELMANN, T. Isagoge theologica, de studio theologiae recte
inchoando & continuando, quinque dissertationibus comprehensa.
Editio tertia. Helmaestadii: typis & sumtibus Henningi Mulleri,
Acad. typ., 1665. 4to; p.[11]-10.)

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159

BERCKELMANN, Theodor

Isagoges theologicae dissertatio secunda, continens caput secundum studij theologici, de meditatione, seu doctrina, & rerum theologiarum scientia acquirenda. *Resp. B. a Rhodus, Göttingen.* (In BERCKELMANN, T. *Isagoge theologica, de studio theologiae recte inchoando & continuando, quinque dissertationibus comprehensa.* Helmaestadi: typis hered. Iacobi LucI, 1619. 4to; p.20-40.)

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160

BERCKELMANN, Theodor

Isagoges theologicae dissertatio secunda, continens caput secundum studij theologici, de meditatione, seu doctrina, & rerum theologiarum scientia acquirenda. *Resp. B. a Rhodus, Göttingen.* (In BERCKELMANN, T. *Isagoge theologica, de studio theologiae recte inchoando & continuando, quinque dissertationibus comprehensa.* Editio tertia. Helmestadii: typis & sumtibus Henningi Mulleri, Acad. typ., 1665. 4to; p.10-20.)

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161

BERCKELMANN, Theodor

Isagoges theologicae dissertatio tertia, de quotidiana lectione S. Scripturae, diuersisq; eius versionibus. *Resp. I. Boltenius, Peine.* (In BERCKELMANN, T. *Isagoge theologica, de studio theologiae recte inchoando & continuando, quinque dissertationibus comprehensa.* Helmaestadi: typis hered. Iacobi LucI, 1619. 4to; p. 41-73 [i. e. 71].)

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162

BERCKELMANN, Theodor

Isagoges theologicae dissertatio tertia, de quotidiana lectione S. Scripturae, diuersisque; eius versionibus. *Resp.* I. Boltenius, Peine. (In BERCKELMANN, T. Isagoge theologica, de studio theologiae recte inchoando & continuando, quinque dissertationibus comprehensa. Editio tertia. Helmestadii: typis & sumtibus Henningi Mulleri, Acad. typ., 1665. 4to; p.21-35.)

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163

BERCKELMANN, Theodor

Isagoges theologicae dissertatio quarta, de studiis priuatis recte instituendis. *Resp.* I. Bernigerod, Regio-Lothariensi. (In BERCKELMANN, T. Isagoge theologica, de studio theologiae recte inchoando & continuando, quinque dissertationibus comprehensa. Helmestadii: typis hered. Iacobi LucI, 1619. 4to; p.73[i.e.71]-97 [i.e.95].)

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164

BERCKELMANN, Theodor

Isagoges theologicae dissertatio quarta, de studiis priuatis recte instituendis. *Resp.* I. Bernigerod, Regio-Lothariensi. (In BERCKELMANN, T. Isagoge theologica, de studio theologiae recte inchoando & continuando, quinque dissertationibus comprehensa. Editio tertia. Helmestadii: typis & sumtibus Henningi Mulleri, Acad. typ., 1665. 4to; p.35[i.e.36]-47.)

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165

BERCKELMANN, Theodor

Isagoges theologicae dissertatio quinta, continens caput tertium studij theologici, de praxi, siue tentatione, & aduersitatum tolerantia. *Resp.* H. Haionis Frisio. (In BERCKELMANN, T. Isagoge theologica, de studio theologiae recte inchoando & continuando, quinque dissertationibus comprehensa. Helmaestadi: typis hered. Iacobi LucI, 1619. 4to; p.[98, i. e. 96]-114[i. e. 112].)

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166

BERCKELMANN, Theodor

Isagoges theologicae dissertatio quinta, continens gaput [sic] tertium. Studio [sic] theologici, de praxi, sive tentatione, et aduersitatum tolerantia. *Resp.* H. Haionis Frisio. (In BERCKELMANN, T. Isagoge theologica, de studio theologiae recte inchoando & continuando, quinque dissertationibus comprehensa. Editio tertia. Helmestadii: typis & sumtibus Henningi Mulleri, Acad. typ., 1665. 4to; p.48-56.)

Copy: W

167

STRUBE, Heinrich Julius

Disputatio theologica de quatuor nouissimis. *Resp.* I. Prassius, Wiedensahl. 4 Sept. Helmaestadi: typs [sic] heredum Iacobi LucI, 1619. A-B⁴C². [20]p. 4to

Contains a dedication to T. Straken, B. Bensen and J. Kisow

Copy: W

168

CALIXT, Georg

Theses theologicae, de sancta Eucharistia. *Resp.* H. Gregorius,
Holstein. 18 Aug. Helmaestadi: typis heredum Iacobi LucI, 1619.

A⁴B⁴. [20]p. 4to

Contains a dedication to D. Rantzow

Colp: W

169

CALIXT, Georg

Disputatio theologica de sacramentis in genere. *Resp.* I. Praetor-
ius, Neusalzwedel. 23 Oct. Helmaestadi: typis haeredum Iacobi

Lucii, 1619. A-B⁴. [16]p. 4to

Contains a dedication to H. Arnisaeus, J. Schultze, K. Tacitus
and A. Schultze and verses by H. Cumm

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170

1620

STRUBE, Heinrich Julius

In Augustanam Confessionem disputatio secunda de sacrosancta Tri-
nitate. *Resp.* C. Winter, Helmstedt. 30 May. Helmaestadii: [heirs
of J. Lucius, 1620?]. s.sh. fol.

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171

STRUBE, Heinrich Julius

Disputatio theologica de Pontifice Romano, magno illo et eximio,

in Scripturis graphice descripto, & ministerio megalandri Lutheri
reuelato Antichristo. *Resp.* H. Heinsen, Adelebsen/Braunschweig.

15 Oct. Helmaestadi: typis heredum Iacobi LucI, 1620. πA-F⁴.

[50±]p. 4to

Contains a dedication to B. Sattler, J. Wissel and F. Klein and
verses by J. Ulrici

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172

1621

PFAFFRAD, Kaspar

Disputatio anthropologica tertia: qua de creaturis etiam ante ho-
minem conditis, earundemq; bonitate, usu & constitutione theolog-
icam doctrinam potissimum concernente. *Resp.* L. Henckhusen, Haus-
berge/Minden. Helmaestadi: typis heredum Iacobi LucI, 1621. A-

H⁴. [64]p. 4to

Contains a dedication to J. Bessel and J. Tellermann

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173

PFAFFRAD, Kaspar

Disputationum de persona Christi prima qua Salvator Redemptor Ie-
sus Mariae Filius, verus Homo, secundum humanitatem nobis vere
consubstantialis. *Resp.* H. Gisekenius, Peine. Helmaestadi: ex
officina heredum Iacobi LucI, 1621. πA-G⁴[H1]. [60]p. 4to

Contains a dedication to T. Judenherzog, A. Essen and T. Hannich

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174

PFAFFRAD, Kaspar

Disputationum de persona Christi tertia: qua pluribus ex Scriptura adductis Salvator Redemptor Iesus Mariae Filius, verus Deus, secundum divinitatem Patri vere naturaliterq; consubstantialis.

Resp. I. Iohannis, Ostfriesland. Helmaestadi: ex officina heredum Iacobi Lucii, 1621. πA-C⁴[D1]. [28]p. 4to

Contains a dedication to H. Hulsmann, J. Conradin, H. Conradin, K. Iohannis and A. Iohannis

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175

PFAFFRAD, Kaspar

Disputationum de persona Christi quarta: qua ex disputatione Christi adversus Iudaeos Ioh. 5. descripta Salvator, Redemptor, Iesus Mariae Filius, verus Deus secundum divinitatem Patri vere naturaliterq; consubstantialis demonstratur, nerviq; argumentorum praecedentium a Christo adsumti. *Resp. M. Cramerus, Herford.*

Helmaestadi: ex officina heredum Iacobi Lucii, 1621. πA-C⁴D³.

[32]p. 4to

Contains a dedication to T. Steding, F. Reichmann, P. Alberti and A. and J. Reichmann

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176

STRUBE, Heinrich Julius

In augustissimum Corpus doctrinae Iulium disputatio II, continens exegesisin Symboli Apostolici, Niceni & Athanasiani. *Resp.* A. Peitmannus, Schaumburg. 6 Feb. Helmaestadi: typis heredum Iacobi LucI, 1621. A-C⁴D². [28]p. 4to

Copy: W

177

STRUBE, Heinrich Julius

Skiagraphias capituli quinquagesimi tertii Esaiæ, in quo de Christi passione, morte, resurrectione & gloria dilucide dissertit, non secus ac si eorum omnium autoptes fuisset; pars prior, continens primae & secundae partis diexodon. *Resp.* I. Ulricus, Göttingen. 28 Mar. Helmaestadi: typis heredum Iacobi LucI, 1621. π^2 A-K⁴. [84]p. 4to

Contains a dedication to J., J. and K. Götze, H.G. Ruhmann, J. Sötefleisch and J. Ulrici and verses by J. Strube

Copy: W

178

STRUBE, Heinrich Julius

Disputatio theologica de S.S. theologiae principio. *Resp.* B.v. Broitzheim, Braunschweig. 7 July. Helmaestadi: typis heredum Iacobi LucI, 1621. A-G⁴H1. [58]p. 4to

Contains a dedication to T. and J. Bern and B.v. Veltheim and verses by J. Lüders and (in Greek and Latin) by Strube

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179

CALIXT, Georg

Disputatio theologica de voto et iuramentis in genere. *Resp.* H. Wesembecius, Frankfurt/Main. [] Sept. HelmaestadI: typis heredum Iacobi LucI, 1621. A-C⁴D². [28]p. 4to

Contains a dedication to E. Hedemann

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180

STRUBE, Heinrich Julius

Disputatio theologica de sacro sancta Domini Coena. *Resp.* I. Breuningk, Lichtenberg. [] Sept. HelmaestadI: typis heredum Iacobi LucI, 1621. A-H⁴. [64]p. 4to

Contains a letter, dated 31 July 1621, from Breuningk to Friedrich Ulrich, Duke of Braunschweig-Lüneburg, and verses by J.

Strube

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181

STRUBE, Heinrich Julius

Disputatio theologica de adiaphoris in genere, et in specie de imaginibus et exorcismo. *Resp.* I. Heidenreich, Halberstadt. 15 Sept. HelmaestadI: typis heredum Iacobi LucI, 1621. A-D⁴.

[32]p. 4to

Contains a dedication to D. Bonhorst, H. Roben and J. Alslebe and verses by J. Bolten

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182

STRUBE, Heinrich Julius

Theses theologicae de angelis. *Resp.* M. Uhrlebius, Ellrich. []

Oct. Helmaestadi: typis heredum Iacobi LucI, 1621. A-B⁴. [16]p.

4to

Contains a dedication to H.H. Spiegel and L. Ziegenmeyer

Copy: W

183

1622

CALIXT, Georg

Disputatio theologica de S. Scriptura. Resp. C. Horneius, Helmstedt. 20 Dec. Helmaestadi: typis heredum Iacobi LucI, 1622.

(:)²A-D⁴E². [40]p. 4to

Contains a letter, dated 23 Dec. 1620, from Horney to Friedrich Ulrich, Duke of Braunschweig-Lüneburg

Copy: W

184

CALIXT, Georg

Disputatio theologica de S. Scriptura. Resp. C. Horneius, Helmstedt. 20 Dec. Iam denuo excusa. Helmaestadi: typis Henningi

Mulleri, acad. typ., 1656. A-E⁴. [40]p. 4to

Contains a letter, dated 23 Dec. 1620, from Horney to Friedrich Ulrich, Duke of Braunschweig-Lüneburg

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185

CALIXT, Georg

Disputatio theologica de S. Scriptura. Resp. C. Horneius, Helm-

stedt. 20 Dec. Iam denuo excusa. Helmaestadi: typis Henningi
Mulleri, acad. typ., 1666. A-E⁴. [40]p. 4to
Contains a letter, dated 23 Dec. 1620, from Horney to Friedrich
Ulrich, Duke of Braunschweig-Lüneburg

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186

1622

STRUBE, Heinrich Julius

In prophetam Malachiam. Disputatio I. Continens analusin & exege-
sin primi capituli, eiq; adnexas observationes ac quaestiones ex
textu petitas. Resp. W. Schluterus, Essen/Westfalen. 23 Nov. Hel-
maestadi: typis heredum Iacobi LucI, 1622. A-V⁴. [160]p. 4to

Copy: W

187

STRUBE, Heinrich Julius

In kalen parakatheken, siue Catechismum b. Lutheri disputatio
tertia, continens breuem & succinctam duplicis Christi incarnati
status, exinanitionis & exaltationis, nec non reliquorum Symboli
Apostolici membrorum hupotuposin. Resp. I. Recklerus, Hannover.
10 Aug. Helmaestadi: typis heredum Iacobi LucI, 1622. πA-D⁴.
[34±]p. 4to

Contains a dedication to M. Lucke, H. Holscher, J. Meier, G. and
K. Meier

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188

CALIXT, Georg

Disputatio theologica de persona et officio Christi. *Resp.* I. Gesenius, Gronau. (In CALIXT, G. De persona Christi Domini et Servatoris nostri programmatum et dissertationum fasciculus. Collectus et editus opera & studio Friderici Ulrici Calixti. Helmaestadi: in typographeo Calixtino excudit Henningus Mullerus, 1623. 4to; p.145-164.)

Copy: W

189

BERCKELMANN, Theodor

Dissertationum Biblicarum prima, de S. Scriptura, & utriusq; V. & N. Testamenti libris in genere. *Resp.* M. I. Weideman, Hildesheim. (In BERCKELMANN, T. Dissertationes Biblicae. Helmaestadi: typis heredum Iacobi LucI, 1623. 4to; p.[3]-[26].)

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190

BERCKELMANN, Theodor

Dissertationum Biblicarum prima, de S. Scriptura, & utriusq; V. & N. Testamenti libris in genere. *Resp.* I. Weideman, Hildesheim. (In BERCKELMANN, T. Dissertationes Biblicae. [Helmstedt?], 1636. 4to; p.[5]-[28].)

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191

BERCKELMANN, Theodor

Dissertationum Biblicarum secunda, de Genesi, seu primo libro Mo-
sis. *Resp.* I. Aratore, Einbeck. (In BERCKELMANN, T. Dissertati-
ones Biblicae. Helmaestadi: typis heredum Iacobi LucI, 1623.
4to; p.[29]-[68].)

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192

BERCKELMANN, Theodor

Dissertationum Biblicarum secunda, de Genesi, seu primo libro Mo-
sis. *Resp.* I. Arator, Einbeck. (In BERCKELMANN, T. Dissertati-
ones Biblicae. [Helmstedt?], 1636. 4to; p.[29]-[68].)

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193

BERCKELMANN, Theodor

Dissertationum Biblicarum tertia, de secundo libro Mosis Exodo.
Resp. B. Hagedorn, Grünow. (In BERCKELMANN, T. Dissertationes
Biblicae. Helmaestadi: typis heredum Iacobi LucI, 1623. 4to; p.
[67]-[98].)

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194

BERCKELMANN, Theodor

Dissertationum Biblicarum tertia, de secundo libro Mosis Exodo.
Resp. B. Hagedorn, Grünow. (In BERCKELMANN, T. Dissertationes
Biblicae. [Helmstedt?], 1636. 4to; p.[69]-[100].)

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195

BERCKELMANN, Theodor

Dissertationum Biblicarum quarta de duobus posterioribus libris
Mosis Levitico, et Numeris. *Resp.* B. Cunovius, Osterode. (In
(In BERCKELMANN, T. Dissertationes Biblicae. Helmaestadi: typis
heredum Iacobi LucI, 1623. 4to; p.[99]-[132].)

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196

BERCKELMANN, Theodor

Dissertationum Biblicarum quarta de duobus posterioribus libris
Mosis Levitico, et Numeris. *Resp.* B. Cunovius, Osterode. (In
BERCKELMANN, T. Dissertationes Biblicae. [Helmstedt?], 1636.
4to; p.[101]-[134].)

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BERCKELMANN, Theodor

Dissertationum Biblicarum quinta, de Deuteronomio seu quinto &
ultimo libro Mosis. *Resp.* I. Buscherus, Aeglen/Magdeburg. (In
BERCKELMANN, T. Dissertationes Biblicae. Helmaestadi: typis he-
redum Iacobi LucI, 1623. 4to; p.[133]-[170].)

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BERCKELMANN, Theodor

Dissertationum Biblicarum quinta, de Deuteronomio seu quinto &
ultimo libro Mosis. *Resp.* I. Buscherus, Aeglen/Magdeburg. (In
BERCKELMANN, T. Dissertationes Biblicae. [Helmstedt?], 1636.
4to; p.[135]-[172].)

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199

BERCKELMANN, Theodor

Dissertationum Biblicarum sexta, de libro Iosuae. *Resp.* F.D. Bergius, Katlenburg/Grubenhagen. (In BERCKELMANN, T. Dissertationes Biblicae. Helmaestadi: typis heredum Iacobi LucI, 1623. 4to; p.[171]-[202].)

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200

BERCKELMANN, Theodor

Dissertationum Biblicarum sexta, de libro Iosuae. *Resp.* F.D. Bergio, Katlenburg/Grubenhagen. (In BERCKELMANN, T. Dissertationes Biblicae. [Helmstedt?], 1636. 4to; p.[173]-[204].)

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201

WALTHER, Michael

Threanthropologias sive de gloria Iesu Christi disputatio secunda. Proponens Salvatoris nomina naturalia et officialia. *Resp.* G. Witzenhausen, Göttingen. [] May. Helmaestadi: typis heredum Iacobi LucI, 1623. F-K⁴L². [44]p. 4to.

Contains a dedication to the officials of Göttingen, T. Herold, C. and W. Geilfuss and A.G. Fabricius and verses by T. Schneise and M. Gleissenberg

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202

STRUBE, Heinrich Julius

Enucleatio theologica articuli pernecessarii de libero et servo hominis arbitrio. *Resp.* M. Waltherus, Nürnberg. 8 May. Helmaestadi: typis heredum Iacobi LucI, 1623.): (*A-K⁴. [88]p. 4to

Contains a letter, dated 4 May 1623, from Walther to Friedrich Ulrich and Christian, Dukes of Braunschweig-Lüneburg

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203

CALIXT, Georg

Disputatio theologica de angelis. *Resp.* E. Wiederkampff, Hildesheim. 18 Oct. Helmaestadi: typis heredum Iacobi LucI, 1623. A-B⁴C². [20]p. 4to

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204

STRUBE, Heinrich Julius

Disputatio theologica de iustificatione hominis peccatoris coram Deo. *Resp.* P. Tuckerman. 5 June. D.Theol. Helmaestadi: typis heredum Iacobi LucI, 1623. A-G⁴. [56]p. 4to

Contains a letter, dated 24 May 1623, from Tuckermann to Friedrich Ulrich, Duke of Braunschweig-Lüneburg

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205

1624

STRUBE, Heinrich Julius

Disputatio theologica de virtute et efficacia verbi Dei. *Resp.* I. Cussovius, Cammin/Pommern. 25 Febr. Helmaestadi: typis heredum Iacobi LucI, 1624. A-C⁴D². [28]p. 4to

Contains a dedication to A. Spiegel, J.J.G.v. Schulenburg and the

299

other members of the chapter of Halberstadt Cathedral, C. v.

Briest and A. v. Kreyendorf

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206

WALTHER, Michael

Synopseos theologicae pars I. Succinctis aphorismis, articulorum
II. Christianae religionis sententiam orthodoxam, eidemq; opposi-
tas priscorum, cum primis autem recentium heterodoxas opiniones &
calumnias breviter exhibens. *Resp. I. Stephani, Waldeck. 4 Mar.*

Helmaestadi: typis heredum Iacobi LucI, 1624.): (-2): (*A-L⁴.

[104]p. 4to.

Contains a letter. dated 13 Febr. 1624, to G. F. v. Schachten, H. J.

Spiegel zu Pickelsheim and W. and M. v. Schachten

Copy: W

207

STRUBE, Heinrich Julius

Disputatio theologica de indulgentiis papalibus. *Resp. Z. Snelli-*
us, Braunschweig. 17 July. Helmaestadi: typis heredum Iacobi Lu-
cI, 1624. A-C⁴D². [28]p. 4to

Contains verses by Strube

Copy: W

208

WALTHER, Michael

Theanthropologias siue de gloria Iesu Christi disputatio tertia.

Proponens orthodoxam sententiam de diuina eius natura. *Resp. H.*

Dieckman, Wolfenbüttel. [] Sept. Helmaestadi: typis heredum Ia-

cobi LucI, 1624. πM-P⁴Q³. [36]p. 4to

Copy: W

209

1625

CALIXT, Georg

XX priorum capp. Exodi & locorum in iis difficiliorum expositio, faciens potissimum ad sensum literalem; quam in priuatis ad Pentateuchum lectionibus, mediocri diligentia & bono studio.

Resp. S. Tuckerman, Neusalzwedel. 19 Feb. Helmaestadi: typis heredum Iacobi LucI, 1625. A-E⁴F². [44]p. 4to

Copy: W

210

STRUBE, Heinrich Julius

Disputatio theologica de potestate clavium in ecclesia. *Resp. D. Starckius, Aschersleben. 1 July. Helmaestadi: typis heredum Iacobi LucI, 1625. A⁴. [8]p. 4to*

Contains a dedication to J. T. Cludius

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211

STRUBE, Heinrich Julius

Disputatio theologica de iustificatione hominis peccatoris coram Deo. *Resp. I. Sinderamus, Osterode/Grubenhagen. 6 Aug. Helmaestadi: typis heredum Iacobi LucI, 1625. A-B⁴. [16]p. 4to*

Contains a dedication to M. v. Hodenberg, S. Borcholten, J. Hunde,

J. Kleinschmidt, A. Vietor and B. Lemferd and verses by Strube

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212

WALTHER, Michael

Exercitatio acroamatica de Deo tri-uno. Resp. I. Stegman, Seesen/
Braunschweig. 23 Aug. Helmaestadi: typis heredum Iacobi LucI,
1625. A-B⁴. [16]p. 4to

Contains a dedication to J. Bornemann, A. Cramer and A. Koch and
verses by Stegmann

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213

STRUBE, Heinrich Julius

Disputatio theologica opposita errori Caluinianorum, quo statu-
unt, falsum, impium, horrendum, intolerabile, prodigiosum, mons-
trosum & blasphemum dogma esse, quod Christus pro peccatis omnium
ac singulorum hominum passus & mortuus sit. Resp. I. Knochius,
Magdeburg. 17 Sept. Helmaestadi: typis heredum Iacobi LucI,
1625. A-B⁴C². [20]p. 4to

Contains a dedication to J. Heiden, J. Recken, F. Funcke, F. Arzt
and J. Körner

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214

1629

HORNEY, Konrad

Disputationum theologicarum de s. et divinis Scripturis prima qua de auctoritate earum tractatur. *Resp.* I. Gesenius, Gronau/Braunschweig. 2 May. Helmaestadi: e typographeio Luciorum, 1629. πA-H⁴I1. [68]p. 4to

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215

HORNEY, Konrad

Disputationum theologicarum de s. et divinis Scripturis prima qua de auctoritate earum tractatur. *Resp.* I. Gesenius, Gronau/Braunschweig. 2 May. (In HORNEY, K. De sacris et divinis Scripturis tractatus theologicus. Helmaestadi: typis & sumtibus Luciorum, 1632. 4to; p.[33]-[100].)

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216

HORNEY, Konrad

Disputationum theologicarum de s. et divinis Scripturis secunda, qua de canon earum tractatur. *Resp.* F. Schallerus, Nürnberg. 16 May. Helmaestadi: e typographeio Luciorum, 1629. A-L⁴M1. [90]p. 4to

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217

HORNEY, Konrad

Disputationum theologicarum de s. et divinis Scripturis secunda, qua de canon earum tractatur. *Resp.* F. Schallerus, Nürnberg. 16 (In HORNEY, K. De sacris et divinis Scripturis tractatus theologicus. Helmaestadi: typis & sumtibus Luciorum, 1632. 4to; p.

[101]-[190].)

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218

HORNEY, Konrad

Disputationum theologicarum de s. et divinis Scripturis tertia, qua canon Pontificiorum examinatur, ad obiectiones eorum respondetur, et verus canon porro confirmatur. *Resp.* H. Sannemannus, Halberstadt. 2 Aug. Helmaestadi: e typographeio Luciorum, 1629. A-Q⁴. [128]p. 4to

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219

HORNEY, Konrad

Disputationum theologicarum de s. et divinis Scripturis tertia, qua canon Pontificiorum examinatur, ad obiectiones eorum respondetur, et verus canon porro confirmatur. *Resp.* H. Sannemannus, Halberstadt. 2 Aug. (In HORNEY, K. De sacris et divinis Scripturis tractatus theologicus. Helmaestadi: typis & sumtibus Luciorum, 1632. 4to; p.[191]-[318].)

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220

1630

HORNEY, Konrad

Disputationum theologicarum de s. et divinis Scripturis quarta, qua de sufficientia earum tractatur, et ostenditur, quae de ea

304

sit controversia, et primae tres argumentorum classes examinantur, quibus Pontificii illam impugnant. *Resp.* H. Marheineken, Hildesheim. 18 Sept. Helmaestadi: e typographeio Luciorum, 1630.

πA-P⁴Q³. [28]p. 4to

Contains a dedication to the officials of Hildesheim

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221

HÖRNEY, Konrad

Disputationum theologicarum de s. et divinis Scripturis quarta, qua de sufficientia earum tractatur, et ostenditur, quae de ea sit controversia, et primae tres argumentorum classes examinantur, quibus Pontificii illam impugnant. *Resp.* H. Marheineken, Hildesheim. 18 Sept. (In HÖRNEY, K. De sacris et divinis Scripturis tractatus theologicus. Helmaestadii: typis & sumtibus Luciorum, 1632. 4to; p.[319]-[456].)

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222

HÖRNEY, Konrad

Disputationum theologicarum de s. et divinis Scripturis quinta, qua de sufficientia earum tractatur, et quarta ac quinta classes argumentorum examinantur, quibus Pontificii illam impugnant.

Resp. I. Breslouius, Helmstedt. 27 Nov. Helmaestadi: e typographeio Luciorum, 1630. A²B-T⁴. [148]p. 4to

Contains a dedication to the officials of Salzwedel

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223

HORNEY, Konrad

Disputationum theologicarum de s. et divinis Scripturis quinta, qua de sufficientia earum tractatur, et quarta ac quinta classes argumentorum examinantur, quibus Pontificii illam impugnant.

Resp. I. Breslouius, Helmstedt. 27 Nov. (In HORNEY, K. De sacris et divinis Scripturis tractatus theologicus. Helmaestadii: typis & sumtibus Luciorum, 1632. 4to; p.[457]-[604].)

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224

1631

HORNEY, Konrad

Disputationum theologicarum de s. et divinis Scripturis sexta, qua sufficientia earum tam ex ipsis illis, quam ex antiquitate et aliis argumentis probatur. *Resp.* C. Lechel, Celich/Schlesien.

29 Oct. Helmaestadii: ex typographia Luciorum, 1631. πA-Q⁴R1.

[124]p. 4to

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225

HORNEY, Konrad

Disputationum theologicarum de s. et divinis Scripturis sexta, qua sufficientia earum tam ex ipsis illis, quam ex antiquitate et aliis argumentis probatur. *Resp.* C. Lechel, Celich/Schlesien. 29 Oct. (In HORNEY, K. De sacris et divinis Scripturis tractatus theologicus. Helmaestadii: typis & sumtibus Luciorum, 1632. 4to;

306

p. [605]-[736].)

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226

HORNEY, Konrad

Disputationum theologicarum de s. et divinis Scripturis septima, de interpretatione earum, qua agitur tam de textu illarum primigenio quam de versionibus, et ostenditur quanta autoritas et quis usus utrorumque sit. *Resp.* H. Bonius, Wunstorf. 26 Nov.

Helmaestadi: e typographia Luciorum, 1631. πA-Z²A1. [186]p. 4to

Contains a dedication to H. Wideburg, J. Lesenberg, A. Lüder and J. Sötefleisch

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227

HORNEY, Konrad

Disputationum theologicarum de s. et divinis Scripturis septima, de interpretatione earum, qua igitur tam de textu illarum primigenio quam de versionibus, et ostenditur quanta autoritas et quis usus utrorumque sit. *Resp.* H. Bonius, Wunstorf. 26 Nov.

(In HORNEY, K. De sacris et divinis Scripturis tractatus theologicus. Helmaestadii: typis & sumtibus Luciorum, 1632. 4to; p.

[737]-[922].)

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228

1632

307

HORNEY, Konrad

Disputationum theologicarum de s. et divinis Scripturis octava et ultima, qua de perspicuitate et obscuritate earum agitur, ut et de controversiarum, quae circa illas excitantur, diiudicatione. *Resp.* I. Homborgius, Hildesheim. 14 Apr. Helmaestadi: ex typographia Luciorum, 1632. A-2F⁴. [232]p. 4to

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229

HORNEY, Konrad

Disputationum theologicarum de s. et divinis Scripturis octava et ultima, qua de perspicuitate et obscuritate earum agitur, ut et de controversiarum, quae circa illas excitantur, diiudicatione. *Resp.* I. Homborgius, Hildesheim. 14 Apr. (In HORNEY, K. De sacris et divinis Scripturis tractatus theologicus. Helmaestadii: typis & sumtibus Luciorum, 1632. 4to; p.[923]-[1154].)

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230

1633

CALIXT, Georg

Theses de veritate unicae religionis Christianae. *Resp.* M. Schneider, Eisleben. 15 May. Helmaestadi: in typographeo Calixtino excudit Henningus Mullerus, 1633. A-G⁴. [56]p. 4to

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231

CALIXT, Georg

Theses de veritate unicae religionis Christianae. *Resp.* M. Schneider, Eisleben. 15 May. Helmaestadi: in typographeo Calixtino excudit Henningus Mullerus, 1633. A-G⁴. [56]p. 4to
Contains a dedication to C. Schneider

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232

CALIXT, Georg

De veritate unicae religionis Christianae. *Resp.* M. Schneider.
(In CALIXT, G. De veritate unicae religionis Christianae. Helmaestadii: in typographeo Calixtino excudit Johan-Georg Tager; prostabant Francofurti: apud Johan. Wilh. Ammonem & Wilh. Serlini, 1658. 4to; p.1-62.)

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233

1635

CALIXT, Georg

Disputatio theologica de gratuita per fidem justificatione. *Resp.* C. Schrader. 14 May. Helmaestadi: typis Lucii, 1635. A-C⁴.
[24]p. 4to

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234

CALIXT, Georg

Disputatio theologica de gratuita per fidem justificatione. *Resp.*

309

C. Schrader. 14 May. Helmaestadii: typis Henningi Mulleri Acad.
typ., 1646. A-C⁴. [24]p. 4to

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235

CALIXT, Georg

Theses de prouidentia Dei. Resp. I. Blathouius, Ostfriesland. 31
Oct. Helmaestadii: in typographeo Calixtino excudit Henningus
Mullerus, 1635. A-B⁴C². [20]p. 4to

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236

1636

CALIXT, Georg

Theses de corpore et sanguine Domini reapse praesentibus in sanc-
tissima Eucharistia. Resp. B. Daetrius, Hamburg. 13 Apr. Helmae-
stadii: in typographeo Calixtino excudit Henningus Mullerus,
1636. π^2 A-F⁴G². [56]p. 4to

Contains verses by H. Gokenhold

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237

CALIXT, Georg

Theses de corpore et sanguine Domini reapse praesentibus in sanc-
tissima Eucharistia. Resp. B. Daetrius, Hamburg. 13 Apr. Helmae-
stadii: in typographeo Calixtino excudit Henningus Mullerus,
1636. π^2 A-F⁴G². [56]p. 4to

Contains a dedication to Ernst, Duke of Sachsen-Julich-Cleve-Berg
and verses by H. Gokenhold

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238

CALIXT, Georg

Theses de calice Dominico omnibus ad sanctam Eucharistiae commun-
ionem admissis porrigendo. *Resp.* E. Stisser, Halle. 25 Apr.

D.Theol. Helmaestadii: excudit Henningus Mullerus, 1636. a²A-
F⁴G². [56]p. 4to

Contains a letter, undated, from Stisser to Wilhelm, Duke of
Braunschweig-Lüneburg

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239

CALIXT, Georg

Disputatio theologica de peccato. *Resp.* P. Mullerus, Wittenberg.

25 Apr. D.Theol. Helmaestadii: e typographeo Iac. Lucii, 1636.

πA-D⁴E⁵. [44]p. 4to

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240

CALIXT, Georg

Disputatio theologica de peccato. *Resp.* P. Mullerus, Wittenberg.

25 Apr. D.Theol. Helmaestadii: excudit Henningus Mullerus, acad.

typ., 1643. A-E⁴F². [44]p. 4to

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241

CALIXT, Georg

Disputatio theologica de peccato. *Resp.* P. Mullerus, Wittenberg.

25 Apr. D.Theol. HelmaestdI [sic]: excudit Henningus Mullerus,
acad. typog., 1651. A-E⁴. [40]p. 4to

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242

CALIXT, Georg

Disputatio theologica de peccato. Resp. P. Mullerus, Wittenberg.

25 Apr. D.Theol. HelmaestdI [sic]: excudit Henningus Mullerus,
acad. typog., 1651. A-E⁴. [40]p. 4to

Contains a dedication to Ernst, Duke of Sachsen-Julich-Cleve-Berg

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243

CALIXT, Georg

Disputatio theologica de peccato. Resp. P. Mullerus, Wittenberg.

25 Apr. D.Theol. HelmaestdI [sic]: excudit Henningus Mullerus,
Acad. typog., 1656. A-E⁴F². [44]p. 4to

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244

1637

HORNEY, Konrad

Dissertationum theologicarum quartae, de ss. Trinitate personarum
in divinis, sectio II. Qua mysterium istud ex S. Script. & anti-
quitate adstruitur. Posterior pars. Resp. V. Mylius, Harbke. 21
May. Helmaestadi: ex typographia Iac. Lucii, 1637. πF-X⁴Y³Z⁴2A
-20⁴. [256]p. 4to

312

Text of Mylius' contribution occupies p.[59]-[136]

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245

HORNEY, Konrad

Sectionis II. pars altera. *Resp. V. Mylius.* (In HORNEY, K. *Dis-
sertatio theologica de s. s. Trinitate personarum in divinis.*
Helmaestadi: apud Iacobum Lucium, 1637. 4to; p.[99]-[176].)

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246

HORNEY, Konrad

Sectionis II. pars altera. *Resp. V. Mylius.* (In HORNEY, K. *Dis-
putationum theologicarum pars prima, qua doctrina de Verbo Dei
seu S. Scriptura, de natura item, attributis, personis et operi-
bus divinis explicatur.* Helmaestadi: typis & sumtibus Henningi
Mulleri academ. typogr., 1643. 4to; p.384-429.)

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247

HORNEY, Konrad

Sectio II. Qua mysterium SS. Trinitatis ex Scriptura et antiquit-
ate adstruitur. *Resp. V. Mylius.* (In HORNEY, K. *Disputationum
theologicum pars prima, qua doctrina de Verbo dei seu S. Script-
ura, de natura item, attributis, personis et operibus divinis ex-
plicatur.* Helmaestadi: typis & sumtibus Henningi Mulleri Academ.
typogr., 1651. 4to; p.384-429.)

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248

HORNEY, Konrad

Sectio II. Qua mysterium ss. Trinitatis ex Scriptura & antiquitate adstruitur. *Resp.* F. Volckerling. (In HORNEY, K. *Dissertatio theologica de s. s. Trinitate personarum in divinis.* Helmaestadi: apud Iacobum Lucium, 1637. 4to; p.[43]-[98].)

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249

HORNEY, Konrad

Sectio II. Qua mysterium ss. Trinitatis ex scriptura & antiquitate adstruitur. *Resp.* F. Volckerling. (In HORNEY, K. *Disputationum theologicarum pars prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura item, attributis, personis et operibus divinis explicatur.* Helmaestadi: typis & sumtibus Henningi Mulleri academ. typogr., 1643. 4to; p.430-494.)

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250

HORNEY, Konrad

Sectio II. Qua mysterium ss. Trinitatis ex Scriptura et antiquitate adstruitur. *Resp.* F. Volckerling. (In HORNEY, K. *Disputationum theologicarum pars prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura item, attributis, personis et operibus divinis explicatur.* Helmaestadi: typis & sumtibus Henningi Mulleri Academ. typogr., 1651. 4to; p.430-494.)

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251

HORNEY, Konrad

Sectio III. Terminos propositiones ac formulas loquendi contin-

ens, quibus mysterium ss. Trinitatis in scholis tradi & explicari solet. *Resp.* C. Tappe. (In HORNEY, K. *Dissertatio theologica de s. s. Trinitate personarum in divinis.* Helmaestadi: apud Iacobum Lucium, 1637. 4to; p.[177]-[218].)

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252

HORNEY, Konrad

Sectio III. Terminos propositiones ac formulas loquendi continens, quibus mysterium ss. Trinitatis in scholis tradi & explicari solet. *Resp.* C. Tappe. (In HORNEY, K. *Dissertationum theologicarum quartae, de s. s. Trinitate personarum in divinis, sectio II.* Helmaestadi: ex typographia Ia. Lucii, 1637. 4to; p.[137]-[255].)

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253

HORNEY, Konrad

Sectio III. Terminos propositiones ac formulas loquendi continens, quibus mysterium ss. Trinitatis in scholis tradi & explicari solet. *Resp.* C. Tappe. (In HORNEY, K. *Dissertationum theologicarum pars prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura item, attributis, personis et operibus divinis explicatur.* Helmaestadi: typis & sumtibus Henningi Mulleri academ. typogr., 1643. 4to; p.495-528.)

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254

HORNEY, Konrad

Sectio III. Terminos propositiones ac formulas loquendi continens, quibus mysterium SS. Trinitatis in scholis tradi et explic-

ari solet. *Resp.* C. Tappe. (In HORNEY, K. *Dissertationum theologicarum pars prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura item, attributis, personis et operibus divinis explicatur.* Helmaestadi: typis & sumtibus Henningi Mulleri Academ. typogr., 1651. 4to; p.495-528.)

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255

HORNEY, Konrad

Sectio IV. et ultima. Qua haereses quae circa mysterium s. s. Trinitatis exortae hucusq; sunt recensentur & confutantur. *Resp.* D. Kaufmann. (In HORNEY, K. *Dissertatio theologica de s. s. Trinitate personarum in divinis.* Helmaestadi: apud Iacobum Lucium, 1637. 4to; p.[219]-[295].)

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256

HORNEY, Konrad

Sectio IV. et ultima. Qua haereses quae circa mysterium s. s. Trinitatis exortae hucusq; sunt recensentur & confutantur. *Resp.* D. Kaufmann. (In HORNEY, K. *Disputationum theologicarum pars prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura item, attributis, personis et operibus divinis explicatur.* Helmaestadi: typis & sumtibus Henningi Mulleri academ. typogr., 1643. 4to; p.529-589.)

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257

HORNEY, Konrad

Sectio IV. et ultima. Qua haereses, quae circa mysterium S. S.

Trinitatis exortae hucusque sunt, recensentur et confutantur.

Resp. D. Kaufmann. (In HORNEY, K. Disputationum theologicarum pars prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura item, attributis, personis et operibus divinis explicatur. Helmaestadi: typis & sumtibus Henningi Mulleri Academ. typogr., 1651. 4to; p. 529-589.)

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258

HORNEY, Konrad

Dissertationum theologicarum tertiae, de Deo et attributis divinis, sectio I. De triplici Dei cognitione, nominibus item divinis, & attributis in genere. *Resp.* I.H. Barnstorff, Hannover. 20 May. Helmaestadi: typis Iac. Luci acad. typographi, 1637. A-E⁴.

[40]p. 4to

Contains a dedication to L.v. Münchhausen and J. Kehre

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259

HORNEY, Konrad

Dissertationum theologicarum tertiae, de Deo et attributis divinis, sectio I. De triplici Dei cognitione, nominibus item divinis, & attributis in genere. *Resp.* I.H. Barnstorff. (In HORNEY, K. Disputationum theologicarum pars prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura item, attributis, personis et operibus divinis explicatur. Helmaestadi: typis & sumtibus Henningi Mulleri academ. typogr., 1643. 4to; p. 233-263.)

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260

HORNEY, Konrad

Dissertationum theologicarum tertia, de Deo et attributis divinis. Sectio I. De triplici Dei cognitione, divinis item nominibus, et attributis in genere. *Resp.* I.H. Barnstorff. (In HORNEY, K. Disputationum theologicarum pars prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura item, attributis, personis et operibus divinis explicatur. Helmaestadi: typis & sumtibus Henningi Mulleri Academ. typogr., 1651. 4to; p.233-263.)

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261

HORNEY, Konrad

Dissertationum theologicarum tertiae, de Deo et attributis divinis, sectio II. De attributis divinis in specie, & primo de unitate, simplicitate, perfectione, bonitate, infinitate, immensitate, immutabilitate & aeternitate Dei. *Resp.* H. Praetorius, Stendal. 17 June. Helmaestadi: typis Iac. Luci acad. typographi, 1637. πF-L⁴M³. [56]p. 4to

Contains a dedication to the town council of Stendal

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262

HORNEY, Konrad

Sectio II. De attributis divinis in specie & primo de unitate, simplicitate, perfectione, bonitate, infinitate, immensitate, immutabilitate & aeternitate Dei. *Resp.* H. Praetorius. (In HORNEY, K. Disputationum theologicarum pars prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura item, attributis, personis et operibus divinis explicatur. Helmaestadi: typis & sumtibus

Henningi Mulleri academ. typogr., 1643. 4to; p.264-308.)

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263

HORNEY, Konrad

Sectio II. De attributis divinis in specie & primo de unitate, simplicitate, perfectione, bonitate, infinitate, immensitate, immutabilitate & aeternitate Dei. Resp. H. Praetorius. (In HORNEY, K. Disputationum theologicarum pars prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura item, attributis, personis et operibus explicatur. Helmaestadi: typis & sumtibus Henningi Mulleri Academ. typogr., 1651. 4to; p.264-308.)

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264

HORNEY, Konrad

Dissertationum theologicarum tertiae, de Deo et attributis divinis, sectio III. et ultima, de scientia, voluntate, potentia, justitia & misericordia Dei. Resp. I. Henichius, Windhausen. 15 July. Helmaestadi: typis Iac. Luci acad. typographi, 1637. πN-S⁴T³. [56]p. 4to

Contains a dedication to B. Knorn, A. Busch, P. Henich and K.

Collen

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265

HORNEY, Konrad

Sectio III. et ultima, de scientia, voluntate, potentia, justitia & misericordia Dei. Resp. J. Henichen. (In HORNEY, K. Disputationum theologicarum pars prima, qua doctrina de Verbo Dei seu S.

Scriptura, de natura item, attributis, personis et operibus divinis explicatur. Helmaestadi: typis & sumtibus Henningi Mulleri academ. typogr., 1643. 4to; p.309-349.)

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HORNEY, Konrad

Sectio III. et ultima, de scientia, voluntate, potentia, justitia & misericordia Dei. *Resp.* J. Henichen. (In HORNEY, K. Disputationum theologicarum pars prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura item, attributis, personis et operibus divinis explicatur. Helmaestadi: typis & sumtibus Henningi Mulleri Academ. typogr., 1651. 4to; p.309-349.)

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267

HORNEY, Konrad

Dissertationum theologicarum secundae, de verbo Dei seu Sacra Scriptura, sectio I. De auctoritate S. Scripturae. *Resp.* M. Deichmanus, Steierberg. 30 Aug. Helmaestadi: typis Iac. Luci acad. typographi, 1637. πA-H⁺I². [70±]p. 4to

Contains a dedication to J. Bunting, M. Reichards, C. Blum and E. v. Anderten

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268

HORNEY, Konrad

Dissertationum theologicarum secunda, de Verbo Dei seu Sacra Scriptura, sectio I. [-III]. De auctoritate S. Scripturae. *Resp.* M. Deichmanus, Steierberg. 30 Aug. Helmaestadi: typis Iac. Luci

acad. typographi, 1537 [i. e. 1637]. $\pi A-H^4 I^2 K-P^4$. [118±]p. 4to
Contains a dedication to J. Bunting, M. Reichards, C. Blum and E.
v. Anderten

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269

HORNEY, Konrad

Dissertationum theologicarum secundae, de Verbo Dei seu Sacra
Scriptura, sectio I. De auctoritate S. Scripturae. *Resp. M.*
Deichmanus. (In HORNEY, K. Disputationum theologicarum pars
prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura it-
em, attributis, personis et operibus divinis explicatur. Helmae-
stadI: typis & sumtibus Henningi Mulleri academ. typogr., 1643.
4to; p. 60-112.)

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270

HORNEY, Konrad

Dissertationum theologicarum secunda, de Verbo Dei seu Sacra
Scriptura. Sectio I. De auctoritate S. Scripturae. *Resp. M.*
Deichmanus. (In HORNEY, K. Disputationum theologicarum pars
prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura it-
em, attributis, personis et operibus divinis explicatur. Helmae-
stadI: typis & sumtibus Henningi Mulleri Academ. typogr., 1651.
4to; p. 60-112.)

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271

HORNEY, Konrad

Dissertationum theologicarum secundae, de Verbo Dei seu Sacra

Scriptura, sectio II. De canone S. Scripturae. *Resp.* C. Bawr-
meister, Peine. 16 Sept. Helmaestadi: typis Iac. Luci acad.
typographi, 1637. πK-P⁴. [50±]p. 4to

Contains a dedication to E. Behling and J. Unverzagt

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272

HORNEY, Konrad

Dissertationum theologicarum secundae, de Verbo Dei seu Sacra
Scriptura, sectio II. De canone S. Scripturae. *Resp.* C. Bawr-
meister. (In HORNEY, K. Disputationum theologicarum pars prima,
qua doctrina de Verbo Dei seu S. Scriptura, de natura item, at-
tributis, personis et operibus divinis explicatur. Helmaestadi:
typis & sumtibus Henningi Mulleri academ. typogr., 1643. 4to; p.
113-148.)

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273

HORNEY, Konrad

Dissertationum theologicarum secundae de Verbo Dei seu Sacra
Scriptura, sectio III. De sufficientia S. Scripturae. *Resp.* Z.
Tollenius, Zellerfeld. 28 Oct. Helmaestadi: typis Iac. Luci ac-
ad. typographi, 1637. πQ-V⁴X³. [48]p. 4to

Contains a dedication to A. and E.T. Volsuetus, J., M. and G.

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274

HORNEY, Konrad

Dissertationum theologicarum secundae de Verbo Dei seu Sacra

Scriptura, sectio III. De sufficientia S. Scripturae. Resp. Z. Tollenius. (In HORNEY, K. Disputationum theologiarum pars prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura item, attributis, personis et operibus divinis explicatur. Helmaestadi: typis & sumtibus Henningi Mulleri academ. typogr., 1643. 4to; p. 149-182.)

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275

HORNEY, Konrad

Dissertationum theologiarum quarta, de s. s. Trinitate personarum in divinis. Sectio I. Prolegomena eius doctrinae continens. Resp. J. P. Felwinger. (In HORNEY, K. Dissertatio theologica de s. s. Trinitate personarum in divinis. Helmaestadi: apud Iacobum Lucium, 1637. 4to; p. [3]-[42].)

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276

HORNEY, Konrad

Dissertationum theologiarum quarta, de s. s. Trinitate personarum in divinis. Sectio I. Prolegomena eius doctrinae continens. Resp. J. P. Felwinger. (In HORNEY, K. Disputationum theologiarum pars prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura item, attributis, personis et operibus divinis explicatur. Helmaestadi: typis & sumtibus Henningi Mulleri academ. typogr., 1643. 4to; p. 350-383.)

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277

HORNEY, Konrad

Dissertationum theologicarum quarta, de S.S. Trinitate personarum in divinis. Sectio I. Prolegomena eius doctrinae continens. *Resp.* J.P. Felwinger. (In HORNEY, K. Disputationum theologicarum pars prima, qua doctrina de Verbo Dei seu S. Scripturae, de natura item, attributis, personis et operibus divinis explicatur. Helmaestadi: typis & sumtibus Henningi Mulleri Academ. typogr., 1651. 4to; p.350-383.)

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278

HORNEY, Konrad

Dissertationum theologicarum prima, de natura theologiae. *Resp.* B. Wideburgius, Wolfenbüttel. 18 Nov. Helmaestadi: excudebat Iacobus Lucius acad. typographus, 1637. πA-G⁴H1. [60]p. 4to
Contains a dedication to August, Duke of Braunschweig-Lüneburg

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279

HORNEY, Konrad

Disputatio prima de natura theologiae. *Resp.* B. Wideburg. (In (In HORNEY, K. Disputationum theologicarum pars prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura item, attributis, personis et operibus divinis explicatur. Helmaestadi: typis & sumtibus Henningi Mulleri academ. typogr., 1643. 4to; p.3-59.)

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280

HORNEY, Konrad

Disputatio prima de natura theologiae. *Resp.* B. Wideburg. (In

HORNEY, K. Disputationum theologicarum pars prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura item, attributis, personis et operibus divinis explicatur. Helmaestadi: typis & sumtibus Henningi Mulleri Academ. typogr., 1651. 4to; p.3-59)

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281

1638

HORNEY, Konrad

Dissertationum theologicarum secundæ de Verbo Dei seu Sacra Scriptura, sectio IV. et ultima, de interpretatione S. Scripturæ. Resp. J. Ebeling, Lüneburg. 20 Jan. Helmæstadi: typis Jacobi Lucii, 1638. πY-Z⁴2A-2F⁴2G⁴. [70]p. 4to

Contains a dedication to August, Duke of Braunschweig-Lüneburg

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282

HORNEY, Konrad

Sectio IV. et ultima. De interpretatione S. Scripturæ. Resp. J. Ebeling. (In HORNEY, K. Disputationum theologicarum pars prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura item, attributis, personis et operibus divinis explicatur. Helmæstadi: typis & sumtibus Henningi Mulleri academ. typogr., 1643. 4to; p. 183-232.)

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283

HORNEY, Konrad

Sectio IV. et ultima. De interpretatione S. Scripturae. Resp. J. Ebeling. (In HORNEY, K. Disputationum theologicarum pars prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura item, attributis, personis et operibus divinis explicatur. Helmaestadi: typis & sumtibus Henningi Mulleri Academ. typogr., 1651. 4to; p. 183-232.)

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284

CALIXT, Georg

De sacrificio Christi semel in cruce oblato, et initerabili exercitatio theologica. Resp. A. Ludeke, Hildesheim. 21 Mar. Helmaestadi: in typographeo Calixtino excudit Henningus Mullerus, 1638. πA-D⁴E². [38]p. 4to

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285

CALIXT, Georg

De sacrificio Christi semel in cruce oblato et initerabili contra Pontificios exercitatio academica. Resp. A. Ludeke. Helmaestadi: in typographeo Calixtino excudit Henningus Mullerus, 1644. 4to; p. [31]-[38].

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286

HORNEY, Konrad

Dissertationum theologicarum quinta, de operibus Dei, seu de creatione et gubernatione mundi. Resp. P. Crull, Offleben/Braunschweig. 12 May. Helmaestadi: ex officina Iac. Lucij, 1638. πA-

I⁴. [74]p. 4to

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287

HORNEY, Konrad

Disputationum theologicarum quincta, de operibus Dei, seu de creatione et gubernatione mundi. Sectio I. De creatione. *Resp. P.*

Crull. (In HORNEY, K. Disputationum theologicarum pars prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura item, attributis, personis et operibus divinis explicatur. Helmaestadi: typis & sumtibus Henningi Mulleri Academ. typogr., 1643. 4to; p. 590-604.)

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288

HORNEY, Konrad

Disputationum theologicarum quincta, de operibus Dei, seu de creatione et gubernatione mundi. Sectio I. De creatione. *Resp. P.*

Crull. (In HORNEY, K. Disputationum theologicarum pars prima, qua doctrina de Verbo dei seu S. Scriptura, de natura item, attributis, personis et operibus divinis explicatur. Helmaestadi: typis & sumtibus Henningi Mulleri Academ. typogr., 1651. 4to; p. 590-604.)

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289

HORNEY, Konrad

Sectio II. De creaturis invisibilibus seu angelis. *Resp. P.*

Crull. (In HORNEY, K. Disputationum theologicarum pars prima,

qua doctrina de Verbo Dei seu S. Scriptura, de natura item, attributis, personis et operibus divinis explicatur. Helmaestadi: typis & sumtibus Henningi Mulleri Academ. typogr., 1643. 4to; p. 605-630.)

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290

HORNEY, Konrad

Sectio II. De creaturis invisibilibus seu angelis. *Resp. P. Crull*
(In HORNEY, K. Disputationum theologicarum pars prima, qua doctrina de Verbo Dei seu S. Scriptura, de natura item, attributis, personis et operibus divinis explicatur. Helmaestadi: typis & sumtibus Henningi Mulleri Academ. typogr., 1651. 4to; p. 605-630.)

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291

HORNEY, Konrad

Dissertationum theologicarum sextae, de incarnatione Filii Dei, seu de persona et officio Christi, sectio I. et II. De incarnatione ipsa, & haereticis qui eam impugnarunt. *Resp. H. Holscherus, Hannover. 1 Dec. Helmaestadi: excudebat Iacobus Lucius acad. typogr., 1638. πA-D⁴. [34±]p. 4to*

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292

HORNEY, Konrad

Disputatio prima de incarnatione Filii Dei, seu de persona et officio Christi. Sectio I. qua de incarnatione ipsa agitur. *Resp. H. Holscher.* (In HORNEY, K. Disputationum theologicarum pars secunda, qua doctrina de incarnatione Filii Dei, et quae per eum

facta est generis humani reparatione, explicatur. Helmaestadi:
typis & sumptibus Henningi Mulleri academ. typogr., 1644. 4to; p.
3-19.)

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293

HORNEY, Konrad

Disputatio prima de incarnatione Filii Dei, seu de persona et of-
ficio Christi. Sectio I. Qua de incarnatione ipsa agitur. *Resp.*
H. Holscher. (In HORNEY, K. Disputationum theologicarum pars
secunda, qua doctrina de incarnatione Filii Dei, et quae per eum
facta est generis humani reparatione, explicatur. Helmaestadi:
typis & sumptibus Henningi Mulleri Academ. typogr., 1653. 4to; p.
3-19.)

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HORNEY, Konrad

Sectio II. qua recensentur et confutantur haeretici, qui mysteri-
um incarnationis impugnarunt. *Resp.* H. Holscher. (In HORNEY, K.
Disputationum theologicarum pars secunda, qua doctrina de incar-
natione Filii Dei, et quae per eum facta est generis humani repa-
ratione, explicatur. Helmaestadi: typis & sumptibus Henningi
Mulleri Academ. typogr., 1644. 4to; p.20-38.)

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HORNEY, Konrad

Sectio II. Qua recensentur et confutantur haeretici, qui mysteri-
um incarnationis impugnarunt. *Resp.* H. Holscher. (In HORNEY, K.

Disputationum theologicarum pars secunda, qua doctrina de incarnatione Filii Dei, et quae per eum facta est generis humani reparatione, explicatur. Helmaestadi: typis & sumptibus Henningi Mulleri Academ. typogr., 1653. 4to; p.20-38.)

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296

1639

CALIXT, Georg

Disputatio theologica de autoritate antiquitatis ecclesiasticae. *Resp.* I. Henichius. 12 Jan. Helmaestadi: in typographeo Calixtino excudit Henningus Mullerus, 1639. A-E⁴. [40]p. 4to

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297

CALIXT, Georg

De autoritate antiquitatis ecclesiasticae. *Resp.* J. Henichen. (In CALIXT, G. De veritate unicae religionis Christianae. Helmaestadi: in typographeo Calixtino excudit Johan-Georg Täger; prostabant Francofurti: apud Johan. Wilh. Ammonem & Wilh. Serlini, 1658. 4to; p.63-98.)

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298

CALIXT, Georg

Adsertiones de aeterna praedestinatione et electione. *Resp.* I.

330

Kesebergius, Braunschweig. 8 Feb. Helmaestadi: in typographeo
Calixtino excudit Henningus Mullerus, 1639. A-D⁴. [32]p. 4to
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CALIXT, Georg

Adsertiones de aeterna praedestinatione et electione. Resp. J.
Kesebergius, Braunschweig. 8 Feb. Helmaestadi: typis Henningi
Mulleri Acad. typ., 1654. A-D⁴. [32]p. 4to
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HORNEY, Konrad

Dissertationum theologicarum sextae, de incarnatione Filii Dei,
seu de persona et officio Christi, sectio III. Qua de ipsa perso-
na Christi & duabus ejus naturis aliisque huc pertinentibus agi-
tur. Resp. H. Danckwort, Braunschweig. 4 May. Helmaestadi: ex
officina Jacobi Lucii, typogr. Acad., 1639. E-K⁴. [48]p. 4to
Contains a dedication to A. Sauer, J. Schmalian, H. Martens and
J. Woltmann
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HORNEY, Konrad

Sectio III. Qua de ipsa persona Christi, et duabus eius naturis,
aliisque huc pertinentibus agitur. Resp. H. Danckwort. (In HORN-
EY, K. Disputationum theologicarum pars secunda, qua doctrina de
incarnatione Filii Dei, et quae per eum facta est generis humani
reparatione, explicatur. Helmaestadi: typis & sumptibus Henningi

Mulleri Academ. typogr., 1644. 4to; p.39-119.)

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302

HORNEY, Konrad

Sectio III. Qua de ipsa persona Christi, et duabus eius naturis, aliisque huc pertinentibus agitur. *Resp.* H. Danckwort. (In HORN-
EY, K. Disputationum theologicarum pars secunda, qua doctrina de incarnatione Filii Dei, et quae per eum facta est generis humani reparatione, explicatur. Helmaestadi: typis & sumptibus Henningi Mulleri Academ. typogr., 1653. 4to; 39-119.)

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303

HORNEY, Konrad

Dissertationum theologicarum septimae, de praedestinatione, sectio altera, errorum de praedestinatione ac reprobatione recensionem & confutationem complectens. *Resp.* I. Redeker, Herford/Westfalen. 27 July. Helmaestadi: ex officina Jacobi Lucii typogr. Acad., 1639. E-H⁴I². [36]p. 4to

Contains a dedication to H. Fürstenau, T. Corbeius, J. Redeker, J. Krul and K. Redeker

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304

CALIXT, Georg

De sacrificio Christi semel in cruce oblato, et initerabili exercitatio tertia. *Resp.* A. Andersen, Tündern. 12 Oct. Helmaestadi: in typographeo Calixtino excudit Henningus Mullerus, 1639. πA-D⁴

E²F-P⁴. [118]p. 4to

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305

CALIXT, Georg

De sacrificio Christi semel in cruce oblato, et initerabili exercitatio tertia. *Resp.* A. Andersen, Tündern. 12 Oct. Helmaestadi: in typographeo Calixtino excudit Henningus Mullerus, 1639. π²K-P⁴. [52]p. 4to

Contains a dedication to W. Blume, S. Klotz, J. Fabricius, C. Strauss, J. Reinboth and B. Mauritius and verses by J. Brandt, P. Gude and M. Groten

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306

CALIXT, Georg

De sacrificio Christi semel in cruce oblato et initerabili contra Pontificios exercitatio academica. *Resp.* A. Andersen. Helmaestadi: in typographeo Calixtino excudit Henningus Mullerus, 1644. 4to; p.[71]-[118].

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307

CALIXT, Georg

De sacrificio Christi semel in cruce oblato, et initerabili exercitatio secunda. Ritus Missae iuxta Augustanam confessionem reformatae enarrans. *Resp.* I. Goes, Westfalen. 20 Oct. Helmaestadi: in typographeo Calixtino excudit Henningus Mullerus, 1639. πF-I⁴. [34]p. 4to

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308

CALIXT, Georg

De sacrificio Christi semel in cruce oblato et initerabili contra Pontificios exercitatio academica. *Resp.* J. Goes. Helmaestadi: in typographeo Calixtino excudit Henningus Mullerus, 1644. 4to; p. [39]-[70].

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309

HORNEY, Konrad

Dissertationum theologicarum nona, de iustificatione et nova iustificatorum vita, sectio I. De causa efficiente, meritoria & instrumentalium justificationis. *Resp.* I. Ebeling, Lüneburg. 19 Oct. Helmaestadi: ex officina typographica Academiae, 1639. πA-H⁴. [66]p. 4to

Contains a dedication to G. Calixt, J. Haspelmacher, S. Scherz and J. and H. Stern

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310

HORNEY, Konrad

Disputatio quarta de iustificatione et nova iustificatorum vita. Sectio I: De causa efficiente, meritoria et instrumentalium iustificationis. *Resp.* J. Ebeling. (In HORNEY, K. Dissertationum theologicarum pars secunda, qua doctrina de incarnatione Filii Dei, et quae per eum facta est generis humani reparatione, explicatur. Helmaestadi: typis & sumptibus Henningi Mulleri Academ. typogr., 1644. 4to; p. 318-370.)

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311

HORNEY, Konrad

Disputatio quarta. De iustificatione et nova iustificatorum vita. Sectio I. De caussa efficiente, meritoria et instrumentali iustificationis. *Resp.* J. Ebeling. (In HORNEY, K. Disputationum theologicarum pars secunda, qua doctrina de incarnatione Filii Dei, et quae per eum facta est generis humani reparatione, explicatur. Helmaestadi: typis & sumptibus Henningi Mulleri Academ. typogr., 1653. 4to; p. 318-370.)

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312

HORNEY, Konrad

Dissertationum theologicarum nonae, de iustificatione et nova iustificatorum vita, sectio II. De caussa formali, finali, & effectis iustificationis. *Resp.* I. Meinshusius, Moringen/Braunschweig. 23 Nov. Helmaestadi: ex officina typographica academiae, 1639. πI-L⁴M³. [32]p. 4to

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313

HORNEY, Konrad

Sectio II. De caussa formali, finali, & effectis iustificationis. *Resp.* J. Meinshusius. (In HORNEY, K. Disputationum theologicarum pars secunda, quae doctrina de incarnatione Filii Dei, et quae per eum facta est generis humani reparatione, explicatur. Helmaestadi: typis & sumptibus Henningi Mulleri Academ. typogr., 1644. 4to; p. 371-483.)

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314

HORNEY, Konrad

Sectio II. De caussa formali, finali et effectis iustificationis.
Resp. J. Meinshusius. (In HORNEY, K. Disputationum theologicarum pars secunda, quae doctrina de incarnatione Filii Dei, et quae per eum facta est generis humani reparatione, explicatur. Helmaestadi: typis & sumptibus Henningi Mulleri Academ. typogr., 1653. 4to; p. 371-483.)

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315

1640

FABRICIUS, Statius

De fictitio Pontificis Romani in ecclesia Christi primatu disputatio prima. *Resp.* C. Benekenius, Braunschweig. 28 Mar. Helmaestadi: excudit Henningus Mullerus typ. academ., 1640. A-E⁴.

[40]p. 4to

Contains a dedication to J. Haspelmacher, J. Weller, A. Reich, H. Probst, J. Groteian and H. Martens

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316

HORNEY, Konrad

Dissertationum theologiarum nonae, de iustificatione et nova iustificatorum vita, sectio III. et ultima, de nova iustificatorum vita seu pijs fidelium operibus. *Resp.* A. Schnelle, Braunschweig. 28 Mar. Helmaestadi: excudit Henningus Mullerus acad.

336

typ., 1640. πN-Y⁴Z³. [88]p. 4to

Contains a dedication to K. Hildebrandt, B. Walther and T. Olffen

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317

HORNEY, Konrad

Sectio III. et ultima. De nova iustificatorum vita. *Resp. A.*

Schnelle. (In HORNEY, K. Disputationum theologicarum pars se-

cunda, qua doctrina de incarnatione Filii Dei, et quae per eum

facta est generis humani reparatione, explicatur. Helmaestadi:

typis & sumptibus Henningi Mulleri Academ. typogr., 1644. 4to; p.

484-553.)

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318

HORNEY, Konrad

Sectio III. et ultima. De nova iustificatorum vita. *Resp. A.*

Schnelle. (In HORNEY, K. Disputationum theologicarum pars se-

cunda, qua doctrina de incarnatione Filii Dei, et quae per eum

facta est generis humani reparatione, explicatur. Helmaestadi:

typis & sumptibus Henningi Mulleri Academ. typogr., 1653. 4to; p.

484-553.)

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319

FABRICIUS, Statius

De fictitio Pontificis Romani in ecclesia Christi primatu disput-

atio secunda. *Resp. A. Andersen, Tündern/Holstein. 16 May. Helm-*

aestadi: excudit Henningus Mullerus Acad, typ., 1640. A-D⁴E².

[36]p. 4to

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320

FABRICIUS, Statius

De fictitio Pontificis Romani in ecclesia Christi primatu disputatio secunda. Resp. A. Andersen, Tündern/Holstein. 16 May. HelmaestadI: excudit Henningus Mullerus Acad, typ., 1640. A-D⁴E².

[36]p. 4to

Contains a dedication to G. Calixt, R. Bennich and A.G. Riem-schneider

Copy: W

321

CALIXT, Georg

De haeresi Nestoriana, eique opposito Concilio Ephesino, oecumenico tertio, exercitatio. Resp. T. Möllman, Flensburg. 13 June. HelmaestadI: in typographeo Calixtino excudit Henningus Mullerus, 1640. A-H⁴I². [72]p. 4to

Contains a dedication to S. Klotz, C. Beier and J. Boyse and verses by S. Danckwerth

Copy: O

322

CALIXT, Georg

De haeresi Nestoriana, eique opposito Concilio Ephesino, oecumenico tertio, exercitatio. Resp. T. Möllman, Flensburg. (In CALIXT, G. De persona Christi Domini et Servatoris nostri programmatum et dissertationum fasciculus. Collectus et editus opera & studio Friderici Ulrici Calixti. HelmaestadI: in typographeo Cal-

ixtino excudit Henningus Mullerus, 1663. 4to; p.23-95.)

Copy: W

323

HORNEY, Konrad

Dissertationum theologicarum octavae, de conversione hominis ad Deum, sectio prima [-altera], de natura conversionis & gratia Dei ad eam necessaria. *Resp.* A. Bussius, Minden/Westfalen. 21 Aug.

Helmaestadi: excudit Henningus Mullerus, typ. acad., 1640. πA-E⁴
F²G-O⁴. [110]p. 4to

Copy: W

324

HORNEY, Konrad

Disputatio tertia de conversione hominis ad Deum. Sectio I. De conversione ipsa et gratia Dei ad eum necessaria. *Resp.* A. Bussius. (In HORNEY, K. Disputationum theologicarum pars secunda, qua doctrina de incarnatione Filii Dei, et quae per eum facta est generis humani reparatione, explicatur. Helmaestadi: typis & sumptibus Henningi Mulleri Academ. typogr., 1644. 4to; p.238-317.)

Copy: W

325

HORNEY, Konrad

Disputatio tertia de conversione hominis ad Deum. Sectio I. De conversione ipsa et gratia Dei ad eam necessaria. *Resp.* A. Bussius. (In HORNEY, K. Disputationum theologicarum pars secunda, qua doctrina de incarnatione Filii Dei, et quae per eum facta est generis humani reparatione, explicatur. Helmaestadi: typis &

sumptibus Henningi Mulleri Academ. typogr., 1653. 4to; p.238-317.)

Copy: E

326

FABRICIUS, Stadius

Disputatio theologica de iustificatione hominis peccatoris coram Deo. *Resp.* I. Rhane, Lüneburg. 10 Oct. Helmaestadi: excudit Henningus Mullerus, acad. typog., 1640. A-B⁴. [16]p. 4to

Contains verses by J. Baldow

Copy: W

327

HORNEY, Konrad

Dissertationum theologicarum decima de poenitentia lapsorum. Sectio I. An fidelis & iustificatus gratia Dei excidere & per poenitentiam in eam restitui possit. *Resp.* A. Reimarus, Lübeck. 12 Dec. Helmaestadi: excudit Henningus Mullerus Acad. typ., 1640. A-F⁴. [48]p. 4to.

Contains a dedication to N. Hunne, A. Heims, J. Reich, M. Sirich, G. Winter and J. Nicolai

Copy: W

328

1643

CALIXT, Georg

Disputatio theologica de baptismo sive sacro regenerationis ac

340

renovationis lavacro. *Resp.* B. Daetrius, Hamburg. 9 Mar. D.Theol.
Helmestadi: in typographeo Calixtino excudit Henningus Mullerus,
1643.):)⁴A-Q⁴. [136]p. 4to

Weigel 2231

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329

CALIXT, Georg

Disputatio theologica de baptismo sive sacro regenerationis ac
renovationis lavacro. *Resp.* B. Daetrius, Hamburg. 9 Mar. D.Theol.
Helmestadi: in typographeo Calixtino excudit Henningus Mullerus,
1643.):)⁴A-Q⁴. [136]p. 4to

Contains a letter, dated 8 Mar. 1643, from Dätorius to Ulrich,
Count of Ostfriesland

Weigel 2231

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330

CALIXT, Georg

Disputatio theologica de igne purgatorio, quem credit ecclesia
Romana, & orbi Christiano sub anathemate credendum obtrudit.

Resp. I. Gesenius, Braunschweig. 8 Mar. D.Theol. Helmestadii:
typis Henningi Mulleri, acad. typogr., 1643. a⁴b²A-O⁴. [124]p.
4to

Contains a letter, dated 1 Mar. 1643, from Gesenius to Christian
Ludwig, Duke of Braunschweig-Lüneburg

Copy: W

331

CALIXT, Georg

De igne purgatorio, quem credit Ecclesia Romanae, & orbi Christiano sub anathemate credendum obtrudit, dissertatio. Resp. J. Gesenius. 8 Mar. D. Theol. Inseruntur, ubi resposcere videtur, vindiciae, a Friderico Ulrico Calixto obfucis Iohannis Mulmanni Iesuitae Monasteriensis oppositae. Helmestadii: in typographeo Calixtino excudit Henningus Mullerus, 1650.): (-2): (^3): (^2a-c^A-2E^2F^2. [272]p. 4to

Contains two letters, the first, dated 24 Apr. 1650, from F.U. Calixt to Christian Ludwig, Duke of Braunschweig-Lüneburg, and the second, dated 1 Mar. 1643, from Gesenius to the same

Copy: O

332

CALIXT, Georg

De visibili ecclesiastica monarchia contra Pontificios exercitatio. Resp. T. Danckwers, Lüneburg. 8 Apr. Helmestadii: in typographeo Calixtino excudit Henningus Mullerus, 1643. πA-G^H1. [60]p. 4to

Copy: W

333

CALIXT, Georg

De visibili ecclesiastica monarchia contra Pontificios exercitatio secunda. Resp. I. Hagius, Hannover. 23 June. Helmestadii: in typographeo Calixtino excudit Henningus Mullerus, 1643. πI-N^O^2. [46]p. 4to

Copy: W

334

CALIXT, Georg

De transsubstantiatione contra Pontificios exercitatio. *Resp.* P. C. Dörer, Eisleben. 26 Aug. Helmestadi: in typographeo Calixtino excudit Henningus Mullerus, 1643. πA-H⁴I1. [68]p. 4to

Copy: O

335

CALIXT, Georg

De transsubstantiatione contra Pontificios exercitatio secunda. *Resp.* I. A. Quenstedt, Quedlinburg. 25 Oct. Helmestadi: in typographeo Calixtino excudit Henningus Mullerus, 1643. πK-⁴O³.

[40]p. 4to

Copy: W

336

HORNEY, Konrad

Disputatio theologica de fide et bonis operibus. *Resp.* I. Latermannus, Coburg/Franken. 23 Dec. Helmaestadii: ex officina Henningi Mulleri, acad. typ., 1643. A-G⁴. [56]p. 4to

Contains a letter, dated 13 Dec. 1643, from Latermann to August and Christian Ludwig, Dukes of Braunschweig-Lüneburg

Copy: W

337

1645

CALIXT, Georg

De sanctissimo Trinitatis mysterio contra Socinianos exercitatio.

343

Resp. I. Latermannus, Coburg/Franken. 23 Feb. Helmestadi: in typographeo Calixtino excudit Henningus Mullerus, 1645. πA-I⁴. [74]p. 4to

Copy: O

338

CALIXT, Georg

De sanctissimo trinitatis mysterio contra Socinianos exercitatio.

Resp. I. Latermannus, Coburg/Franken. 23 Feb. Helmestadi: in typographeo Calixtino excudit Henningus Mullerus, 1645. πA-I⁴. [74]p. 4to

Contains a letter, dated 22 Feb. 1645, from Latermann to the advisers of Christian Ludwig, Duke of Braunschweig-Lüneburg and verses by Caselius

Copy: L

339

CALIXT, Georg

De sanctissimo Trinitatis mysterio contra Socinianos exercitatio.

Resp. J. Latermannus, Coburg/Franken. 23 Feb. Helmestadi: typis Henningi Mulleri Acad. typogr., 1653. (?)⁴A-I⁴. [80]p. 4to

Contains a letter, dated 22 Feb. 1645, from Latermann to the members of the ecclesiastical and temporal councils of Christian Ludwig, Duke of Braunschweig-Lüneburg and verses by Caselius

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340

CALIXT, Georg

Responsi maledicis theologorum Moguntinorum vindiciis oppositi pars altera infallibilitatem Romani pontificis seorsim excutiens.

Resp. C. Spörer, Trier. 27 Aug. Helmstadii: excudebat Henningus Mullerus, 1645. [*]-2[*]^3[*]1A-K^L^2. [102]p. 4to

Contains a letter, undated, from Spörer to the officials of Frankfurt am Main

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341

CALIXT, Georg

Responsi maledicis theologorum Moguntinorum vindiciis oppositi pars altera infallibilitatem Romani pontificis seorsim excutiens.

Resp. C. Spörer, Trier. 27 Aug. (In CALIXT, G. Responsum maledicis infallib. praeceptoque sub una vindiciis oppositum. Helmestadii: in typographeo Calixtino excudit Henningus Mullerus, 1672. 4to; p.[2]-96.)

Contains a letter, undated, from Spörer to the town council of Frankfurt am Main

Copy: W

342

1646

HORNEY, Konrad

Disputatio theologica de summa fidei non qualislibet sed quae per caritatem operatur necessitate ad salutem. *Resp.* J.H. Fidler, Tambach/Thüringen. 23 May. Helmestadii: typis Henningi Mulleri, 1646. A-H^4. [64]p. 4to

Copy: W

343

345

HORNEY, Konrad

Disputatio theologica, de summa fidei non qualislibet sed quae per caritatem operatur necessitate ad salutem. Resp. I.H. Fidler. Tambach/Thüringen. 23 May. (In HORNEY, K. Disputationes et tractatus aliquot: de necessitate studii pietatis, si qui salvus esse per Christum velit: in unum opusculum omnes conjecti. Francofurti: apud Thom. Matthiam Gotzium, 1648. 4to; p.3-37.)

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344

1647

HORNEY, Konrad

Disputatio theologica de angelis. Resp. I. Ibenthal, Hamburg. 2 Oct. Helmaestadi: typis Henningi Mulleri acad. typ., 1647. A-D⁴. [32]p. 4to

Contains a dedication to N. Hardkopf, G. Gese, J. Stemann, B. Pahlen, H. Stebhorst, N. Sylim, G. Stampel, G. Langenbeck and J. Helt and verses by G. Tietz and J. Mechow

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345

HORNEY, Konrad

Disputatio theologica de Spiritus Sancti divinitate, eiusque aeterna processione a Patre et Filio. Resp. G. Ruschmanus, Ostfriesland. 24 Dec. Helmaestadi: typis Henningi Mulleri acad.

346

typ., 1647. A-G⁴. [56]p. 4to

Copy: W

346

1648

HORNEY, Konrad

Disputatio theologica de universali Christi merito et satisfacti-
one pro omnibus omnium hominum peccatis praestita. *Resp.* I.U. Gi-
senhagen, Braunschweig Neustadt. 25 Mar. Helmaestadi: ex officii-
na Henningi Mulleri acad. typ., 1648. A-E⁴. [40]p. 4to

Contains verses by J.H. Wedemann

Weigel 3944

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347

HORNEY, Konrad

Disputatio theologica de resurrectione carnis. *Resp.* A. Elers,
Hamburg. 4 May. D. Theol. Helmaestadi: typis Henningi Mulleri ac-
ad. typ., 1648. πA-G⁴H². [62]p. 4to

Weigel 2834

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348

CALIXT, Georg

De auctoritate Sacrae Scripturae, et numero librorum canonicorum
Veteris Testamenti contra Pontificios exercitatio. *Resp.* S. Ken-
ckel, Flensburg. 21 June & 16 Sept. Helmaestadi: in typographeo

347

Calixtino excudit Henningus Mullerus, 1648. a⁴b²c⁴A-Y⁴. [196]p.

4to

Contains a letter, dated 19 Sept. 1649, from Kenkel to Frederick III, King of Denmark and Norway

Copy: W

349

CALIXT, Georg

De auctoritate Sacrae Scripturae, et numero librorum canonicorum Veteris Testamenti contra Pontificios exercitatio. *Resp. S. Kenckel, Flensburg. 21 June & 16 Sept. Editio iterata et recognita. Accessit Appendix novitati, qua bibliorum lectione populus prohibetur, opposita. Helmestadii: in typographeo Calixtino excudit Henningus Mullerus, 1654. [?]⁴A-Z⁴a-c⁴d². [8], 184, [28]p. 4to*

Contains a letter, dated 19 Sept. 1648, from Kenkel to Frederick III, King of Denmark and Norway

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350

HORNEY, Konrad

Disputatio theologica de vera praesentia corporis et sanguinis D.N. Iesu Christi cum pane et vino in ss. eucharistia. *Resp. I. Hildebrandus, Walkenried. 25 Nov. Helmaestadi: typis Henningi Mulleri acad. typ., 1648.):(⁴A-K⁴. [88]p. 4to*

Contains a letter, dated 24 Nov. 1648, from Hildebrand to Christian Ludwig and Georg Wilhelm, Dukes of Braunschweig-Lüneburg

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351

CALIXT, Georg

Disputatio de Sacra scriptura. *Resp.* H. M. Eccardus, Rinteln. 11 Oct. D. Theol. HelmstadI: in typographeo Calixtino excudit Henningus Mullerus, 1649. J:[⁴A-E⁴F³]. [54]p. 4to

Contains a dedication and letter, dated 12 Oct. 1649, from Eccard to Wilhelm, Landgrave of Hesse and Philipp, Count of Schaumburg-Lippe-Sternberg

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352

CALIXT, Georg

De peccato originali exercitatio. *Resp.* I. C. Arnschwanger, Nürnberg. 29 Dec. HelmstadI: in typographeo Calixtino excudit Henningus Mullerus, 1649. A-H⁴. [64]p. 4to

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353

CELLARIUS, Balthasar

Disputatio secunda de peccato originis. *Resp.* S. Spoerelius, Nürnberg. 4 Sept. HelmaestadI: typis Henningi Mulleri, 1650. πA⁴B1. [12]p. 4to

Copy: M

354

CELLARIUS, Balthasar

Disputatio tertia de iustificatione. *Resp.* I.C. Durr, Nürnberg.

2 Oct. Helmaestadi: typis Henningi Mulleri, 1650. πD⁴E1. [12]p.

4to

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355

CELLARIUS, Balthasar

Disputatio quarta de bonis iustificatorum operibus. *Resp.* H. Lin-

des, Celle. 30 Oct. Helmaestadi: typis Henningi Mulleri, 1650.

πF4-G1. [12]p. 4to

Copy: M

356

CELLARIUS, Balthasar

Disputatio quinta de sacramentis in genere, et in specie de bapt-

ismo et confirmatione. *Resp.* S. Nieman, Lübeck. 8 Mar. Helmae-

stadI: typis Henningi Mulleri Acad. typ., 1650. H-I⁴. [16]p. 4to

Copy: M

357

TIETZ, Gerhard

Theses theologicae de immortalitate animae et resurrectione carn-

is. *Resp.* F.U. Calixtus. 11 June. Helmaestadi: in typographeo

Calixtino excudit Henningus Mullerus, 1650. A-B⁴. [16]p. 4to

Copy: W

358

TIETZ, Gerhard

Theses theologicae de Sacra Scriptura. *Resp.* F.U. Calixtus. 12

June. Helmaestadi: typis Henningi Mulleri, 1650. A-B⁴. [16]p.

4to

Weigel 1566

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359

CELLARIUS, Balthasar

Disputatio theologica de ecclesia. *Resp.* S.F. Born, Salfeld/Thüringen. 28 June. Helmaestadi: typis Henningi Mulleri, 1650. πA-G⁴. [58]p. 4to

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360

TIETZ, Gerhard

Theses theologicae de iustificatione hominis peccatoris coram iudicio Dei. *Resp.* S. Nieman, Lübeck. 20 July. Helmaestadi: typis Henningi Mulleri, 1650. A⁴. [8]p. 4to

Contains a dedication to G. Calixt

Copy: W

361

TIETZ, Gerhard

Theses theologicae de supremo iudicio et aeterna beatitudine. *Resp.* F.U. Calixtus. 3 Aug. Helmaestadi: in typographeo Calixtino excudit Henningus Mullerus, 1650. A-B⁴C². [20]p. 4to

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362

TIETZ, Gerhard

Disputatio theologica de sanctissimo Trinitatis mysterio. *Resp.* F.U. Calixtus. 17 Aug. Helmaestadi: in typographeo Calixtino ex-

excudit Henningus Mullerus, 1650. A-B⁴. [16]p. 4to

Copy: W

363

CELLARIUS, Balthasar

Disputatio prima de Scriptura Sacra. *Resp.* R. Othonis, Hannover.

21 Aug. Helmaestadi: typis Henningi Mulleri, 1650. πA⁴. [10]p.

4to

Copy: M

364

CALIXT, Georg

Desiderium et studium concordiae ecclesiasticae publicae disquisitioni expositum. *Resp.* I. Hildebrandus, Walkenried. 5 Oct. Helmaestadi: in typographeo Calixtino excudit Henningus Mullerus, 1650. A-B⁴. [16]p. 4to

Copy: W

365

CALIXT, Georg

Desiderium et studium concordiae ecclesiasticae ante quinquennium publicae disquisitioni expositum; cuius editio deinceps aliquoties iterata, nunc autem denuo recognita ab auctore ipso Georgio Calixto. *Resp.* J. Hildebrandus. [Helmstedt]: in typographeo Calixto Calixtino excudit Henningus Mullerus, 1655. A-B⁴. [16]p. 4to

Copy: W

366

CALIXT, Friedrich Ulrich

Disputatio theologica de baptismo et imprimis de antiquis circa eum ritibus. *Resp.* H. Lindes, Celle. 2 Nov. Helmaestadi: in typ-

ographeo Calixtino excudit Henningus Mullerus, 1650. A-G⁴H².

[60]p. 4to

Contains a dedication and letter, date 23 Oct. 1650, from Calixt to Georg Wilhelm, Duke of Braunschweig-Lüneburg

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367

CALIXT, Georg

Disputatio theologica de cultu sanctae Virginis Mariae apud Pontificios. *Resp.* B. Cellarius, Helmstedt. 4 Dec. D. Theol. [Helmstedt]: excudebat Henningus Mullerus, 1650. πA-D⁴. [34]p. 4to

Bold: O

368

CALIXT, Georg

Disputatio theologica de cultu sanctae Virginis Mariae apud Pontificios. *Resp.* B. Cellarius, Helmstedt. 4 Dec. D. Theol. [Helmstedt]: excudebat Henningus Mullerus, 1650. π²A-D⁴. [36]p. 4to
Contains a letter, dated 4 Dec. 1650, from Cellarius to Anton Ulrich, Duke of Braunschweig-Lüneburg

Copy: W

369

CALIXT, Georg

Disputatio theologica de gratuita justificatione hominis peccatoris coram iudicio Dei. *Resp.* G. Tietz, Helmstedt. 5 Dec. D. Theol. HelmeſtadI: typis Henningi Mulleri, 1650. B-E⁴F1. [36]p. 4to
Contains a dedication to Georg Wilhelm, Duke of Braunschweig-Lüneburg

Copy: W

370

CALIXT, Georg

Disputatio theologica de primatu Romani pontificis. *Resp.* E. Hannemann, Wolfenbüttel. 6 Dec. D. Theol. Helmstedt: typis Henningi Mulleri, 1650. (:)*A-D*E². [44]p. 4to

Contains a letter, undated, from Hannemann to August, Duke of Braunschweig-Lüneburg

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371

1651

TIETZ, Gerhard

De viribus humanis, sive libero hominis post lapsum arbitrio, conversione, perseverantia ejusque certitudine dissertatio theologica. *Resp.* J.C. Bevern, Hildesheim. Editio tertia. Helmstedii: typis & sumptibus Johannis Heitmulleri, 1670. A-F⁴. [48]p. 4to

Respondent matriculated at Helmstedt on 10 Aug. 1647. The attribution of the dissertation to 1651 is approximate

Copy: W

372

CELLARIUS, Balthasar

Disputatio theologica de republica spirituali seu ecclesia. *Resp.* D. Siebert, Elbing/Preussen. 28 Jan. Helmstedt: typis Henningi Mulleri acad. typ., 1651. A-B⁴. [16]p. 4to

Copy: W

373

354

CELLARIUS, Balthasar

De unione personali duarum naturarum in Christo disputatio theologica. *Resp.* I. Hildebrandus, Walkenried. 26 Feb. HelmestadI: typis Henningi Mulleri acad. typ., 1651. A-E⁴F². [44]p. 4to

Contains verses by G. Tietz

Copy: W

374

TIETZ, Gerhard

Disputatio theologica de auxiliis divinae gratiae tam ad conversionem quam perseverantiam in fide et sanctitate necessariis.

Resp. A. Rudolphi, Hakenstedt/Magdeburg. [] Mar. HelmaestadI: HelmaestadI: typis Henningi Mulleri, 1651. A-C⁴. [24]p. 4to

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375

TIETZ, Gerhard

Disputatio theologica de praedestinatione. *Resp.* G.C. Dilfeld, Northeim. [] Apr. HelmestadI: typis Henningi Mulleri, 1651. A-C⁴. [24]p. 4to

Scipio 191

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376

CELLARIUS, Balthasar

Disputatio sexta de Eucharistia seu Coena Domini. *Resp.* T. Schmidt, Alfeld. 9 Apr. HelmestadI: typis Henningi Mulleri Acad. typ., 1651. K-L⁴M². [20]p. 4to

Contains a dedication to P. Syring, A. Mylius, L. Drosemeier, and

G., A. and F. Thiele

Copy: M

377

CELLARIUS, Balthasar

Disputatio prima de constitutione natura et partibus theologiae.

Resp. I. Hildebrandus, Walkenried. 12 July. Helmestadi: typis

Henningi Mulleri, 1651. π^4 . [8]p. 4to

Copy: W

378

CELLARIUS, Balthasar

Disputatio secunda de Sacra Scriptura. *Resp.* I. Hildebrandus,

Walkenried. 6 Aug. Helmestadi: typis Henningi Mulleri, 1651.

B^4 . [8]p. 4to

Copy: W

379

CELLARIUS, Balthasar

Disputatio tertia de statu animae post mortem, resurrectione mor-

tuorum et supremo iudicio. *Resp.* I. Hildebrandus, Walkenried. 3

Sept. Helmestadi: typis Henningi Mulleri, 1651. C^4 . [8]p. 4to

Copy: W

380

CELLARIUS, Balthasar

Disputatio quarta de aeterna beatitudine ac damnatione. *Resp.* I.

Hildebrandus, Walkenried. 24 Sept. Helmestadi: typis Henningi

Mulleri, 1651. D^4 . [8]p. 4to

Copy: W

381

TIETZ, Gerhard

Disputatio theologica in qua loca nonnulla epitomes theologiae
Dn. D. Calixti proponuntur et declarantur. *Resp.* F. Gesenius,
Mark. [] Oct. Helmestadi: typis Henningi Mulleri, 1651. A-C⁴.
[24]p. 4to

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382

CELLARIUS, Balthasar

Disputatio quinta de Deo opt. max. *Resp.* I. Hildebrandus, Walken-
ried. 111 Oct. Helmestadi: typis Henningi Mulleri, 1651. E⁴.
[8]p. 4to

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383

CELLARIUS, Balthasar

Disputatio sexta de ss. Trinitate personarum in Deo. *Resp.* I.
Hildebrandus, Walkenried. 29 Oct. Helmestadi: typis Henningi
Mulleri, 1651. F⁴. [8]p. 4to

Copy: W

384

TIETZ, Gerhard

Disputatio theologica de angelis. *Resp.* H. Wieneken, Hildesheim.
[] Nov. Helmestadi: typis Henningi Mulleri, 1651. A-B⁴C².
[20]p. 4to

Contains verses by J. Künneken

Scipio 4138

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385

TIETZ, Gerhard

Disputatio theologica de meritis operum. *Resp.* A. Crugerus,
Schwanebeck. [] Dec. HelmestadI: typis Henningi Mulleri, 1651.

A-B⁴C². [20]p. 4to

Copy: W

386

TIETZ, Gerhard

Disputatio theologica de meritis operum. *Resp.* A. Crugerus,
Schwanebeck. [] Dec. HelmestadI: typis Henningi Mulleri, 1651.

A-B⁴C². [20]p. 4to

Contains a dedication to A. Nicolaus and K. A. v. Marenholtz and
J. Gleim

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387

CELLARIUS, Balthasar

Disputatio octava de extrema unctione. *Resp.* I. Meier, Burchtorf/
Lüneburg. 6 Dec. HelmestadI: typis Henningi Mulleri acad. typ.,

1651. A-C⁴D². [28]p. 4to

Copy: W

388

1652

CELLARIUS, Balthasar

Disputatio nona de communione sub utraque et parvulorum. *Resp.* P.
O. Heisius, Hannover. 11 Feb. HelmestadI: typis Henningi Mulleri

358

Acad. typ., 1652. A-E⁴. [40]p. 4to

Copy: M

389

TIETZ, Gerhard

Disputatio theologica de quaestione illa an homo nondum renatus in actionibus mere spiritualibus polleat libero arbitrio? *Resp.* A. Petri, Soest/Westfalen. [] Apr. HelmestadI: excudit Henningus Mullerus Acad. typogr., 1652. A-B⁴C². [20]p. 4to

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390

TIETZ, Gerhard

Disputatio theologica de quaestione illa an homo nondum renatus in actionibus mere spiritualibus polleat libero arbitrio? *Resp.* A. Petri, Soest/Westfalen. [] Apr. HelmestadI: excudit Henningus Mullerus Acad. typogr., 1652. A-B⁴C². [20]p. 4to

Contains a dedication to the officials of Soest

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391

TIETZ, Gerhard

Disputatio theologica de peccato eiusque differentiis atque causis. *Resp.* P.O. Heisius, Hannover. 7 Apr. HelmestadI: typis Henningi Mulleri, 1652. A-C⁴. [24]p. 4to

Copy: W

392

CELLARIUS, Balthasar

Disputatio decima de sacrificio Missæ. *Resp.* A. Frölingius, Northeim. 8 May. HelmestadI: typis Henningi Mulleri Acad. typ.,

1652. A-E⁴. [40]p. 4to

Copy: W

393

TIETZ, Gerhard

Disputatio theologica de sacramento baptismi. *Resp.* L. Grupe,

Hannover. 19 May. Helmestadi: typis Henningi Mulleri, 1652. A-

C⁴. [24]p. 4to

Copy: W

394

CELLARIUS, Balthasar

Disputatio undecima de ordine seu ministerio ecclesiastico. *Resp.*

H. Walmius, Goslar. 14 July. Helmestadi: typis Henningi Mulleri

acad. typ., 1652. A-D⁴. [32]p. 4to

Copy: W

395

CALIXT, Georg

Positiones summam doctrinae Christianae ut plurimum verbis anti-
quissimorum ecclesiae patrum expressam complexae. *Resp.* A. Myli-

us, Alfeld. 23 July. D. Theol. Helmestadii: in typographeo Cal-

ixtino excudit Henningus Mullerus, 1652. π²A-B⁴. [20]p. 4to

Contains a dedication and letter, dated 21 Jul. 1652, from Mylius
to the Protestant officials of Hildesheim

Copy: O

396

TIETZ, Gerhard

Exercitatio theologica de controversiis quae circa sanctam eucha-
ristiam inter Catholicos Protestantos et Pontificios intercedunt.

Resp. F.U. Calixt, Helmstedt. 3 Aug. D.Theol. Helmestadi: in typographeo Calixtino excudit Henningus Mullerus, 1652. 1of'A-I^o. [80]p. 4to

Contains a letter, dated 7 Jul. 1652, from Calixt to Johann, Duke of Schleswig-Holstein, Bp. elect of Lübeck

Copy: E

397

TIETZ, Gerhard

Erhardus Sacri Romani Imperii Comes Truchsess de Wetzhausen a puriore ecclesia devius exercitatione theologica. Resp. R. Othonis, Hannover. 7 Aug. Helmestadii: typis & sumtibus Henningi Mulleri, 1652. a-d^oe^oA-2D^o2E^o. [256]p. 4to

Contains a letter, dated 1 Aug. 1652, from Othonis to the officials of Georg Wilhelm, Duke of Braunschweig-Lüneburg

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398

TIETZ, Gerhard

Erhardus Sacri Romani Imperii Comes Truchsess de Wetzhausen a puriore ecclesia devius exercitatione theologica. Resp. R. Othonis, Hannover. 7 Aug. (In TIETZ, G. Exercitationes academicae quibus pleraque inter Pontificios & Protestantes controversa dogmata excutiuntur & Erhardus Truchsess de Wetzhausen a puriore ecclesia devius ostenditur. Helmestadii: typis & sumtibus Henningi Mulleri, 1653. 4to; p.[9]-[262].)

Copy: W

399

CELLARIUS, Balthasar

Disputatio theologica de libero arbitrio. *Resp.* I.F. Meyer,
Celle. [] Oct. Helmestadi: typis Henningi Mulleri acad. typ.,
1652. A-C⁴. [24]p. 4to

Copy: W

400

TIETZ, Gerhard

Disputatio theologica de sacrosancta Coena Dominica. *Resp.* H.J.
Ziegemeiher, Celle/Lüneburg. [] Dec. Helmestadi: typis Henningi
Mulleri Acad. typ., 1652. A-C⁴D². [28]p. 4to

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401

1653

TIETZ, Gerhard

De regimine sacro et civili disputatio theologico-politica. *Resp.*
I.G. Klemm, Dresden. 12 Jan. Helmaestadii: typis Henningi Mülle-
ri Acad. typ., 1653. A-G⁴. [56]p. 4to

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402

TIETZ, Gerhard

De regimine sacro et civili disputatio theologico-politica. *Resp.*
I.G. Klemm, Dresden. 12 Jan. Helmaestadii: typis Henningi Mülle-
ri Acad. typ., 1653. A-G⁴. [56]p. 4to

Contains a dedication to Christian Ludwig, Duke of Braunschweig-

Lüneburg

Copy: W

403

TIETZ, Gerhard

Erhardus Sacri Romani Imperii Comes Truchsess de Wetzhausen a puriore ecclesia devius exercitatione academica altera. *Resp. R.*

Othonis, Hannover. 9 Mar. Helmestadii: typis & sumtibus Henningi

Mulleri, 1653. A⁴B²C-Z⁴2A-2E⁴. [220]p. 4to

Contains a letter, dated 12 Mar. 1653, from Othonis to H. Lüdeken, J. Bünting, G. Turk, L. Niemeier, T. Mehlbaum, E. v. Anderten and A. Horn and verses by H. Praetorius

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404

TIETZ, Gerhard

Erhardus Sacri Romani Imperii Comes Truchsess de Wetzhausen a puriore ecclesia devius exercitatione academica altera. *Resp. R.*

Othonis, Hannover. 9 Mar. (In TIETZ, G. Exercitatioones academicae quibus pleraque inter Pontificios & Protestantes controversa

dogmata excutiuntur & Erhardus Truchsess de Wetzhausen a puriore ecclesia devius ostenditur. Helmestadii: typis & sumtibus Hen-

ningi Mulleri, 1653. 4to; p.[263]-[1080].)

Copy: W

405

TIETZ, Gerhard

Theses theologicae de poenitentia. *Resp. I.* Cuno, Neuhaltenleben.

[] Apr. Helmestadii: typis Henningi Mulleri acad. typ., 1653.

A². [4]p. 4to

Scipio 189

Copy: W

406

CALIXT, Friedrich Ulrich

De Deo divinisque attributis exercitatio. Resp. I.M. Duve, Niederlande. 9 Apr. Sub finem exercitationis excutitur, num recte dicatur, quod sint Iudaei & Muhammedani ab idolatria alieni. Helmstedt: in typographeo Calixtino excudit Henningus Mullerus, 1653.

πA-E⁴F1. [44]p. 4to

Copy: W

407

CELLARIUS, Balthasar

Disputatio theologica de erroribus circa Deum opt. max. in ecclesia obortis. Resp. I. Hildebrand, Helmstedt. 16 June. D.Theol. Helmstedt: typis Henningi Mulleri Acad. typ., 1653. A-H⁴.

[64]p. 4to

Copy: M

408

CELLARIUS, Balthasar

De principiis et conclusionibus theologicis exercitatio. Resp. H. Walmius, Goslar. [] July. Helmaestadt: typis Henningi Mulleri acad. typ., 1653. (?)²A-E⁴. [44]p. 4to.

Contains a letter, dated July 1653, from Walm to R.v. Canstein, H. Henning and L. Weiler

Copy: W

409

TIETZ, Gerhard

Disputatio theologica de Iesu Christo mundi salvatore. *Resp.* B. Herbort, Clausthal. 23 July. Helmaestadi: typis Henningi Mulleri Acad. typ., 1653.): (A-E⁴. [48]p. 4to

Contains a letter, dated 13 July 1653, from Herbort to A. Vischer and verses by C. Cordes

Copy: W

410

CALIXT, Georg

De statu animarum separatarum, praesertim beatarum, et de cultu, qui eis convenit exercitatio. *Resp.* I.S. Eser, Nürnberg. 3 Sept. Helmaestadi: in typographeo Calixtino excudit Henningus Mullerus, 1653. A-E⁴F². [44]p. 4to

Contains a letter, dated 31 Aug. 1653, from Eser to J.M. Dillherr, D. Wülffer, J.L. Frisch, J.J. Leibnitz, J. Fabricius and M. Beer
Scipio 4130

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411

CALIXT, Georg

De statu animarum separatarum, praesertim beatarum, et de cultu, qui eis convenit, exercitatio academica. *Resp.* J.S. Eser. Helmaestadi: typis & sumtibus Georg-Wolfgangi Hammii Acad. typographi, recusa 1688. A-I⁴. [78]p. 4to

Copy: D

412

CALIXT, Georg

De statu animarum separatarum, praesertim beatarum, et de cultu,

qui eis convenit, exercitatio academica. Recusa. Resp. J.S. Eser.
(In CALIXT, F.U. De diversis totius universi religionibus dis-
sertationes academicae. Helmestadi Saxonum: excudit Georgius
Wolfgangus Hammius Academiae Juliae typograph., 1688. 4to)

Copy: W

413

CALIXT, Georg

De statu animarum separatarum, praesertim beatarum, et de cultu,
qui eis convenit, exercitatio academica. Recusa. Resp. J.S. Eser.
Helmstadi: typis & sumtibus Georg-Wolfgangi Hammii Acad. typogra-
phi, 1698. A-I⁴. [72]p. 4to

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414

HILDEBRAND, Joachim

Disputatio theologica de Deo opt. max. cum primis naturaliter cog-
noscibili. Resp. G.T. Meier, Hannover. 14 Sept. Helmaestadi:
typis Henningi Mulleri acad. typ., 1653. A-F⁴G². [52]p. 4to

Copy: W

415

CELLARIUS, Balthasar

Disputatio duodecima de matrimonio. Resp. E. Goslar, Pattensen.
22 Oct. Helmestadii: typis Henningi Mulleri acad. typ., 1653.
A-E⁴. [40]p. 4to

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416

CELLARIUS, Balthasar

Disputatio duodecima de matrimonio. Resp. E. Goslar, Pattensen.

22 Oct. Helmestadii: typis Henningi Mulleri acad. typ., 1653.

A-E⁴. [40]p. 4to

Contains a dedication to J. Gesenius, F. Wieneker, J. Redeker and
J. Bauernüller

Copy: W

417

TIETZ, Gerhard

Disputatio theologica nonnulla ad doctrinam de ecclesia pertinentia proponens. Resp. G. Busch, Hildesheim. [] Dec. Helmestadii: typis Henningi Mulleri, 1653. A-C⁴D². [28]p. 4to

Contains a dedication to the members of the town council of Hildesheim

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418

1654

HILDEBRAND, Joachim

Disputatio theologica de attributis divinis. Resp. G.T. Meier, Hannover. [] Jan. Helmaestadii: typis Henningi Mulleri acad. typ., 1654. A-F⁴. [58]p. 4to

Copy: M

419

CALIXT, Friedrich Ulrich

De universalis primaevae ecclesiae auctoritate exercitatio. Resp. I. Hingst, Seesen. [] Mar. Helmaestadii: in typographeo Calixt-

ino excudit Henningus Mullerus, 1654. A-C⁴D². [28]p. 4to

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420

TIETZ, Gerhard

Disputatio theologica de principio fidei Christianae sacra canonica Scriptura. Resp. M. Praetorius, Walkenried. [] Mart. Helmaestadi: typis Henningi Mulleri acad. typ., 1654. A-C⁴D². [28]p.

4to

Copy: W

421

CELLARIUS, Balthasar

Disputatio decima tertia de purgatorio. Resp. I.H. Oldekop, Hildesheim. 19 Apr. Helmaestadi: typis Henningi Mulleri acad. typ., 1654. A-F⁴. [48]p. 4to

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422

CELLARIUS, Balthasar

Disputatio decimatertia de purgatorio. Resp. I.H. Oldekop, Hildesheim. 19 Apr. Helmaestadi: typis Henningi Mulleri acad. typ., 1654. A-F⁴. [48]p. 4to

Contains a dedication to the officials of Hildesheim

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423

CELLARIUS, Balthasar

Disputatio theologica de peccato. Resp. H. Ulrici, Hemmendorf/Braunschweig. 29 Apr. Helmaestadii: typis Henningi Mulleri acad. typ., 1654. A-C⁴. [24]p. 4to

Contains a dedication to J. Gesenius, F. Wieneker, M. Westenholz
and J. Fröbose

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424

HILDEBRAND, Joachim

Disputatio theologica de quatuor novissimis. *Resp.* E.G. Ludovici,
Polle. 10 May. Helmestadii: typis Henningi Mulleri acad. typ.,
1654. A-F⁴. [48]p. 4to

Scipio 167

Copy: W

425

HILDEBRAND, Joachim

Disputatio theologica de una, sancta, catholica et apostolica ec-
clesia. *Resp.* I.H. Strubius, Hannover. [] June. Helmestadii:
typis Henningi Mulleri acad. typ., 1654. A-E⁴F². [44]p. 4to
Contains a dedication to J. Gesenius, A. Mylius, D. Deneke, and
L. Drosemar and verses by A. Overbeck

Copy: W

426

CALIXT, Georg

De pactis quae Deus cum hominibus inicit Georgii Calixti tractat-
us. *Resp.* S. Voss, Mecklenburg. 29 July etc. Helmestadii: in
typographeo Calixtino excudit Henningus Mullerus, 1654. (:)⁴A-
Z⁴2A-H⁴. [256]p. 4to

Contains a letter, dated 26 July 1654, from Voss to Friedrich,
Duke of Schleswig-Holstein

Copy: W

427

CALIXT, Georg

Gottes zweyfache Bundes-Lade unter dem Titel eines Tractatus De pactis Dei &c. verfertiget, nunmehr zu durchgehenden Nutzen und Unterricht aus dem lateinischen in die teutsche Sprache übersetzt. *Resp.* S. Voss. [Braunschweig]: in Verlag Friederich Luderwaldt Buchhandel in Helmstadt, druckts Johann Heinrich Duncker in Braunschweig, 1678.): (²): (⁴A-Z⁴2A-2F⁴. [14],230,[2]p. 4to
Contains a letter (in German), dated Sept. 1677, from F.U. Calixt to the reader

Copy: W

428

CELLARIUS, Balthasar

Disputatio decima quarta de cultu sanctorum. *Resp.* H. Gieseke, Seltzen/Braunschweig. 30 Aug. Helmestadii: typis Henningi Mulleri acad. typ., 1654. A-G⁴H². [60]p. 4to

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429

CELLARIUS, Balthasar

Disputatio theologica de baptismo cum primis vero de baptismo parvulorum. *Resp.* I.C. Rubius, Sangerhausen/Thüringen. 13 Sept. Helmestadii: typis Henningi Mulleri, 1654. A-C⁴D². [28]p. 4to

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430

TIETZ, Gerhard

Disputatio theologica de ministris ecclesiae et conjugio sub do-
minatu Pontificio perperam ipsis interdicto. *Resp.* A. Wagener,
Süplingen/Magdeburg. [] Mar. Helmstadt: typis Henningi Mülle-
ri acad. typ., 1655. A-D⁴E². [36]p. 4to

Copy: W

431

TIETZ, Gerhard

Disputatio theologica de magistratu et rebus civilibus. *Resp.* H.
Loges, Lobeck/Hildesheim. [] Apr. Helmstadt: typis Henningi
Mulleri acad. typ., 1655. A-C⁴. [24]p. 4to

Contains a dedication to J. Gesenius, L. Drosemar and E. Strate-
mann

Copy: W

432

HILDEBRAND, Joachim

Exercitatio theologica de ritibus sacris. *Resp.* J. Hantelman,
Braunschweig. 5 May. Helmstadt: typis Henningi Mulleri Acad.
typ., 1655. A-G⁴. [56]p. 4to

Contains verses by C.F. Schmid

Mundt 13090; Scipio 168; Weigel 4688

Copy: E

433

HILDEBRAND, Joachim

Exercitatio theologica de ritibus sacris. *Resp.* J. Hantelman,
Braunschweig. 5 May. Helmstadt: typis Henningi Mulleri, Acad.
typ., 1655. A-G⁴. [56]p. 4to

Contains a dedication to the officials of Braunschweig and verses
by C. F. Schmid

Mundt 13090; Scipio 168; Weigel 4688

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434

HILDEBRAND, Joachim

Exercitatio theologica de ritibus sacris. Resp. J. Hantelmann,
Braunschweig. Helmestadi: typis Georg Wolfgangi Hammii, Acad.
typogr., 1697. A-G⁴. [56]p. 4to

Contains verses by C. F. Schmid

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435

HILDEBRAND, Joachim

Exercitatio theologica de ritibus sacris. Resp. J. Hantelmann.
Editio novissima. Helmstadii: ex officina Schnorriana, 1743. A-
G⁴. [56]p. 4to

Copy: E

436

CELLARIUS, Balthasar

Disputatio theologica contra communionem sub una. Resp. C. Hard-
kenius, Hagen/Sachsen. 27 June. Helmestadi: typis Henningi Mul-
leri acad. typ., 1655. A-F⁴. [48]p. 4to

Contains a dedication to J. Gesenius, F. Wieneker and C. Blum

Copy: W

437

CALIXT, Friedrich Ulrich

Ad sanctam disciplinam theologiam prolegomena. Resp. H. Altus,

Elbing/Preussen. 28 Nov. HelmestadI: in typograheo Calixtino excudit Henningus Mullerus 1655. πA-B⁴C³. [24]p. 4to

Contains versus by C.F. Schmid

Copy: W

438

TIETZ, Gerhard

Disputatio theologica de homine ad imaginem Dei condito, ejus lapsu, et conditione post lapsum. Resp. H. Altus, Elbing/Preussen. 8 Dec. HelmestadI: typis Henningi Mulleri, 1655. A-C⁴D³. [30]p. 4to

Contains verses by Tietz

Copy: W

439

1656

TIETZ, Gerhard

Disputatio theologica de poenitentia. Resp. G.T. Meier, Hannover. [] Feb. HelmestadI: typis Henningi Mulleri, 1656. A-D⁴. [32]p. 4to

Scipio 190

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440

CALIXT, Friedrich Ulrich

Adsertiones theologicae de fine hominis simpliciter summo et ultimo. Resp. J.O. Most, Steinhude/Schaumburg. [] Mar. Helmesta-

di1: in typographeo Calixtino excudit Henningus Mullerus, 1656.

A-B⁴. [16]p. 4to

Scipio 148

Copy: W

441

HILDEBRAND, Joachim

Discussio haereseon Aerii quas Protestantibus Pontificij impingunt circa discrimen episcoporum et presb. preces, et oblationes pro defunctis: stata ieiunia; &c. Resp. H. Altus, Elbing/Preussen. 17 May. Helmestadi: typis Henningi Mulleri, 1656. (?)⁴A-E⁴. [48]p. 4to

Contains a letter, undated, from Alt to T. Hesse, M. Helwing, I. Hoppe and M. Seifert and verses by Hildebrand and A. Overbeck

Scipio 162

Copy: W

442

CELLARIUS, Balthasar

Disputatio decima quinta de sanctorum reliquiis earumque cultu et veneratione. Resp. I. I. Gecius, Göttingen. [] July. Helmestadi: typis Henningi Mulleri, 1656. A-C⁴D². [28]p. 4to

Copy: M

443

TIETZ, Gerhard

Disputatio theologica de gratuita justificatione hominis peccatoris coram iudicio Dei. Resp. S. Tappius, Hildesheim. [] July. Helmstadii: typis Henningi Mulleri acad. typ., 1656. A-G⁴H². [60]p. 4to

Contains a letter, dated 18 July, from Tappe to H. Storre and
verses by J.J. Oldekop

Scipio 186

Copy: W

444

TIETZ, Gerhard

*Vindicatio Augustanae Confessionis ab impactis ipsi, a Roberto
Cardinale Bellarmino, per summam injuriam, libello cui iudicii de
Formula Concordiae titulum fecit, viginti & duobus mendaciis.*

*Resp. S. Besecenius, Harriehausen. [] Sept. Helmestadi: typis
Henningi Mulleri acad. typ., 1656. A-I⁴K². 76p. 4to*

Contains a dedication to J. and G.v. Veltheim

Copy: W

445

TIETZ, Gerhard

*Vindicatio Augustanae Confessionis ab impactis ipsi, a Roberto
Cardinale Bellarmino, per summam injuriam, libello cui iudicii de
Formula Concordiae titulum fecit, viginti & duobus mendaciis.*

*Resp. S. Besecenius, Harriehausen. Helmestadii: typis Henningi
Mulleri, 1658. A-I⁴K². 4to*

Copy: E

446

CALIXT, Friedrich Ulrich

*Disputatio theologica de perseverantia sanctorum. Resp. J. Hil-
pert, Helmstedt. 2 Oct. D. Theol. Helmestadii: typis Henningi
Mulleri, Acad. typogr., 1656. A-B⁴C². [20]p. 4to*

Contains a dedication to the officials of Hildesheim

Copy: W

447

HILPERT, Johann

De agapis. *Resp.* J.J. Oldecop, Hildesheim. 4 Oct. Helmestadi:
typis Henningi Mulleri, Acad. typ., 1656. (?)⁴A-N⁴. [112]p. 4to

Contains a dedication and verses by Oldecop to the town councillors
and other officials of Hildesheim, and verses by Hilpert, A.
Fröling and J. Praetorius

Copy: E

448

TIETZ, Gerhard

Disputatio theologica de conciliis. *Resp.* J.G. Flaccus, Bruch-
mactersen. [] Dec. Helmestadi: typis Henningi Mulleri Acad.
typ., 1656. A-D⁴. [32]p. 4to

Contains a letter, dated 20 Dec. 1656, from Flack to A. Fischer

Copy: W

449

1657

HILDEBRAND, Joachim

Subiecti theologici disputatio prima de creatione universi. *Resp.*
C.L. Arendes, Hildesheim. [] Feb. Helmaestadi: typis Henningi
Mulleri, acad. typ., 1657. πA⁴. [10]p. 4to

Copy: W

450

CELLARIUS, Balthasar

Disputatio decima sexta de sacris imaginibus. *Resp.* H. Altus, Elbing/Preussen. 28 Feb. Helmestadii: typis Henningi Mulleri, 1657. A-F⁴. [48]p. 4to

Copy: M

451

TIETZ, Gerhard

Disputatio theologica de fide iustificante. *Resp.* I. Bahr, Burgdorf. 18 Mar. Helmestadi: typis Henningi Mulleri acad. typ, 1657. A-B⁴C². [20]p. 4to

Copy: W

452

TIETZ, Gerhard

Disputatio theologica de papistico Missae sacrificio cum epimetro ad Leonem Allatum Graecum. *Resp.* H. Nerge, Hildesheim. [] Apr. Helmestadii: typis Johannis Heitmulleri, 1657. A-C⁴D². [28]p. 4to

Copy: W

453

CELLARIUS, Balthasar

De unctura sepulcrali Christi Servatoris disquisitio. *Resp.* A. Saubertus, Nürnberg. 26 Mar. Helmestadii: typis Henningi Mulleri, 1657. A-D⁴E². [40]p. 4to

Contains a dedication and letter, dated 16 Mar. 1657, from Saubert to J.M. Dlherr

Copy: O

454

CELLARIUS, Balthasar

Positiones theologicae de praecipuis fidei orthodoxae controversiis. *Resp.* B. Rosa. 13 May. Helmestadi: typis Henningi Mulleri acad. typog., 1657. A⁴. [8]p. 4to

Copy: W

455

TIETZ, Gerhard

De statu animarum separatarum exercitatio theologica. *Resp.* H. Jacobi, Hannover. 23 May. Helmestadi: typis Henningi Mulleri Acad. typ., 1657. A-C⁴D². [28]p. 4to

Contains a dedication to A. Cammann, B. Dättrius, T. v. Damm and M. Pelzer

Copy: E

456

HILDEBRAND, Joachim

Disputatio theologica de haeresi in genere. *Resp.* A. Winter, Seesen. [] June. Helmestadii: typis Henningi Mulleri, 1657. A-H⁴. [64]p. 4to

Scipio 161; Weigel 13675

Copy: O

457

HILDEBRAND, Joachim

De haeresi in genere disputatio. *Resp.* A. Winter. Editio novissima. Helmestadii: ex officina Schnorriana, 1747. πA-H⁴I³K². [2], 74p. 4to

Copy: O

458

HILDEBRAND, Joachim

Tribunal Christi hoc est disputatio theologica de extremo iudicio. *Resp.* F. Pabst, Braunschweig. [] July. Helmaestadii: typis Henningi Mulleri, 1657. A-B⁴C². [20]p. 4to

Contains verses by J.J. Oldekop

Copy: W

459

CELLARIUS, Balthasar

De catechumenis dissertatio historica sacra. *Resp.* J. Druffel, Hildesheim. [] July. Helmestadii: typis Henningi Mulleri Acad. typ., 1657. A-F⁴. [48]p. 4to

Contains verses by J.J. Oldekop

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460

HILDEBRAND, Joachim

Disputatio theologica prima de praestantia, usu et scriptoribus theologiae. *Resp.* G.T. Meier, Hannover. 22 Aug. (In HILDEBRAND, J. Institutiones sacrae, disputationibus XX in Academia Julia publice habitis, theologiam breviter complexae respondente perpetuo M. Gebhardo Theodoro Meier. Helmestadii: typis & sumptibus Henningi Mulleri, typograph. academici, 1660. 4to; p.[9]-[20].)

Copy: W

461

HILDEBRAND, Joachim

Disputatio theologica secunda de theologiae constitutione et divisione. *Resp.* G.T. Meier, Hannover. 29 Aug. (In HILDEBRAND, J. Institutiones sacrae, disputationibus XX in Academia Julia publi-

ce habitis, theologiam breviter complexae respondente perpetuo M. Gebhardo Theodoro Meier. Helmestadii: typis & sumptibus Henningi Mulleri, typograph. academici, 1660. 4to; p.[21]-[32].)

Copy: W

462

CELLARIUS, Balthasar

Disputatio decima septima et ultima de indulgentiis. *Resp.* J.J. Timaeus, Sestorf/Hannover. [] Sept. HelmstadI: typis Henningi Mulleri acad. typ., 1657. A-H⁴. [64]p. 4to

Dedication to the abbot and the other members of the monastery at Loccum and to J.v. Bennigsen

Copy: W

463

HILDEBRAND, Joachim

Theses theologicae de baptismo. *Resp.* J. Noltenius, Braunschweig. [] Sept. Helmestadii: typis Henningi Mulleri Acad. typ., 1657. A-B⁴. [16]p. 4to

Contains verses by C.D. Martini and (in Greek) by J. Jacobi

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464

HILDEBRAND, Joachim

Theses theologicae de baptismo. *Resp.* J. Noltenius, Braunschweig. [] Sept. Helmestadii: typis Henningi Mulleri Acad. typ., 1657. A-B⁴. [16]p. 4to

Contains a dedication to B. D&atrius, J. Hesse, J. Schindler and P. R&ober and verses by C.D. Martini and (in Greek) by J. Jacobi

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465

HILDEBRAND, Joachim

Disputatio theologica tertia de Sacra Scriptura. Resp. G.T. Meier, Hannover. 5 Sept. (In HILDEBRAND, J. Institutiones sacrae, disputationibus XX in Academia Julia publice habitis, theologiam breviter complexae respondente perpetuo M. Gebhardo Theodoro Meier. Helmaestadii: typis & sumptibus Henningi Mulleri, typograph. academici, 1660. 4to; p.[33]-[64].)

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466

HILDEBRAND, Joachim

Disputatio theologica quarta de Deo o.m. et divinis attributis. Resp. G.T. Meier, Hannover. 10 Sept. (In HILDEBRAND, J. Institutiones sacrae, disputationibus XX in Academia Julia publice habitis, theologiam breviter complexae respondente perpetuo M. Gebhardo Theodoro Meier. Helmaestadii: typis & sumptibus Henningi Mulleri, typograph. academici, 1660. 4to; p.[65]-[104].)

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467

1658

TIETZ, Gerhard

Disputatio theologica de justificatione hominis peccatoris coram iudicio Dei. Resp. G. Muller, Braunschweig. [] Mar. Helmaestadii: typis Johannis Heitmulleri, 1658. A-B⁴C². [20]p. 4to

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468

TIETZ, Gerhard

Disputatio de iustificatione hominis peccatoris coram iudicio Dei. Resp. G. Muller, Braunschweig. (In TIETZ, G. Disputationes theologicae tres. Helmestadii: typis & sumptibus Johannis Heitmulleri, 1670. 4to; p.24-42.)

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469

TIETZ, Gerhard

Disputatio de iustificatione hominis peccatoris coram iudicio Dei. Resp. G. Muller, Braunschweig. (In TIETZ, G. Disputationes theologicae tres. Propter argumenti vicinitatem iunctim nunc editae. Helmestadii: typis & sumptibus Johannis Heitmulleri, 1675. 4to; p.24-42.)

Copy: M

470

TIETZ, Gerhard

Collegii theologici disputatio I. de Scriptura Sacra. Resp. M. C. Stisser. 31 July. (In TIETZ, G. Theses theologicae orthodoxam Christianae fidei doctrinam breviter complexae. Helmestadii: in typographeo Calixtino excudit Johan-Georg Taeger, [1658]. 4to; p. 1-4.)

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471

TIETZ, Gerhard

Collegii theologici disputatio I. de Scriptura sacra. Resp. M. C. Stisser. (In TIETZ, G. Theses theologicae orthodoxam Christianae fidei doctrinam breviter complexae. Editio tertia in qua pro-

legomena & appendix, & nonnulla passim inserta accesserunt. Hel-
mestadi: in typographeo Calixtino excudit Henningus Mullerus Ac-
ad. typ., 1664. 4to; p.[13]-[16].)

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472

HILDEBRAND, Joachim

Disputatio theologica quinta de S.S. Trinitatis mysterio. *Resp.*
G.T. Meier, Hannover. 7 Aug. (In HILDEBRAND, J. Institutiones
sacrae, disputationibus XX in Academia Julia publice habitis,
theologiam breviter complexae respondente perpetuo M. Gebhardo
Theodoro Meier. Helmestadii: typis & sumptibus Henningi Mulleri,
typograph. academici, 1660. 4to; p.[105]-[120].)

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473

TIETZ, Gerhard

Collegii theologici disputatio II. de Deo uno et trino. *Resp.* J.
G. Steierthal, Rhode/Lüneburg. 11 Aug. (In TIETZ, G. Theses
theologicae fidei doctrinam breviter complexae. Helmestadii: in
typographeo Calixtino excudit Johan-Georg Taeger, [1658]. 4to; p.
[5]-8.)

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474

TIETZ, Gerhard

Collegii theologici disputatio II. de Deo uno et trino. *Resp.* J.
G. Steierthal, Rhode/Lüneburg. (In TIETZ, G. Theses theologicae
orthodoxam Christianae fidei doctrinam breviter complexae. Editio
tertia in qua prolegomena & appendix, & nonnulla passim inserta

accesserunt. Helmestadi: in typographeo Calixtino excudit Henningus Mullerus Acad. typ., 1664. 4to; p.[17]-[20].)

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475

HILDEBRAND, Joachim

Disputatio theologica sexta de morte corporis et statu animae post mortem. *Resp.* G.T. Meier, Hannover. 14 Aug. (In HILDEBRAND, J. Institutiones sacrae, disputationibus XX in Academia Julia publice habitis, theologiam breviter complexae respondente perpetuo M. Gebhardo Theodoro Meier. Helmestadii: typis & sumptibus Henningi Mulleri, typograph. academici, 1660. 4to; p.[121]-[136].)

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476

TIETZ, Gerhard

Collegii theologici disputatio III. de creatione et angelis. *Resp.* A. Krebs, Halberstadt. 14 Aug. (In TIETZ, G. Theses theologicae orthodoxam Christianae fidei doctrinam breviter complexae. Helmestadii: in typographeo Calixtino excudit Johan-Georg Taeger, [1658]. 4to; p.9-12.)

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477

TIETZ, Gerhard

Collegii theologici disputatio III. de creatione et angelis. *Resp.* A. Krebs, Halberstadt. (In TIETZ, G. Theses theologicae orthodoxam Christianae fidei doctrinam breviter complexae. Editio tertia in qua prolegomena & appendix, & nonnulla passim inserta

accesserunt. Helmestadi: in typographeo Calixtino excudit Henningus Mullerus Acad. typ., 1664. 4to; p.[21]-[24].)

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478

TIETZ, Gerhard

Collegii theologici disputatio IV. de imagine Dei in homine, et statu peccati. *Resp. A. Winter, Seesen/Braunschweig. 21 Aug.* (In TIETZ, G. Theses theologicae orthodoxam Christianae fidei doctrinam breviter complexae. Helmestadii: in typographeo Calixtino excudit Johan-Georg Taeger, [1658]. 4to; p.13-16.)

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479

TIETZ, Gerhard

Collegii theologici disputatio IV. de imagine Dei in homine, et secuto statu peccati. *Resp. A. Winter, Seesen/Braunschweig.* (In TIETZ, G. Theses theologicae orthodoxam Christianae fidei doctrinam breviter complexae. Editio tertia in qua prolegomena & appendix, & nonnulla passim inserta accesserunt. Helmestadi: in typographeo Calixtino excudit Henningus Mullerus Acad. typ., 1664. 4to; p.[25]-[28].)

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480

TIETZ, Gerhard

Collegii theologici disputatio V. de viribus liberi arbitrii post lapsum, et conversione. *Resp. J.G. Flaccus, Elbingerode/Grubenhagen. 28 Aug.* (In TIETZ, G. Theses theologicae orthodoxam Christianae fidei doctrinam breviter complexae. Helmestadii: in typo-

grapheo Calixtino Johan-Georg Taeger, [1658]. 4to; p.17-20.)

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481

TIETZ, Gerhard

Collegii theologici disputatio V. de viribus liberi arbitrii post lapsum, et conversione. *Resp.* J.G. Flaccus, Elbingerode/Grubenhagen. (In TIETZ, G. Theses theologicae orthodoxam Christianae fidei doctrinam breviter complexae. Editio tertia in qua prolegomena & appendix, & nonnulla passim inserta accesserunt. Helme- stadI: in typographeo Calixtino excudit Henningus Mullerus Acad. typ., 1664. 4to; p.[29]-[32].)

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482

TIETZ, Gerhard

Collegii theologici disputatio VI. de persona Christi. *Resp.* J. Enckhusen, Amelinghausen/Lüneburg. 4 Sept. (In TIETZ, G. Theses theologicae orthodoxam Christianae fidei doctrinam breviter complexae. Helme- stadii: in typographeo Calixtino excudit Johan-Ge- org Taeger, [1658]. 4to; p.21-24.)

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483

TIETZ, Gerhard

Collegii theologici disputatio VI. de persona Christi. *Resp.* J. Enckhusen, Amelinghausen/Lüneburg. (In TIETZ, G. Theses theolog- icae orthodoxam Christianae fidei doctrinam breviter complexae. Editio tertia in qua prolegomena & appendix, & nonnulla passim inserta accesserunt. Helme- stadI: in typographeo Calixtino excud-

it Henningus Mullerus Acad. typ., 1664. 4to; p.[33]-[36].)

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484

HILDEBRAND, Joachim

Disputatio theologica quinta de s. s. Trinitatis mysterio. *Resp.* G. T. Meier, Hannover. 7 Aug. (In HILDEBRAND, J. Institutiones sacrae. Helmestadii: typis & sumptibus Henningi Mulleri, typographi academici, 1660. 4to; p.[105]-[120].)

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485

HILDEBRAND, Joachim

Disputatio theologica sexta de morte corporis et statu animae post mortem. *Resp.* G. T. Meier, Hannover. 14 Aug. (In HILDEBRAND, J. Institutiones sacrae, disputationibus XX in Academia Julia publice habitis, theologiam breviter complexae respondente perpetuo M. Gebhardo Theodoro Meier. Helmestadii: typis & sumptibus Henningi Mulleri, typographi academici, 1660. 4to; p.[121]-[136].)

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486

HILDEBRAND, Joachim

Disputatio theologica septima de resurrectione, iudicio, damnatione et vita aeterna. *Resp.* G. T. Meier, Hannover. 1 Sept. (In HILDEBRAND, J. Institutiones sacrae, disputationibus XX in Academia Julia publice habitis, theologiam breviter complexae respondente perpetuo M. Gebhardo Theodoro Meier. Helmestadii: typis & sumptibus Henningi Mulleri, typographi academici, 1660. 4to;

p. [137]-[156].)

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487

TIETZ, Gerhard

Collegii theologici disputatio VII. de vocatione per verbum, justificatione et bonis operibus. *Resp.* V. Bandovius, Oebisfelde/Magdeburg. 11 Sept. (In TIETZ, G. Theses theologicae orthodoxam Christianae fidei doctrinam breviter complexae. Helmestadii: in typographeo Calixtino excudit Johan-Georg Taeger, [1658]. 4to; p. 25-28.)

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488

TIETZ, Gerhard

Collegii theologici disputatio VII. de vocatione per verbum, justificatione et bonis operibus. *Resp.* V. Bandovius, Oebisfelde/Magdeburg. (In TIETZ, G. Theses theologicae orthodoxam Christianae fidei doctrinam breviter complexae. Editio tertia in qua prolegomena & appendix, & nonnulla passim inserta accesserunt. Helmestadii: in typographeo Calixtino excudit Henningus Mullerus Acad. typ., 1664. 4to; p. [37]-[40].)

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489

HILDEBRAND, Joachim

Disputatio theologica octava de creatione universi. *Resp.* G. T. Meier, Hannover. 11 Sept. (In HILDEBRAND, J. Institutiones sacrae, disputationibus XX in Academia Julia publice habitis, theologiam breviter complexae respondente perpetuo M. Gebhardo Theo-

doro Meier. Helmestadii: typis & sumptibus Henningi Mulleri, typograph. academici, 1660. 4to; p.[157]-[172].)

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490

HILDEBRAND, Joachim

Disputatio theologica nona de angelis. *Resp.* G.T. Meier, Hannover. (In HILDEBRAND, J. Institutiones sacrae, disputationibus XX in Academia Julia publice habitis, theologiam breviter complexae respondente perpetuo M. Gebhardo Theodoro Meier. Helmestadii: typis & sumptibus Henningi Mulleri, typograph. academici, 1660. 4to; p.[173]-[188].)

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491

TIETZ, Gerhard

Collegii theologici disputatio IIX. de sacramentis in genere, baptismo et Coena Domini. *Resp.* J.J. Oldecop, Hildesheim. 18 Sept. (In TIETZ, G. Theses theologicae orthodoxam Christianae fidei doctrinam breviter complexae. Helmestadii: in typographeo Calixtino excudit Johan-Georg Taeger, [1658]. 4to; p.29-32.)

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492

TIETZ, Gerhard

Collegii theologici disputatio IIX. de sacramentis in genere, baptismo et Coena Domini. *Resp.* J.J. Oldecop, Hildesheim. (In TIETZ, G. Theses theologicae orthodoxam Christianae fidei doctrinam breviter complexae. Editio tertia in qua prolegomena & appendix, & nonnulla passim inserta accesserunt. Helmestadii: in

typographeo Calixtino excudit Henningus Mullerus Acad. typ.,
1664. 4to; p.[41]-[44].)

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493

TIETZ, Gerhard

Collegii theologici disputatio IX. de poenitentia. *Resp.* J.H. Ladvovius, Halberstadt. [] Sept. (In TIETZ, G. Theses theologicae orthodoxam Christianae fidei doctrinam breviter complexae. Helmestadii: in typographeo Calixtino excudit Johan-Georg Taeger, [1658]. 4to; p.33-36.)

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494

TIETZ, Gerhard

Collegii theologici disputatio IX. de poenitentia. *Resp.* J.H. Ladvovius, Halberstadt. (In TIETZ, G. Theses theologicae orthodoxam Christianae fidei doctrinam breviter complexae. Editio tertia in qua prolegomena & appendix, & nonnulla passim inserta accesserunt. Helmestadii: in typographeo Calixtino excudit Henningus Mullerus Acad. typ., 1664. 4to; p.[45]-[48].)

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495

TIETZ, Gerhard

Collegii theologici disputatio X. de praedestinatione. *Resp.* C.W. Calenius, Stiege/Blanckenburg. 25 Sept. (In TIETZ, G. Theses theologicae orthodoxam Christianae fidei doctrinam breviter complexae. Helmestadii: in typographeo Calixtino excudit Johan-Ge-

org Taeger, [1658]. 4to; p.37-40.)

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496

TIETZ, Gerhard

Collegii theologici disputatio X. de praedestinatione. *Resp. C.W. Calenius, Stiege/Blanckenburg.* (In TIETZ, G. *Theses theologicae orthodoxam Christianae fidei doctrinam breviter complexae. Editio tertia in qua prolegomena & appendix, & nonnulla passim inserta accesserunt.* Helmestadii: in typographeo Calixtino excudit Henningus Mullerus Acad. typ., 1664. 4to; p.[49]-[52].)

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497

HILDEBRAND, Joachim

Disputatio theologica decima de imagine Dei. *Resp. G.T. Meier, Hannover. 2 Oct.* (In HILDEBRAND, J. *Institutiones sacrae. Helmestadii: typis & sumptibus Henningi Mulleri, typographi academici, 1660. 4to; p.[189]-[204].*)

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498

HILDEBRAND, Joachim

Disputatio theologica decima de imagine Dei. *Resp. G.T. Meier, Hannover. 2 Oct.* (In HILDEBRAND, J. *Institutiones sacrae, disputationibus XX in Academia Julia publice habitis, theologiam breviter complexae respondente perpetuo M. Gebhardo Theodoro Meier.* Helmestadii: typis & sumptibus Henningi Mulleri, typograph. academici, 1660. 4to; p.[121]-[136].)

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499

TIETZ, Gerhard

Collegii theologici disputatio XI. de hominis novissimis. *Resp.*
G.O. Scheer, Hannover. 9 Oct. (In TIETZ, G. Theses theologicae
orthodoxam Christianae fidei doctrinam breviter complexae. Hel-
mestadii: in typographeo Calixtino excudit Johan-Georg Taeger,
[1658]. 4to; p. 41-44.)

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500

TIETZ, Gerhard

Collegii theologici disputatio XI. de hominis novissimis. *Resp.*
G.O. Scheer, Hannover. (In TIETZ, G. Theses theologicae ortho-
doxam Christianae fidei doctrinam breviter complexae. Editio ter-
tia in qua prolegomena & appendix, & nonnulla passim inserta ac-
cesserunt. Helmestadii: in typographeo Calixtino excudit Henning-
us Mullerus Acad. typ., 1664. 4to; p. [53]-[56].)

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501

TIETZ, Gerhard

Collegii theologici disputatio XII. de ecclesia. *Resp.* J. Kirch-
mann, Hildesheim. 16 Oct. (In TIETZ, G. Theses theologicae or-
thodoxam Christianae fidei doctrinam breviter complexae. Helme-
stadii: in typographeo Calixtino excudit Johan-Georg Taeger,
[1658]. 4to; p. 45-48.)

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502

TIETZ, Gerhard

Collegii theologici disputatio XII. de ecclesia. *Resp.* J. Kirch-

man, Hildesheim. (In TIETZ, G. Theses theologicae orthodoxam Christianae fidei doctrinam breviter complexae. Editio tertia in qua prolegomena & appendix, & nonnulla passim inserta accesserunt. Helmestadi: in typographeo Calixtino excudit Henningus Mullerus Acad. typ., 1664. 4to; p.[57]-[60].)

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503

HILDEBRAND, Joachim

Disputatio theologica undecima de peccato originali et actuali. Resp. G.T. Meier, Hannover. 30 Oct. (In HILDEBRAND, J. Institutiones sacrae. Helmestadii: typis & sumptibus Henningi Mulleri, typographi academici, 1660. 4to; p.[205]-[224].)

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504

HILDEBRAND, Joachim

Disputatio theologica undecima de peccato originali et actuali. Resp. G.T. Meier, Hannover. 30 Oct. (In HILDEBRAND, J. Institutiones sacrae, disputationibus XX in Academia Julia publice habitis, theologiam breviter complexae respondente perpetuo M. Gebhardo Theodoro Meier. Helmestadii: typis & sumptibus Henningi Mulleri, typograph. academici, 1660. 4to; p.[137]-[156].)

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505

HILDEBRAND, Joachim

Disputatio theologica duodecima de praedestinationis gratia. Resp. G.T. Meier, Hannover. 20 Nov. (In HILDEBRAND, J. Institutiones sacrae. Helmestadii: typis & sumptibus Henningi Mulleri,

typographi academici, 1660. 4to; p.[225]-[248].)

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506

HILDEBRAND, Joachim

Disputatio theologica duodecima de praedestinationis gratia.

Resp. G.T. Meier, Hannover. 20 Nov. (In HILDEBRAND, J. Institutiones sacrae, disputationibus XX in Academia Julia publice habitis, theologiam breviter complexae respondente perpetuo M. Gebhardo Theodoro Meier. Helmestadii: typis & sumptibus Henningi Mulleri, typographi academici, 1660. 4to; p.[157]-[180].)

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507

HILDEBRAND, Joachim

Disputatio theologica decima tertia de Christo incarnato. *Resp.* G.T. Meier, Hannover. [] Dec. (In HILDEBRAND, J. Institutiones sacrae. Helmestadii: typis & sumptibus Henningi Mulleri, typographi academici, 1660. 4to; p.[249]-[268].)

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508

HILDEBRAND, Joachim

Disputatio theologica decima tertia de Christo incarnato. *Resp.* G.T. Meier, Hannover. [] Dec. (In HILDEBRAND, J. Institutiones sacrae, disputationibus XX in Academia Julia publice habitis, theologiam breviter complexae respondente perpetuo M. Gebhardo Theodoro Meier. Helmestadii: typis & sumptibus Henningi Mulleri, typographi academici, 1660. 4to; p.[181]-[200].)

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509

TIETZ, Gerhard

Disputatio theologica de Christiana morum doctrina. *Resp.* G.O. Scheer, Hannover. [] Dec. Helmestadii: in typographeo Calixtino excudit Johan-Georg Taeger, 1658. A-C⁴D². [28]p. 4to

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510

TIETZ, Gerhard

Appendix, Christianam morum doctrinam breviter complexa. *Resp.* C. J. Rebentisch, Wolfenbüttel. (In TIETZ, G. Theses theologicae orthodoxam Christianae fidei doctrinam breviter complexae. Editio tertia in qua prolegomena & appendix, & nonnulla passim inserta accesserunt. Helmestadii: in typographeo Calixtino excudit Henningus Mullerus Acad. typ., 1664. 4to; p.[61]-[64].)

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511

1659

HILDEBRAND, Joachim

Disputatio theologica decima quarta de communicatione idiomatum, statu et officio Christi. *Resp.* G.T. Meier, Hannover. [] Jan. (In HILDEBRAND, J. Institutiones sacrae. Helmestadii: typis & sumptibus Henningi Mulleri, typographi academici, 1660. 4to; p. [269]-[288].)

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512

HILDEBRAND, Joachim

Disputatio theologica decima quarta de communicatione idiomatum, statu et officio Christi. *Resp.* G.T. Meier, Hannover. 26 Feb.

(In HILDEBRAND, J. Institutiones sacrae, disputationibus XX in Academia Julia publice habitis, theologiam breviter complexae respondente perpetuo M. Gebhardo Theodoro Meier. Helmestadii: typis & sumptibus Henningi Mulleri, typograph. academici, 1660. 4to; p.[201]-[220].)

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513

HILDEBRAND, Joachim

Disputatio theologica decima quinta de conversione hominis peccatoris ad Deum. *Resp.* G.T. Meier, Hannover. 26 Feb. (In HILDE-

BRAND, J. Institutiones sacrae, disputationibus XX in Academia Julia publice habitis, theologiam breviter complexae respondente perpetuo M. Gebhardo Theodoro Meier. Helmestadii: typis & sumptibus Henningi Mulleri, typograph. academici, 1660. 4to; p.[221]-[236].)

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514

HILDEBRAND, Joachim

Disputatio theologica decima quinta de conversione hominis peccatoris ad Deum. *Resp.* G.T. Meier, Hannover. 26 Feb. (In HILDE-

BRAND, J. Institutiones sacrae. Helmestadii: typis & sumptibus Henningi Mulleri, typographi academici, 1660. 4to; p.[289]-[304].)

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515

HILDEBRAND, Joachim

Disputatio theologica decima sexta de justificatione. *Resp.* G.T. Meier, Hannover. 14 May. (In HILDEBRAND, J. Institutiones sacrae, disputationibus XX in Academia Julia publice habitis, theologiam breviter complexae respondente perpetuo M. Gebhardo Theodoro Meier. Helmestadii: typis & sumptibus Henningi Mulleri, typograph. academici, 1660. 4to; p.[237]-[252].)

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516

HILDEBRAND, Joachim

Disputatio theologica decima sexta de justificatione. *Resp.* G.T. Meier, Hannover. 14 May. (In HILDEBRAND, J. Institutiones sacrae. Helmestadii: typis & sumptibus Henningi Mulleri, typographi academici, 1660. 4to; p.[305]-[320].)

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517

CALIXT, Friedrich Ulrich

Dissertatio theologica de peccato in Spiritum Sanctum. *Resp.* H. Altus, Preussen. 1 June. Helmestadii: in typographeo Calixtino excusa per Martinum Vogel, & Joh. Georg Tägern, 1659. A-G⁴.

[56]p. 4to

Contains a dedication to C.K. Frh.v. Blumenthal

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518

HILDEBRAND, Joachim

Exercitatio theologica de providentia Dei. *Resp.* G.H. Waltherus, Zellerfeld. 29 June. Helmestadii: typis Johannis Heitmulleri,

1659. A-F⁴. [48]p. 4to

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519

TIETZ, Gerhard

Disputatio theologica de iudice controversiarum fidei et infallibilitate Romani Pontificis. *Resp.* C.B. Maess, Wolfenbüttel. []

July. Helmestadii: in typographeo Calixtino excudebant Martinus

Vogel & Joh. Georg Täger, 1659. A-B⁴C². 20p. 4to

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520

CELLARIUS, Balthasar

Disputatio prima de primo religionis Christianae principio. *Resp.*

A. Hagemann, Osterode. 23 July. Helmestadii: in typographeo Cal-

ixtino excudebant Johan Georg Täger & Martinus Vogel, 1659. A-

E⁴. [40]p. 4to

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521

CELLARIUS, Balthasar

Disputatio secunda de divina rerum scientia, futurorumque contingentium praescientia. *Resp.* J. Enckhusen, Amelinghausen/Lüneburg.

20 Aug. Helmestadii: in typographeo Calixtino excudebant Martin-

us Vogel & Joh. Georg Täger, 1659. A-E⁴. [40]p. 4to

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522

TIETZ, Gerhard

Disputatio theologica de ministris ecclesiae. *Resp.* W.B. Lerche,

Hasselfelde/Blankenburg. 12 Sept. Helmestadii: in typographeo

Calixtino excudit Henningus Mullerus, [1659]. A-C⁴. [24]p. 4to
Contains verses by J.J. Lambert and (in Greek) by C.W. Calen and
(in Latin and German) by J.H. Lerche

Scipio 187

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523

CELLARIUS, Balthasar

Disputatio tertia de divina voluntate. Resp. J. Boning, Göttingen.
24 Sept. Helmestadii: in typographeo Calixtino excuderunt
Johan Georg Täger & Martinus Vogel, 1659. A-E⁴. [40]p. 4to

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524

CELLARIUS, Balthasar

Disputatio theologica de visione Dei. Resp. H.W. Luderus, Königs-
lütter. 15 Oct. Helmestadii: in typographeo Calixtino excuderunt
Martinus Vogel & Johan Georg Täger, 1659. A-B⁴. [16]p. 4to

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525

CELLARIUS, Balthasar

Disputatio theologica de visione Dei. Resp. H.W. Luderus, Königs-
lütter. 15 Oct. Iterata vero excusa. Helmestadii: typis Jacobi
Mulleri, 1665. A-C⁴. [24]p. 4to

Contains a dedication to J.G. Schottel, J.F. Söhlen, H.J. Hasen-
fuss and J. Meyer

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526

TIETZ, Gerhard

Disputatio theologica de Deo uno et trino. *Resp.* J.E. Muller,
Lüthorst/Braunschweig. [] Nov. Helmstadii: in typographeo Cal-
ixtino excuderunt Joh. Georg. Täger et Martinus Vogel, 1659. A-
B⁴. [16]p. 4to

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527

TIETZ, Gerhard

Disputatio theologica de pactis legali et evangelico quae Deus
cum toto genere humano in protoplastis iniit. *Resp.* J. Struckhus-
en, Hildesheim. [] Dec. Helmeftadii: typis Johannis Heitmulle-
ri, 1659. A-C⁴. [24]p. 4to

Contains dedication and a letter, dated 16 Dec. 1659, from Struk-
husen to J.H. Storre and H. Storre

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528

TIETZ, Gerhard

De pactis legali et evangelico quae Deus cum toto genere humano
in protoplastis iniit. *Resp.* J. Struckhusen, Hildesheim. (In
TIETZ, G. Disputationes theologicae tres. Helmeftadii: typis &
sumptibus Johannis Heitmulleri, 1670. 4to; p.[3]-23.)

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529

TIETZ, Gerhard

De pactis legali et evangelico quae Deus cum toto genere humano
in protoplastis iniit. *Resp.* J. Struckhusen, Hildesheim. (In
TIETZ, G. Disputationes theologicae tres. Propter argumenti vic-

initatem iunctim nunc editae. Helmestadii: typis & sumptibus Jo-
hannis Heitmulleri, 1675. 4to; p.[3]-23.)

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530

1660

CELLARIUS, Balthasar

De aurea salutis catena e cap. IIX. ad Roman. vers. sq, 30. thes-
es. Resp. S. Voss, Ostfriesland. 3 Jan. D.Theol. Helmestadii: in
typographeo Calixtino excuderunt Joh. Georg. Täger & Martinus Vo-
gel, 1660. A⁴. [8]p. 4to

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531

TIETZ, Gerhard

Destructio fundamentorum, quibus Melchior Cornaeus Jesuita dispu-
tationem scurrilem Pitzliputzlii cum anima Monopisti acatholici
(ut vocavit) superstruxit. Resp. J.G. Wageman, Hannover. [] Feb.
Helmestadii: in typographeo Calixtino excuderunt Joh. Georg Täger
& Martinus Vogel, 1660. A-B⁴. [16]p. 4to

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532

CELLARIUS, Balthasar

Disputatio theologica de unigeniti Dei Filii incarnatione. Resp.
J. Garben, Lenthe/Hannover. 4 Feb. Helmestadii: in typographeo
Calixtino excuderunt Martinus Vogel & Joh. Georg. Täger, 1660. A-

C⁴. [24]p. 4to

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533

CELLARIUS, Balthasar

Disputatio quarta de divina bonitate. Resp. J. Hackemann, Peine.

11 Feb. Helmestadii: in typographeo Calixtino excuderunt Joh.

Georg. Täger & Martinus Vogel, 1660. A-E⁴. [40]p. 4to

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534

HILDEBRAND, Joachim

Disputatio theologica decima septima de sanctificatione, renovat-

ione et bonis operibus. Resp. G.T. Meier, Hannover. 18 Feb. (In

HILDEBRAND, J. Institutiones sacrae, disputationibus XX in Acad-

emia Julia publice habitis, theologiam breviter complexae respon-

dente perpetuo M. Gebhardo Theodoro Meier. Helmestadii: typis &

[253]-[268].)

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535

HILDEBRAND, Joachim

Disputatio theologica decima septima de sanctificatione, renovat-

ione et bonis operibus. Resp. G.T. Meier, Hannover. 18 Feb. (In

HILDEBRAND, J. Institutiones sacrae. Helmestadii: typis & sumpt-

ibus Henningi Mulleri, typographi academici, 1660. 4to; p.[321]-

[336].)

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536

HILDEBRAND, Joachim

Disputatio theologica decima octava de sacramentis in genere et in specie de baptismo. *Resp.* G.T. Meier, Hannover. 25 Feb. (In HILDEBRAND, J. Institutiones sacrae. Helmestadii: typis & sumptibus Henningi Mulleri, typographi academici, 1660. 4to; p.[367]-[394].)

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537

HILDEBRAND, Joachim

Disputatio theologica decima octava de sacramentis in genere et in specie de baptismo. *Resp.* G.T. Meier, Hannover. 25 Feb. (In HILDEBRAND, J. Institutiones sacrae, disputationibus XX in Academia Julia publice habitis, theologiam breviter complexae respondente perpetuo M. Gebhardo Theodoro Meier. Helmestadii: typis & sumptibus Henningi Mulleri, typographi academici, 1660. 4to; p.[269]-[296].)

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538

HILDEBRAND, Joachim

Disputatio theologica decima nona de SS. Eucharistia. *Resp.* G.T. Meier, Hannover. 10 Mar. (In HILDEBRAND, J. Institutiones sacrae, disputationibus XX in Academia Julia publice habitis, theologiam breviter complexae respondente perpetuo M. Gebhardo Theodoro Meier. Helmestadii: typis & sumptibus Henningi Mulleri, typographi academici, 1660. 4to; p.[297]-[320].)

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539

HILDEBRAND, Joachim

Disputatio theologica decima nona de SS. Eucharistia. *Resp.* G.T. Meier, Hannover. 10 Mar. (In HILDEBRAND, J. *Institutiones sacrae*. Helmestadii: typis & sumptibus Henningi Mulleri, typographi academici, 1660. 4to; p.[297]-[320].)

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540

HILDEBRAND, Joachim

Disputatio theologica vigesima et ultima de ecclesia. *Resp.* G.T. Meier, Hannover. 21 Mar. (In HILDEBRAND, J. *Institutiones sacrae, disputationibus XX in Academia Julia publice habitis, theologiam breviter complexae respondente perpetuo M. Gebhardo Theodoro Meier*. Helmestadii: typis & sumptibus Henningi Mulleri, typographi academici, 1660. 4to; p.[321]-[348].)

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541

HILDEBRAND, Joachim

Disputatio theologica vigesima et ultima de ecclesia. *Resp.* G.T. Meier, Hannover. 21 Mar. (In HILDEBRAND, J. *Institutiones sacrae*. Helmestadii: typis & sumptibus Henningi Mulleri, typographi academici, 1660. 4to; p.[419]-[446].)

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542

CELLARIUS, Balthasar

Disputatio theologica de peccato originis. *Resp.* J.L. Frobos, Neustadt. 14 Apr. Helmestadii: typis Johannis Heitmulleri, 1660.

A-B⁴C². [20]p. 4to

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543

TIETZ, Gerhard

Disputatio theologica de quatuor novissimis. *Resp. C. Prove,*
Celle. [] Aug. Helmestadii: in typographeo Calixtino excudit
Henningus Mullerus, 1660. A-E⁴. [40]p.

Contains a dedication to H. Langenbeck and H. C. v. Hardenberg

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544

TIETZ, Gerhard

Disputatio theologica de ministris ecclesiae. *Resp. W.B. Lerche,*
Hasselfelde/Blankenburg. 12 Sept. Helmestadii: in typographeo
Calixtino excudit Henningus Mullerus, [1660]. A-C⁴. [24]p. 4to
Contains verses by J.J. Lambert, (in Greek) by C.W. Calen, and
(in Latin and German) by J.H. Lerche

Scipio 187

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545

TIETZ, Gerhard

Disputatio theologica de sancta eucharistia. *Resp. G. Rodow, Dan-*
nenberg. 15 Sept. Helmestadii: in typographeo Calixtino excudit
Henningus Mullerus, 1660. A-D⁴. [32]p. 4to

Contains a dedication to A. and W. Leiderfrost

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546