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Burning to Read essentially provides a "prequel" to John Stachnieweski's magisterial study of late 16th and early 17th century Calvinism (The Persecutory Imagination), which has long flown under the radar as a key corrective to scholarship that regarded Protestantism of the Tudor era as a relatively benign precursor to the (now questionably) dominant liberal cultures of modern Anglo-American societies.

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Amid present-day conflagrations, this illuminating book reminds us of the sources, and profound consequences, of Christian fundamentalism in the sixteenth century. Simpson focuses on the cultural transformation in early modern England that allowed common people to read the Bible for the first time. The last wave of fundamentalist

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reading in the West provoked 150 years of violent upheaval; as ...

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James Simpson. Burning to Read." English Fundamentalism and Its Reformation Opponents. Cambridge, MA: Harvard University Press, 2007. 368 pp.; US \$27.95 ISBN 9780674026711 Few moments in the history of reading are as complex as the Protestant Reformation, and few provide a greater sense of reading's immense cultural significance.

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The sixteenth-century Reformation represented conflict and, at least as far as theologians were concerned, it was a battle of the books. It is true that the theologians continued to meet, debate and disagree face to face and faith to faith: Luther and Melanchthon encountered Zwingli and Ecolampadius at Marburg in Hesse in 1529 to thrash out their differences over the sacrament of union, the ...

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“Burning to Read is a landmark in the study of fundamentalism. In James Simpson's radical reassessment, the Protestant Reformation appears not as a parent of the Enlightenment, but rather as a progenitor of the extreme and intolerant literalism that has seized every major world religion today.

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After exploring the heroism and achievements of sixteenth-century English Lutherans, particularly William Tyndale, Burning to Read turns to the bad news of the Lutheran Bible. Simpson outlines the dark, dynamic, yet demeaning paradoxes of Lutheran reading: its demands that readers hate the biblical text before they can love it; that they be constantly on the lookout for unreadable signs of their own salvation; that evangelical readers be prepared to repudiate

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In Burning to Read, this erudite and original student of later medieval and Renaissance literature focuses on a single, well-defined episode: the role of books, and more particularly the reading of the Bible, in the English Reformation...His subtle, intense, beautifully written essay helps the reader to understand, historically and existentially, why seemingly reasonable people end up burning books

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