

ist nicht belegt (S. 229). Die Schrift «Von manigfeltigkeit ...» (Nr. 8) wurde nicht in Straßburg, sondern in Köln zuerst gedruckt (S. 408, Anm. 42). Die Rezeption der Schrift «De imitatione Christi» des Thomas von Kempen ist für Karlstadt nicht nachgewiesen (vgl. S. 27).

Der Hinweis auf diese Mängel soll jedoch die Leistung der Übersetzung nicht schmälern. Da das Fehlen einer hinreichend kommentierten textkritischen Ausgabe als Vorlage durch einen Übersetzer nicht kompensiert werden kann, stellt sich in solchen Fällen nur die Frage, ob diesem Defizit wenigstens durch eine ausführlichere Kommentierung entgegengewirkt werden kann. Deshalb sei für die geplante Übersetzung und Ausgabe der Abendmahlschriften Karlstadts durch E. J. Furcha in Zusammenarbeit mit C. A. Pater (angekündigt S. 20) der Wunsch angemerkt, bei diesem Vorhaben konsequent vom Erstdruck auszugehen und mit kommentierenden Erläuterungen nicht zu sparen. (Wegen des Anfang Juli 1997 erfolgten Tods von Edward J. Furcha wird dieses Projekt kaum mehr verwirklicht. Red.)

Rezeptionsgeschichtlich bemerkenswert ist die Tatsache, daß die erste größere Karlstadtausgabe als Übersetzung und jenseits des Ozeans erschienen ist. Insofern ist das Erscheinen dieses Buches ein Ereignis, das zu denken gibt.

*Hans-Peter Hasse, Leipzig*

Karin Maag, **Seminary or University?** The Genevan Academy and Reformed Higher Education, 1560–1620, Aldershot: Scholar Press 1995 (St Andrews Studies in Reformation History), 210 p., ISBN 1-85928-166-4, £ 46,–

On the basis of a careful examination of manuscript sources at Bibliothèque publique et universitaire, Geneva, the Archives d'Etat de Genève, and the Staatsarchiv, Zürich, Karin Maag has produced a welcome analysis of Geneva's place among centers of higher education in the Reformed camp between 1559/60 and 1620. The volume appears in the *St Andrews Studies in Reformation History*, a series which incidentally is quickly establishing itself through its significant contributions to our understanding of institutions and events in the early modern period of European religious history.

The volume has seven chapters, an Introduction and a Conclusion. Several charts throughout the text provide graphic illustrations of the author's findings. A brief Appendix gives a list of the Academy professors during the period of the study and their respective term of office. A Working Bibliography and a General Index complete this carefully researched work.

In the first three chapters of the volume Maag gives particular attention to the Genevan Academy from its inception, through years of crisis and partial solutions up to the year 1620. In chapter one the author traces changes in the educational system of Geneva. She shows that John Calvin provided a major

impetus through his ecclesiastical ordinances of 1541, and how some educational innovations were realized in Geneva between 1559 and 1572. Calvin's successor, Theodor Beza, is given his due for his contribution to Geneva's schola publica and for the particular changes he introduced. Among the expansions of the original vision for the Academy was the introduction to the curriculum of the teaching of law and medicine (since 1565).

Chapter two deals with mounting crises in the period between 1572 and 1585, precipitated by the St. Bartholomew's Day massacre in August 1572, and heightened by the Plague, the lack of adequate funding to attract first-rate professors, and a dearth of students from outside of Geneva.

As the author shows in chapter three, increased problems were partially resolved, thus allowing Geneva's schola publica to hold its own as an academy which espoused Calvinist notions in preparing future leaders in a variety of disciplines.

Having carefully examined relevant primary sources the author concludes convincingly that the place of the Academy was perceived differently by Calvin, the Genevan clergy, and many of the native Genevans. Whereas the clergy seemed to have aspired to establishing an exemplary training centre to educate Protestant ministers, Genevan laity sought to improve educational facilities for a wider public. Such ambitions may have secured funds for the Academy, but they also polarized somewhat the initial aims and objectives of the Academy and contributed at times to tensions in the choosing of suitable professors and in the curricular direction to be followed.

In chapters four to seven the author draws comparisons and points to contrasts between the Genevan Academy and France, Heidelberg, Zurich and Leiden. Her readers are made aware that Geneva's schola publica had in the end become more than a Latin school, but was not as yet able to compete with the established universities of the day. However, for mostly Genevan natives in "the later Reformation period" the schola publica offered, in the author's view, an innovative option for those seeking higher education.

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