

gebrochen für eine Würdigung von Westphal als Theologe, abgesehen vom Konflikt mit Calvin.

Der Band bietet dem Leser einen guten Querschnitt des gegenwärtigen Forschungsstandes. Dem Präsidium gebührt Lob, dass die Vorträge des Kongresses in hervorragender Weise publiziert worden sind. Eines bleibt noch zu wünschen übrig: vor vielen Jahren schon hat Wilhelm Heinrich Neuser während eines niederländischen Calvinkongresses den Wunsch nach einem Calvin-Begrifflexikon geäußert. Vielleicht kann dafür schon am nächsten Kongress in Philadelphia, PA ein Anfang gemacht werden.

Wim Moehn, Hilversum

Orbis Helveticorum: Das Schweizer Buch und seine mitteleuropäische Welt, eds. Viliam Čičaj and Jan-Andrea Bernhard, Bratislava: Historický ústav Slovenskej akadémie vied, 2011, 339 p. – ISBN 978-80-970648-2-2.

The volume is the result of a conference held in Smolenice between 24 and 26 April 2007, organized by the Slovak Academy of Sciences and with participants from the Czech Republic, Germany, Hungary, Poland, Slovakia and Switzerland. The goal of the meeting and of the resulting publication is to present an overview of the state of research concerning the dissemination of Swiss printed materials in Central Europe, primarily between the 16th and 18th centuries.

The thirty articles are grouped into three main sections: Switzerland as a European Cultural and Printing Center; The Swiss Book in Central Europe; and Swiss Books in Historical Book Collections. The opening article by Detlef Haberland, “Der Druckort Basel und Ostmitteleuropa – Spuren geistiger Verbindungen”, explores the connections between Eastern Europe and Basel as a city influenced by liberal humanism. In the first section, Basel and Zurich are featured prominently, with several contributions focusing on diverse facets of their publishing output. Further centers of publishing in the Swiss territories, such as Geneva, Bern or Dolfino Landolfo’s publishing house in Grisons, do not receive attention.

István Monok focuses on how publications from Basel's printing presses made their way into the libraries of scholars in 16th-century Hungary. The significance of Basel humanism for Hungary receives further attention in the longest study in the book by Jan-Andrea Bernhard, with an emphasis on the role select noble families, such as the Révays, Nádasdys, Rákóczis und Szapolyais, played in spreading the Swiss Reformation in post-Mohács Hungary (1526) and in Transylvania. In addition to an intensified learned book trade and intellectual exchanges, these magnates allowed Reformed preachers to be active in the large territories under their control. Thereby they contributed to the establishing of a Reformed majority among the population in significant parts within all three areas of divided Hungary: Royal Hungary in the west, central Hungary under Ottoman Turkish control, and the Transylvanian Principality. This topic reflects Bernhard's scholarly interests, who in 2014 published his Habilitationsschrift "Konsolidierung des reformierten Bekenntnisses im Reich der Stephanskronen: Ein Beitrag zur Kommunikationsgeschichte zwischen Ungarn und der Schweiz in der frühen Neuzeit (1500–1700)" (Göttingen). Further articles relating to Hungary are by Ádám Hegyi, who traces the books owned by Hungarians who had studied in Basel between 1665 and 1774, and by Judit P. Vásárhelyi, who shows that Albert Szenci Molnár (1574–1634) used the Geneva and Zurich Bibles for his translation of the Psalms into Hungarian. One more contribution on Transylvania by Attila Verók directs attention to Swiss books among the Transylvanian Saxons between the 16th and 18th centuries.

A cluster of articles addresses diverse components of connections between Switzerland and present-day Slovakia. Two of them are about Erasmus of Rotterdam who lived and worked in Basel during three periods: 1514–1516, 1521–1529, and in the last years of his life, 1535–1536. Eva Frimmová examines the Humanist's manifold contacts to individuals in Slovakia and Daniel Škoviera's piece is dedicated to Erasmus' correspondence with the medical doctor Johannes Antonius Cassoviensis (today's Košice). Other authors focus on the Helvetica collections in the libraries of the nobility, such as the Palatine Georg Thurzo (1567–1616; Helena Saktorová) and Rudolph I. Pálffy (1719–1768; Michaela Sybilo-

vá), or on the holdings of Swiss books in the towns of Levoča and Bardejov (Gabriela Žibritová), Banská Bystrica (Mária Bôbová), Banská Štiavnica (Adriana Matejková) and Košice (Andrej Szeghy).

The Bohemian Lands are featured in three articles: Claire Mádlová offers an assessment of the impact of the Swiss commercial book trade network in the Age of Enlightenment; Olga Fejtová and Jiří Pešek track Reformed literature holdings in the libraries of Bohemian cities; while Jitka Radimská and Václav Bok concentrate specifically on Genevan publications from the 16th through the 18th centuries at the castle library in Český Krumlov. Poland receives attention from two contributors: Włodzimierz Zientara writes about Swiss old print collections in Toruń in former Royal Prussia, and Klára Komorová dedicates her text to the Helvetica in the library of the Polish nobleman Melchior Krupek (ca. 1490–ca. 1580).

Other articles focus on personalities such as Heinrich Bullinger as a publicist (Hans Ulrich Bächtold); the medical doctor and poet Matthias Borbonius (1560–1629; Laura De Barbieri); and the composer Franz Josef Leonti Meyer (1720–1789; Ladislav Kačic). Co-editor of the volume, Viliam Čičaj enumerates the Swiss authors, whose works could be found most frequently in private citizens' libraries in the early modern era, with an emphasis on the collection of the merchant Johannes Dernschwam (1494–1567), who stood in the service of the Fuggers.

Overall, the book is characterized by some of the inconsistencies typical of edited volumes. The length of the chapters differs greatly, ranging between 2 (not counting the half-page bibliography!) and 30 pages. One contribution, “Die literarische Tätigkeit von Johann Heinrich Zschokke und die Slowakei”, is interesting but other than territorial coincidence it only vaguely has to do with the topic of the volume and the examined timeframe, since it is the only piece dealing with the 19th century. It is therefore not clear why it was selected for inclusion.

Recurring themes throughout the tome are the peregrination of students and correspondence as personal ways through which connections were established and information was exchanged, in addition to the distribution and impact of printed materials.

The volume addresses a topic that has been receiving attention from other scholars too, as the recent publication “Basel als Zentrum des geistigen Austauschs in der frühen Reformationszeit” (ed. Christine Christ-von Wedel, Sven Grosse and Berndt Hamm, Tübingen 2014) illustrates. The geographical variety of the book gives a good overview of the Swiss Reformation’s impact in the Central and Eastern European lands and in different milieus. The tome offers complementarity to the often one-sided textbooks that limit themselves to the Reformation in the western and northern parts of the Old Continent. It can be therefore a useful resource not only for specialist of the region but to a broader audience of scholars and students interested in the exchange of ideas in the early modern period and trans-boundary religious and cultural contacts established through the blooming book printing trade.

Luka Ilić, Ravensburg

Acta of the Synod of Dordt, eds. Donald Sinnema, Christian Moser and Herman J. Selderhuis, Göttingen: Vandenhoeck & Ruprecht, 2015 (Acta et Documenta Synodi Nationalis Dordrechtanae [1618–1619] 1), CVII & 539 p. – ISBN 978–3–525–55078–6.

To celebrate the 400th anniversary of the Synod of Dordt (1618–1619) a critical edition of all the documents relating to it will be published. This nine-volume project of the Johannes a Lasco Bibliothek Emden will contain the acts, reports, and other relevant contemporary documents such as diaries and letters relating to the synod. Surprisingly enough, no previous attempt has been made to edit the acts of this first and only international Reformed synod which was meant to reach confessional unity among the Reformed in Europe by putting an end to decades of intra-Reformed discussions on the relation between God’s sovereignty and human responsibility.

This daring edition fits seamlessly with the current interest in documents relating to church order, the practices and procedures of the church’s government, discipline, legal practice, and worship of the churches of the reformation. The past decade saw the publication of *The Minutes and Papers of the Westminster Assembly*