

len revidiere, so Klose, die verbreitete Meinung über die Reiselust deutscher Studenten und deren Präsenz an französischen und italienischen Universitäten, wo diese nur selten anzufinden seien.

Beat R. Jennys «Helvetische Streiflichter» (147–69) orientieren sich formal an dem 8. Band der Regesten des Melanchthon-Briefwechsels. Neben zahlreichen, detailliert erläuterten Einzelbegegnungen beleuchtet Jenny für diese Jahre (1557–1560) besonders Melanchthons Kontakte zu Bonifacius Amerbach und Ambrosius Blarer unter dem Blickwinkel eines möglichen Wechsels des Wittenbergers in die Schweiz. Der «Melanchthon-Rezeption im frühen Calvinismus» geht *Christoph Strohm* (435–55) in seinem Beitrag nach. Trotz der seltenen Melanchthon-Drucke im frühen Calvinismus genoss Melanchthon «ein hohes Ansehen als Gelehrter und Reformator» (454), wie Strohm vor allem an Theodor Beza und Lambert Danaeus aufzeigt. Beza habe Melanchthon als einen «der großen Männer des goldenen

Zeitalters» (435) gewürdigt und neben Petrus Martyr Vermigli auch zur Verbreitung von Melanchthons Anwendung der *loci communes* auf die systematische Darstellung der Theologie beigetragen, so daß dieses melanchthonische Erbe im Calvinismus früher und umfassender rezipiert wurde als im Luthertum (443). Melanchthons aristotelische Arbeiten haben, so Strohm, in den ethischen Werken Danaeus' vor allem in der Zuordnung der einzelnen Gebote des Dekalogs zu den Tugenden (447) wie bei der Erörterung des aristotelischen Begriffs der Gerechtigkeit (450) grundlegend weitergewirkt.

Die in dieser Festschrift zusammengestellten Aufsätze spiegeln mit ihren vielfältigen thematischen Aspekten sowohl die Vielseitigkeit von Scheibles Forschungsarbeit, wie auch die Vielschichtigkeit in Werk und Wirkung des Wittenberger Reformators, so daß auch Interessierte der Schweizer Reformationsgeschichte in diesem Band fündig werden.

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Thomas A. Lambert, Isabella M. Watt, Robert M. Kingdon, Jeffrey R. Watt (eds), *Registres du consistoire de Genève au temps de Calvin*, tomes I: (1542–1544) [Travaux d'Humanisme et Renaissance, 305] (Genève, 1996, Librairie Droz S. A.), XLII–446 p., SFr. 114,25.

Real villains, forbidden by the church to attend the Lord's Supper,

will laugh at this restriction, even if the church prevents them a hundred times, Zwingli once declared (ZW 6/5, 110, ll. 11–13). Early in 1537 Farel and Calvin tried to introduce excommunication in Geneva. But opposition to their plans increased and would finally lead to their banishment in April 1538. After three years in exile in Strasbourg, evidently happy years for him not least be-

cause of his cooperation with Bucer, Calvin returned to Geneva and then succeeded in introducing excommunication. In parallel with this came the institution of the Consistoire, which actually came about at the end of 1541. In the Consistoire members of the Council (among them one of the four mayors of the city who presided over the weekly meetings) worked together with the ministers in order to familiarize all the inhabitants of Geneva with reformed morals. One of the motives for it seems to have been to take seriously the criticism, voiced among others by Anabaptists, that the church permitted attendance at the Lord's Supper to people who did not show any interest in Christian belief. But how did the Consistoire in Geneva function? Did Zwingli prove right in his fear that it would be impossible, and perhaps even counterproductive, to actually carry through such a programme?

A project is underway to publish the Acts («Registres») of the Consistoire during Calvin's lifetime. The first volume, covering the years 1542–1544 (the acts of the first nine sessions are not preserved), appeared in 1996, and the second volume has already been announced and should be published shortly. It is a large-scale project and a difficult one, not least because the texts of the manuscripts are difficult to decipher. Until the present volume only small fragments of the Acts could be used by researchers; the editors of the *Calvini Opera*, 21, 187f., who had by then

already deciphered thousands of documents related to Calvin, declared it «absolutely impossible to decipher the frightful scribbling of the secretary». Now, with the publication of volume 1, part of this labour has been done, and many aspects of daily life pass before our eyes in these Acts. To name but a few: Roman Catholic influences prove to be resilient for a long time, becoming evident for example when inhabitants, ordered by the Consistoire to say aloud the Lord's Prayer and/or the Apostolic creed, could master it only in Latin, or were found to pray to the Virgin Mary. Sometimes people refused to be intimidated by the Consistoire, as was the case with a woman, the mother of a former mayor, who assertively asked whether the Holy Scripture had now arrived in full in Geneva for the first time in history (26). Another woman, also a member of Geneva's aristocracy, asked «si le Sieur Calvin est Dieu» (200). The Consistoire had to put in a great deal of effort to acquire authority: initially those who were summoned stayed away or evaded straight answers, so they might declare that they did attend worship the previous Sunday, whilst admitting that they did not know either who had preached nor the subject of the sermon (18). This is all the more remarkable since the following page of the Acts reveals that, unless the man had attended the service in one of the other churches, the preacher in question was Farel. Precisely the

stocky, red-haired Farel was widely known for his ability to attract the attention of wide audiences with his voice as loud as thunder, and this was his first visit to Geneva since his banishment. It also occurred that instead of the woman who had been summoned, her husband appeared before the Consistoire: he evidently did not trust the matter («il veut sçavoir qu'on veult de sa femme», 31). Does all this substantiate Zwingli's fear, that with such an institution as the Consistoire the church would fail to attain adequate authority over the people? The first volume shows that in the course of three years the Genevan Consistoire summoned no less than about 850 people. This figure may be considered impressive. Indeed, one cannot deny the great earnestness of Geneva's programme to reform the city, which is evident, for example, in the Consistoire's ordering a woman to buy a Bible so that her guests may read it, or the countless times it ordered people to learn the Lord's Prayer by heart. One also recognizes that the Consistoire could treat people with kindness, and that it strove to edify men and women without any schooling. But it is hard to avoid the impression that it perhaps became bogged down in trivialities, involving itself too much in matters beyond the core of Christian belief. What should one think, for example, about one of the first cases: a woman had to answer for laughing during an evening service at a comic remark made by someone behind her (7). There is no

way of knowing whether this laughter perhaps revealed some disdain for the task of a reformed minister. But is it wise to impliment authority in such matters? Was it not inevitable that the Genevan Consistoire would become too drastically entangled in domesticating the inhabitants?

A final evaluation of this question will have to await the publication of the remaining volumes of the Acts. But in the meantime this first volume promises new impulses for research. The more so because it takes its place amid an impressive number of other Genevan documents of that very time: the *Registres de la Compagnie des pasteurs*, Calvin's letters, books, sermons (the sessions of the Consistoire may have inspired the vivid characterizations he used in his sermons), and the proposed project also to publish the Acts of the Council of Geneva from May 1536 onwards (its previous Acts are already published). Is there any other city with so many printed primary sources accessible to research?

The edition and annotations are of a very high quality. The editors have consistently provided the text of the Acts of the Consistoire with French accents, which is notable because of the existing variety. The annotations provide many quotations from the manuscripts of the Acts of the Council, further details such as the Council's prohibition in 1537, at the instigation of Farel, on midwives baptizing children. The editors, furthermore, did not pass by the oppor-

tunity of referring to men living to be a hundred. There is also an indispensable index (the Consistoire made people memorize the Apostolic Creed etc. and then required them to come back and show that they had mastered it; through the index one can trace the successive appearances), and a glossary. A word of caution, however, to prevent disappointment: understanding six-

teenth-century French requires some practice; reading the texts aloud can help. And one should not forget the English translation by the same editors. It is published by Eerdmans in Toronto, under the title: *Registers of the Consistory of Geneva in the time of Calvin*.

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Conradin Bonorand, **Reformatorsche Emigration aus Italien in die Drei Bünde**. Ihre Auswirkungen auf die kirchlichen Verhältnisse – ein Literaturbericht, hrsg. vom Verein für Bündner Kulturforschung, Chur: Bündner Monatsblatt 2000 (Beiheft Nr. 9 zum Bündner Monatsblatt), 333 S., ISBN 3-905241-99-4

Pfr. Dr. phil. Dr. h.c. Conradin Bonorand starb im Jahre 1996 mitten in seiner Arbeit an der Geschichte der Reformation in den Südtälern der Drei Bünde. Dennoch konnte sein letztes Manuskript, welches über die reformatorische Emigration aus Italien in die Drei Bünde handelt, unter Mitarbeit seines langjährigen Freundes, Pfarrer Erich Wencker aus Alfeld (Leine), vom Verein für Bündner Kulturforschung posthum herausgegeben werden. In einem kommentierenden Nachwort hinterfragt Wencker Bonorand kritisch und liefert wesentliche Ergänzungen aus der neuesten Forschung (S. 281–306). Ergänzt wird das Buch durch ein umfangreiches Register, erstellt

von Bea Calzaferri Gianotti, das den Text bequem erschliesst.

Das Buch als ganzes stellt gewissermaßen eine Zusammenfassung von Bonorands Forschungsarbeit dar. Zeitlebens hat er sich ganz besonders der Reformation in den Bündner Südtälern gewidmet. Schon in seiner 1949 gedruckten Dissertation über *Die Entwicklung des reformierten Bildungswesens in Graubünden zur Zeit der Reformation und Gegenreformation* kommt er ausführlich auf die Bildungsverhältnisse in den bündnerischen Südtälern zu sprechen. Es folgen Studien über das bündnerische Buchdruckerwesen während der Reformation, über den Transport reformatorischer Bücher nach Italien, über die Reformation und Gegenreformation in den Untertanenlanden und verschiedene Vadian-Studien. Viele dieser Forschungserträge sind in vorliegendem Buch zusammenfassend und weiterführend aufgenommen.

Einleitend zeichnet Bonorand in skizzenhaften Zügen die Hintergründe für die Unheinheitlichkeit