

(siehe Walther Köhler, Zürcher Ehegericht und Genfer Konsistorium, Leipzig 1932, S. 81f.). Für den Vergleich des Heiratsverhaltens von Kaufleuten, Akademikern und Pfarrern ist außerdem von Bedeutung, daß diese Gruppenbegriffe keine gleichwertigen und voneinander klar abgesetzten Teilmengen der Gesellschaft beschreiben.

Das komplexe Gefüge der untersuchten normativen Quellen und der geographisch und soziologisch breit gestreuten Autobiographien führt zu einer bunten Palette von Fragestellungen, welche oft kaum miteinander verknüpft werden können. Wie das oben dargestellte Beispiel zeigt, müßten noch stärker Forschungsansätze der unterschiedlichsten Disziplinen berücksichtigt werden, um abzuklären, ob bestimmte Phänomene tatsächlich auf mentalitätsgeschichtliche Entwicklungen oder auf andere Ursachen zurückzuführen sind. Ein derartiges Vorgehen ist angesichts der Breite und Heterogenität der Quellenbasis im Rahmen einer solchen Untersuchung jedoch naturgemäß kaum zu leisten.

Doris Klee Gross, Zürich

Calvin-Studienausgabe, hrsg. von Eberhard Busch u.a., Band 1: Reformatorische Anfänge 1533–1541, Teilbände 1/1 und 1/2, Neukirchen-Vluyn: Neukirchener 1994, VI, 526 S., ISBN 3-7887-1483-2 und 3-7887-1484-0, je DM 38,-

The series begun with these two fascicules of the same volume promises to resolve a major and long-standing problem by making a considerable range of Calvin's writings available in German for the first time. The concept is simple: an extensive selection of works is edited in the original language, Latin or French, and provided with a German translation on the facing page. Each text is introduced by a historical study which «die Ergebnisse der Forschung zusammentragen und weiterführen».

The series plans to provide four volumes of Calvin's shorter treatises, and two or three volumes of selections from the commentaries, sermons and correspondence. The *Institutio* will not be included, since this has been the object of good recent editions in German. Any selection is going to disappoint someone; but we shall have to await further volumes before knowing what the selection is. The period treated here, 1533–1541, covers almost the totality of Calvin's tracts and minor writings during that period; more severe selection is inevitable in later volumes. We are here offered Nicolas Cop's Rectoral speech of 1 November 1533 (edited by Hans Scholl); the preface to Olivétan's Bible (Ernst Saxer); the prefatory letter to the *Institutio* (Christian Link); the 1537 draft ecclesiastical ordinances (Peter Opitz); the *Instruction et confession de Foy* of 1537 (Ernst Saxer); extracts from Calvin's attack on Pierre Caroli, com-

posed and published in 1545, under Nicolas Des Gallars' name, but placed here because Calvin's main involvement with Caroli dates from 1536–1539 (Peter Opitz); the *Epistolae Duae* of 1537 (Christian Link and Joachim Lenz); Calvin's reply to Cardinal Sadoletto (Christian Link); the 1541 *Petit Traité de la sainte Cène* (Eberhard Busch); and something of a curiosity, Calvin's only Latin poem, the *Epinicion*, composed in 1541 though not printed until 1544 (Matthias Freudenberg).

The editorial team had to abandon (for unexplained reasons) the idea of editing texts from the original editions; the Latin or French text is based on either the *Opera Selecta* or the *Corpus Reformatorum*, giving line and/or column numbers as appropriate. This is a pity, since there is room for improvement in both of those earlier editions; but the editors have provided a reliable transcription of their base texts. The translations are of a consistently high standard, courageously seeking to give the flavour and sense of the text rather than a literal translation.

The critical apparatus includes an index of scriptural passages and an index of proper names, footnotes mainly on matters of translation, and, most important, an essay introducing each text. These introductory studies give a helpful presentation of each work in its intellectual and socio-political context. They do, however, show up two problems in contemporary Calvin studies. On the one hand, things are evolving so fast that it is not easy to keep up to date; and on the other, the linguistic barriers which have kept Calvin at a distance from the German-speaking world also seem to apply to secondary literature. Thus: this volume, published in 1994, takes cognizance of the *Bibliotheca Calviniana* by Rodolphe Peter and Jean-François Gilmont (reference numbers in Peter/Gilmont are given for each edition); but the editors did not have time to incorporate the information given in *BC*: significantly more copies of editions are now known than are mentioned in the *OS* (which just might encourage the editors to go back to the original editions after all); they do not mention the important discussion on the authorship of the *Adversus Petri Caroli calumnias*; they continue to attribute the French *Institution* and *Epître au roi* of 1541 to Jean Girard, when it is known to have been printed by Michel Du Bois (pointed out by Rodolphe Peter in 1979). This last example also illustrates the non-circulation of secondary literature. I am grateful to the editors for drawing my attention to a number of recent studies which seem not to be known in the French- or English-speaking world. On the other hand, the editors have not always kept up with the field: they attribute the *Declaration de l'estat des cordeliers* to François Lambert (as did the 16th-century Parisian censors), whereas Théophile Dufour identified the author, Jean Ménard, in 1925 (repeated by Mlle Berthoud in 1979); they refer to the 1534 *placards* in the edition given by Jean Crespin, whereas the original, and different, text appeared in *Aspects de la propagande religieuse* in 1957; they still attribute Farel's *Som-*

maire to 1525, while it has been generally accepted since 1977 to be c. 1529 ... Small points, you may say; and points concerning not the main subject but the peripheries. True; but the reader can be destabilized by the cumulation of these details. And moreover, in a study dedicated to Calvin, it is surprising to note that every one of the sources of more up-to-date information indicated above was printed in «Calvin's city»!

Despite these minor blemishes, this edition will, I am sure, fulfil a very useful function among all those interested in Reformation history and thought in the German-speaking world. The editorial team have given us an encouraging beginning, and we await with interest the continuation of the series. They deserve our thanks.

Francis Higman, Geneva

Ioannis Calvini opera omnia denuo recognita..., Series II: Opera exegetica, vol. XV: Commentarii in secundam Pauli Epistolam ad Corinthios, ed. Helmut Feld, Genf: Droz 1994, LX und 247 S., ISBN 2-600-00021-6, Fr. 63.25

In der Reihe II der neuen Gesamtausgabe von Calvins Werken hat der katholische Calvinforscher Helmut Feld bereits die Kommentare Calvins zu den kleinen Paulusbriefen vom 1548 ediert (Vol. XVI, 1992) und neuestens den Band XI/1 (Kommentar zum Johannes-Evangelium Teil 1, 1997). Erschienen ist auch schon der Kommentar zum Hebräerbrief, ediert von T. H. L. Parker (1996). Dazwischen erfolgte die hier zu besprechende Edition des Kommentars zum 2. Korintherbrief.

Die Einleitung von Feld (XI–XIII) hält fest: Calvin begann sein biblisches Kommentarwerk mit der Auslegung des Römerbriefs, 1540 in Straßburg erschienen, ebenso der Kommentar zum 1. Kor. 1546. Der Kommentar zum 2. Kor. war ebenfalls fertiggestellt und sollte sofort danach erscheinen, konnte dann wegen des Schmalkaldischen Kriegs nicht mehr in Straßburg gedruckt werden und erschien schließlich 1548 in Genf, wie dann die übrigen Kommentare. Der Kommentar zum 2. Kor. ist Melchior Volmar gewidmet, dessen Leben in einem detaillierten und instruktiven Überblick dargestellt wird (XIII–XXIII). Volmar war 1528–1530 in Orléans und Bourges der Griechischlehrer und Förderer Calvins. – Wie üblich folgt dann ein Überblick über die Editionen und Übersetzungen (XXIII–XXVI). Der vorliegenden Ausgabe liegt der Text der Gesamtausgabe der Kommentare zu den Paulusbriefen von 1556 zugrunde.

Zu Calvins Quellen (XXVII–XXX) stellt Feld wie bei den Kommentaren von 1548 fest: Für den Bibeltext berücksichtigt Calvin neben der zugrunde gelegten lateinischen Übersetzung des Erasmus die Vulgata-Ausgabe von