

Strasbourg and the Reformation

The religious Reformation preached in Germany by Luther starting in 1517 quickly spread to Alsace. At Strasbourg the movement for reform of the church rapidly grew in size thanks to the work of three talented theologians: Wolfgang Capiton (1478-1541), Casper Hédion (1494-1552) and Martin Bucer (1491-1551). The works of the latter are being published in book form but we here make available to researchers the major works of the first two. In this way the originality of the Evangelical ideal as conceived of in the Rhine valley will become apparent. This ideal emphasized a careful study of Scripture, the importance of the original languages of the Bible (Hebrew and Greek), a spirit of reconciliation in dogmatic disputes, a concern for a lived Christianity, and the role of public assistance and education.

In 1537 Jean Sturm arrived at Strasbourg, where his talent greatly increased the prestige of secondary and higher

education. In 1538 he founded the *Haute Ecole*, which in 1566 became the Academy.

Strasbourg served as an intermediary between Germany and France. The city was one of the crossroads of the Reformation. It welcomed French refugees favourable to the new ideas and these in turn spread the Reformation in France with their writings. François Lambert (1487-1530), a native of Avignon, was one of these refugees. He lived in Strasbourg on the banks of the Rhine from 1524 to 1526. Of course the most famous of the refugees was Calvin himself, who founded a church there in 1538 for his coreligionists.

The historian Jean Sleidan (1506-1556) won fame with his account of contemporary events published at Strasbourg in 1555. He set out to write an objective work and succeeded in large part. We reproduce here the best reprint available, the edition published in

Frankfurt in three volumes in 1785-1786.

It seems to us equally important to provide scholars with the principal works of reference for the Reformation at Strasbourg, in particular those that cannot be found any longer in print, such as the works by Roehrich, Baum, Ficker and Adam. We publish as well the *Politische Correspondenz der Stadt Strassburg im Zeitalter der Reformation*, which provides a mine of contemporary information.

For the 17th century we have chosen works by Jean de Labadie (1610-1674), Antoinette Bourignon (1616-1680) and Pierre Poiret (1646-1719). The works of these authors are quite rare and difficult to find even in the largest libraries. They are, however, very important for the understanding of the origins of Pietism and of certain mystical and para-ecclesiastical currents.

Rodolphe Peter

Reformed Theology in France in the 17th Century

In the 17th century France counted a number of theologians of renown, many of whom taught in the academies whose creation was allowed by the Edict of Nantes.

The most famous of these was the Academy of Saumur. The theologians it welcomed constituted a school regarded as innovative in comparison with the orthodox position defined by the Synod of Dordrecht. Of the Saumur professors our catalogue offers the works of Moïse Amyraut (1596-1664), and Louis Cappel (1585-1658), a specialist in Old Testament criticism. Close to this current were two original thinkers, often accused of heterodoxy: Claude Pajon (1626-1685)

and Isaac d'Huisseau (1607-1672).

The present catalogue also contains the works of two of the biggest defenders of orthodoxy: Pierre Dumoulin (1568-1658) and his successor Pierre Jurieu (1637-1713), who both taught at the rival Academy of Sedan. Other important orthodox theologians can be found here as well, such as Daniel Chamier (1564-1621) and André Rivet (1573-1651), who finished his career as a professor at the University of Leiden.

A certain number of pastors of the church of Charenton, the Protestant parish of Paris, occupied an important position at the frontier between spirituality and pure

theology. It seemed useful to select some of their works, for example, Jean Daillé (1594-1670), Jean Mestrezat (1592-1657), Charles Drelincourt (1595-1669), and finally Jean Claude (1619-1687), who was the most striking personality in French Protestantism in the period before the Revocation of the Edict of Nantes.

Also included is Aymon's (1661-1720) book containing the minutes and deliberations of the National Synods of the Reformed Churches of France, a fundamental document for those interested in the history of French Protestantism.

Olivier Fatio