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Als nützlich für den sich in der Problematik nicht völlig orientierenden Leser dürfen die Beilagen gelten, die den dritten Teil des Sammelbandes ausmachen. Sie stellen Literatur und Quelleneditionen zur Geschichte der europäischen Universitäten vor (hauptsächlich der oben genannten), insbesondere ihre Matrikeln betreffend.

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Sean A. Otto, John Wyclif, New Perspectives on an Old Controversy

Eugene (Oregon): Wipf & Stock 2021, 73 pp. (Wycliffe Studies in History, Church, and Society), ISBN 978-17252-5105-2

The person and works of John Wyclif (d. 1384) have spawned many debates both within his own lifetime and long after his death. This book attempts to survey all the controversies related to the Oxford Master but fails to provide a comprehensive summary of contemporary Wyclif scholarship. It was written by Sean A. Otto, a Canadian historian affiliated with the Toronto School of Theology, University of Toronto, and a specialist on Wyclif's sermons and pastoral theology.

The introduction frames the basic biographical features of Wyclif's life and academic career in late-medieval Oxford, including the intellectual controversies and condemnations that swelled around him, such as the Black Friars Synod and his trial at the Council of Constance. Then in six chapters, the book reconstructs two confessionally-determined historiographical master narratives treating Wyclif's life, works, and impact, which were influential in debates among historians until the mid-twentieth century.

The negative attitude towards Wyclif and his followers was shaped by Catholic historians beginning in the fifteenth century. It was created by profound English analysts and keen polemicists, such as the Benedictine monk Thomas Walshingham (d. ca. 1422), the Welsh priest Adam of Usk (d. 1430), and Carmelite controversialist Thomas Netter (d. 1430). Later on, only particular variants with different emphases can be detected in the works of Catholic apologists, like Thomas Harding (d. 1572), Nicholas Harnpsfield (d. 1575), and the Jesuit Robert Parsons (d. 1610). According to Catholic historiography, Wyclif's persona, works, and intellectual heritage were heretical and blasphemous. He and his adherents held

und Lehrenden s. František ŠMAHEL – Miroslav TRUC, *Studie k dějinám Univerzity Karlovy 1433–1622*, in: *Alma mater Pragensis. Studie k počátkům Univerzity Karlovy*, Praha 2016, S. 411–458. Von Mitarbeitern des ÚDAUK (Marek Brčák, Marek Ďurčanský, Lenka Vašková) wird gegenwärtig eine Edition der ältesterhaltenen Matrikeln der Juristenfakultät aus den Jahren 1638–1685 vorbereitet: AUK, Matriky, sign. M6, *Matricula facultatis iuridicae ab unione ad Annum 1685*.

dangerous attitudes, especially regarding the Eucharist, the dispossession of ecclesiastical property, and papal authority; their spiritual and political outlook threatened to subvert the governing structure of the Catholic Church. Such a serious threat to the integrity of the Christian religion had to be suppressed in every possible way and utterly eliminated. Since the 1960s, Dom Paul De Vooght (1900–1983) and the Jesuit ecumenist Michael Anthony Hurley (1923–2011) initiated a revision of Wyclif’s negative historiographical image in Catholicism while taking into consideration the late-medieval context of the pertinent theological debates along with sources that should be more carefully analysed.

Lollard spiritual preachers and religious communities represent a positive approach towards Wyclif and his legacy, which shaped England’s religious life and practice. Shortly thereafter followed political and religious changes in late-medieval Bohemia in the name of the Oxford Master, owing to the intensive preaching activity of Jan Hus. Finally, the German reformer Martin Luther (d. 1546) followed Wyclif’s authority in founding and defining Protestantism as a new confession within Christianity. Subsequently, Protestant historiography, especially in the apologetic and martyrologist works of John Bale (d. 1563), John Jewel (d. 1571), and John Foxe (d. 1587), created Wyclif’s mythical image as the Morning Star of the Reformation. The Protestant master narrative substantially determined the beginnings of modern Wycliffite scholarship from the second half of the nineteenth century to the First World War. The most significant historiographical work from this period is that of the German Lutheran historian and theologian Gotthard Lechler (1811–1888); the Wyclif Society, which was founded in 1882 by English philologist Frederick James Furnivall (1825–1910); and the English Methodist Herbert Brook Workman (1862–1951) who published the first modern biography of Wyclif in 1926. Within the Protestant master narrative, Wyclif was venerated almost as a saint for his impulse to translate the Bible into English and his idea of a top-down reformation led by a righteous king and civil lords. Furthermore, he was viewed as a key figure in English history, connecting the Middle Ages with modernity. Protestant historians idealised Wyclif’s role in medieval history and used his legacy to legitimise their contemptuous attitudes towards “popery” and commitment to British imperialism.

Otto situates the emergence of demythologising and decolonising approaches to Wyclif in the postwar period. He considers Kenneth Bruce McFarlane (1903–1966), one of the most influential medieval historians of postwar Britain, a pioneer who first demythologised Wyclif’s legendary persona. Further shifts followed in historiography during the 1960s: more profound knowledge about Wyclif’s *Summa de ente* owing to John Adam Robson, new light into Wyclif’s biblical commentaries thanks to Beryl Smalley (1905–1984) and Gustav Adolf Benrath (1931–2014), and the newly-perceived contexts of Wyclif’s political theology supplied by Michael John Wilks (1930–1998). The core of modern Wycliffite studies centres around the essential catalogue of Wyclif’s *oeuvre* published by Williell R. Thomson in 1983, the *editio princeps* of Wyclif’s *De universalibus* edited from all twenty-six extant manuscripts by Ivan J. Müller (1946–2019) in 1985, and finally, the scholarship of Anne Hudson (1938–2021) since the late 1970s. For the most important milestones of recent Wycliffite studies, Otto considers, on the one hand, a comprehensive companion covering the most significant research since 2006 and, on the other, the contributions of American historians Ian C. Levi and Stephen E. Lahey with analyses of Wyclif’s understanding of the Eucharist and *dominium*. In the closing chapter, Otto provides prospects

for future research. He believes that two areas of inquiry are central: First, an exhaustive review of more than thirty edited volumes published by the Wyclif Society between 1882 and 1922/4 with respect to all preserved manuscripts, and calls for publishing other hitherto unedited works, such as *De ideis*, *De tempore*, and Wyclif's commentary on Aristotle's *Physics*. Second, he suggests research on particular topics and themes in Wyclif's works, such as a detailed examination of different sermon series and a determination of their impact on pastoral care and late-medieval religious practice in England.

Notably, the book expands the Canadian historiography within Wycliffite studies, particularly regarding George MacKinnon Wrong (1860–1948), a Canadian historian and clergyman, whose 1882 essay on the English crusade to Flanders in 1383 should surely be more widely known. Moreover, Otto demonstrates the impact of the nineteenth-century Protestant master narrative on the founding of Toronto's Protestant Episcopal Divinity School in 1877 (unofficially Wycliffe College between 1882 and 1883, and officially since 1885). However, this information represents only peculiarities in nineteenth-century Canadian historiography's development.

Some regrettable omissions plague Otto's monograph and should be noted. Footnotes often refer to the titles of works but include no page numbers (e.g., footnotes 32 and 33 on page 11). Otto maintains the older convention of always capitalising the initial L of *lollard*, even though it is now customary to opt for the lowercase; the initial capital gives the impression that the lollards were a unified group with a coherent, shared identity, which was probably not the case. The connection between Wyclif and the lollards is taken for granted and left unexplained in the text. Finally, the role of the Wycliffite founding fathers (e.g., Philip Repington, Nicholas Hereford, John Aston) and the Merton circle of William James at Oxford, including Thomas Lucas, Richard Whelpington, and John Gamylygay, are not mentioned at all, despite their importance for the Wycliffite preaching programme.

Unfortunately, Otto fails to mention a large portion of important Wyclif scholarship that presumably is not of interest to him. He ignores Alessandro D. Conti's scholarship regarding the reaction to Wyclif's work among Oxford Realists (e.g., Robert Alyngton, William Milverley, William Pengybull, Roger Whelpdale, John Tarteys, John Sharpe, and Paul of Venice), despite its publication since the 1980s. He also disregards Andrew E. Larsen's recent scholarship on the late-medieval academic controversies at Oxford. Except for Jan Hus, the book lacks any information at all about Wyclif's immense impact among Prague Realists (i. e., Stanislav of Znojmo, Štěpán of Páleč, Jerome of Prague, Matthias of Knín, Jakoubek of Stribro, and Prokop of Plzeň). František Šmahel's catalogue of the Wycliffite Bohemian manuscript tradition from 1980 and his essential German work on the Hussite revolution are entirely missing. Moreover, in his historiographical survey, Otto omits the work of German church historian Friedrich de Boor (1933–2020), which treats Wyclif's concept of simony. In general, Otto neglects Wyclif's propositional realism and mathematical theology. This is presumably due to the fact that he cannot engage Wyclif's philosophy at all.

Finally, the prospect of the research outlined by Otto in his text overlooks the failings of certain scholars in the field. Noteworthy is Otto's observation on page 41 that no recent biography of Wyclif has surpassed Workman's, which appeared in 1926. Thereby, one can infer that he rejects Gillian Evans's 2005 biography, *John Wyclif: Myth and Reality*, as inadequate. Given that Robert Swanson's 2008 review of Evans's book in *The Heythrop Journal* is entirely deserved, Otto was right to disregard any mention of it and to omit it

from his bibliography. Second, Otto notes correctly on p. 58 that one major impediment to desirable research is that text editing is typically not regarded as “research” for purposes of university tenure. What he fails to acknowledge is that even if all of Wyclif’s corpus were properly edited, widespread ignorance of Latin in the Anglosphere would still prevent serious engagement with the *Doctor evangelicus*. Indeed, the greatest stumbling block to an authentic encounter with Wyclif in our own time is that most of those who claim to be his interpreters lack sufficient Latin to make him speak our language. Unfortunately, as Mark Thakkar has correctly noted in his 2020 review in *Vivarium*, every so-called “translation” of Wyclif’s prose into English published by a major university press is an unambiguous failure and an embarrassment to all of us in the field. Regrettably, there is no reason to expect the requisite Latin literacy to return to the professorate any time soon: Those of us with the Latin skills necessary to make Wyclif speak in our own time have been exiled from the English-speaking university system.

In conclusion, the book is clearly aimed at English-speaking undergraduate and divinity students in the Anglosphere with merely a basic knowledge of European history who may, if interested, consult other accessible (mainly) English sources listed in the bibliography. Otto has successfully outlined the main master narratives of Wycliffite studies and how historians have dealt with Wyclif over the centuries in a rudimentary way. His survey concerning the clash between two master narratives (Catholic and Protestant) in Wycliffite studies is convincing. Nonetheless, his summary of the historiography after the 1950s, and especially the recent debates he neglects, deserve more careful treatment, and some conclusions require deeper study. For the open-minded non-specialist, the book provides a lucid overview of the main controversies associated with the Oxford Master and a comprehensible summary of his impact on history and reactions among historians. Contrarywise, a Wycliffite or Hussite expert will be surprised by the undue degree of simplification, and the unfortunate extent of important but omitted material.

Martin Dekarli – Luke DeWeese
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**Heike Hawicks – Harald Berger, Marsilius von Inghen
und die Niederrheinlande. Zum 625. Todestag des Gründungsrektors
der Heidelberger Universität**

(Beiträge zur Geschichte der Kurpfalz und der Universität Heidelberg, Bd. 1),
Universitätsverlag Winter, Heidelberg 2021, 169 S., ISBN 978-3-8253-4897-7

Dieser kleine Band, mit dem eine neue Editionsreihe unter Federführung eines seiner Autoren: Frau Dr. H. Hawicks, eröffnet wird, ist dem Rektor der Universität Heidelberg aus der Zeit ihrer Anfänge und zugleich einem Philosophen gewidmet, dessen Werk eine deutliche Rezeption erfuhr, und zwar auch an der Universität Prag. Für Heidelberg ist Marsilius eine ehrenwerte, eine gefeierte (der Platz mit dem neuen Universitätsgebäude und dem Studentenwohnheim trägt seinen Namen) und bereits jahrhundertlang erforschte Gestalt.

Heike Hawicks liest an den Universitäten Heidelberg und Mannheim und konzentriert sich auf die Geschichte der pfälzischen Kurfürsten, der Universitätsgeschichte, auf