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### Book Review: L' Academie de Lausanne entre Humanisme et Reforme (ca. 1537-1560)

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**Karine Crousaz. *L'Académie de Lausanne entre Humanisme et Réforme (ca. 1537-1560). Education and Society in the Middle Ages and Renaissance* 41 (Leiden: Brill, 2012).**

The Lausanne Academy (forerunner of the present-day University of Lausanne) was the first Protestant institution of higher learning in French-speaking Europe, yet hardly anyone has studied it in detail until now. Karine Crousaz's account of the Academy in its early years changes that entirely. Through meticulous research into pedagogical handbooks, correspondence, account books, and other archival documents, Crousaz provides by far the best account of the Lausanne Academy to date. Apart from a wealth of information on the daily running, financing, and teaching at the school, Crousaz shows that the Academy was far more than an early institution for training Protestant pastors, as it has been chiefly portrayed in the scholarship. Although it did serve in that capacity, the Academy's broader purpose was to provide offer a Renaissance humanist education to schoolchildren from all over Switzerland.

Crousaz begins by discussing the historical and educational context of the Academy. Of chief importance for Lausanne politically was the conquest of the Pays de Vaud by Bern in 1536, which placed Lausanne under Bernese control for more than 350 years. Educationally, Protestants combined Renaissance and Reformation ideals to make "lettered piety" the principal goal of education. Next, Crousaz addresses the history of the Lausanne Academy. In 1537, we see the first evidence of theological lectures being given in Lausanne, although she argues that we cannot really refer to it as an institutional "academy" until the first academic structures and rules were put into place in the 1540s. Crousaz ends her historical survey shortly after a bitter struggle in 1558-1559 that pitted most of the faculty against the Bern city council over some theological disagreements. Almost the entire faculty was dismissed and went into exile, and the Academy never regained its former stature.

While Crousaz ably guides the reader through the context and history of the Academy in the first two chapters, it is in the rest of the book where she truly shines, making her most significant original contributions to our understanding of the Academy's workings. In chapter three, she discusses the Academy's finances. She is the first author to

use the extensive account books of Bern's bailiff in Lausanne to shed light on the Academy. She is thus able to provide for the first time excellent details on how much the Bernese paid professors, how much they helped students with scholarships, how much they invested in infrastructure and the library, and how much they spent on the Academy overall (answer: over half of what they spent on the Lausanne region altogether). In chapter 4, she discusses the faculty, showing how they were recruited, where they came from, etc. It is worth noting that the faculty of the Lausanne Academy in this period was outstanding. The faculty truly had some of Europe's star professors, including Mathurin Cordier, Conrad Gesner, Théodore de Bèze, Celio Secondo Curione, and François Hotman, among others—perhaps not household names today, but major figures in sixteenth-century education. In chapter 5, Crousaz discusses the students at the academy, particularly the scholarship students (*boursiers*). She also shows that a significant percentage of students came from outside the immediate region. Bernese and Zurich patricians, for example, sent their children to Lausanne to get a good humanist education and learn French at the same time. Finally, in chapter 6, Crousaz explains in detail what the education at the Lausanne Academy was like. Drawing on pedagogical manuals and notes, as well as on the school's regulations, she is able to show what the curriculum was like for each grade level in Lausanne. In a series of appendices, Crousaz presents a number of primary source documents, most published or translated from Latin for the first time, as well as lists and short biographies of the professors who taught in Lausanne, and lists of students she has been able to identify.

Thus, Crousaz's *L'Académie de Lausanne* is a tremendous achievement, particularly for such a young scholar, which in one fell swoop has superseded everything that has been written to date about the Lausanne Academy during this period. The wealth of detail in the book means that it may not be suitable for the general reader but that it is an invaluable source for those who want to know something about the Lausanne Academy in particular or about education and schools in sixteenth-century Europe.

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