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978-0-521-06675-4 - Jesuit Political Thought: The Society of Jesus and the State,  
c.1540-1630

Harro Höpfl

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## JESUIT POLITICAL THOUGHT

The Jesuits were the single most influential body of teachers, academics, preachers and priests in early modern Europe. Höpfl presents here the first full-length study of their participation as scholars and pamphleteers in the religio-political controversies of their heroic age (1540–c. 1630). He explores the paradox that the Jesuits' political activities were the subject of conspiratorial fantasies and their teachings were often portrayed as subversive and menacing in their practical implications, and yet even their most vehement enemies acknowledged the Jesuits as being among the foremost intellects of their time, and freely cited and appropriated their thought. Höpfl pays particular attention to what Jesuits actually taught concerning doctrines for which they were vilified: tyrannicide; the papal power to depose rulers; the legitimacy of 'Machiavellian' policies; the justifiability of persecuting and breaking faith with heretics. The book sets these teachings in the context of the Jesuit contribution to academic discourse about the state, authority and law, the relationship between the state and Church and politics and religion, and the practice of statecraft. This is an important work of scholarship.

HARRO HÖPFL is one of the leading historians of ideas writing in Britain today.

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*The Society of Jesus and the State, c. 1540–1630*

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billing, as all others must, below the person who has been closest to me through thick and (all too often for her) thin, my wife Heather Höpfl. Her dispassionate attitude to this book and to my dithering, and her anything but dispassionate attitude to me in all other respects, have been decisive in every way. The book is dedicated to her: *dilectissima coniunx*.



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<i>AHSJ</i> (or <i>AHSI</i> )	<i>Archivum Historicum Societatis Jesu</i>
CHP	Corpus Hispanorum de Pace
ERL	English Recusant Library, Menston, Yorkshire: Scolar Press, 1970ff
<i>MHSJ</i>	<i>Monumenta Historica Societatis Jesu</i>
<i>EpIg</i>	<i>Epistolae Ignatianae</i> ; i.e. <i>Monumenta Ignatiana</i> [ <i>MonIg</i> ]. <i>Sancti Ignatii de Loyola Societatis Jesu</i> <i>fundatoris epistolae et instructiones</i> , in <i>MHSJ</i>

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Except where indicated, all translations are my own, but where there are modern translations, I have acknowledged my debts. Where a work cited was translated more or less contemporaneously into some vernacular, I have usually used the English translation where one existed, or compared the Latin to the other vernacular renditions. The latter were not invariably punctilious in point of accuracy, but then bilingual authors at the time (e.g. Calvin or Hobbes) took considerable liberties with their own texts, and in any event such versions are more of a pleasure to read than modern translations. I have left orthography as I found it, interpolating clarifications in square brackets where it seemed unavoidable. The riotous German and English (and *a fortiori* Scottish) spellings of the sixteenth century have therefore been reproduced unaltered, although I cannot guarantee letter by letter fidelity. My italicisation is scrupulously faithful to the sources except where indicated. As for punctuation, its rules were not settled either in Latin or in the vernaculars, but from the standpoint of modern taste and practice people tended to over-punctuate, especially in the sometimes sense-obscuring use of the comma. My punctuation is not always faithful to the originals, since I see no point in putting gratuitous obstacles in the reader's way.

The spelling of surnames is of some importance, because of the difficulty of tracing references. In some cases there is a choice of three or more forms of the same surname: e.g. Verbeeck, Van der Beck, Becanus, Bekan; or Pereirius, Perero, Pereyra, and Pereira. Pedro de Ribadeneira also appears as Rivadeneyra, Rivadaneyra, etc. The invaluable Carlos Sommervogel is of limited help here, since he uses the French form of Christian names, and does not always give the original surname: Perpinianus for example appears as 'Perpinien', but neither form would enable us to find 'Perpinya', the original form of the man's name. And it would be preposterous to give the original form of some names, e.g. 'Hondt' for 'Canisius', 'Leys' for 'Lessius', or 'Spannmüller' for 'Pontanus'. My policy, as arbitrary as any

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other but consistent, is to use the familiar English form where there is one (e.g. Bellarmine, Becanus, Canisius). I drop latinisations except where the Latin is more familiar (e.g. Hieronimo Piatti not Hieronimus Platus but Joannes Busaeus, not Johan Buys); in the bibliography both Latin and vernacular forms are given. Sometimes this makes me unfashionable, as when I still refer to Aquaviva and not Acquaviva. I have avoided the ‘y’ for ‘i’ which was freely used (e.g. I write ‘Laínez’ not ‘Laynez’) and have inserted some accents, although these were rarely used, where current orthography in the language concerned favours it (e.g. Suárez). Double-barrelled Spanish names are catalogued under the first surname (e.g. Antonio Ruiz de Montoya is under ‘Ruiz’), according to modern Spanish convention.

My form of referencing is standard, and full information about every work cited appears in the bibliography. Wherever documentation is available in the incomparable *Monumenta Historica Societatis Jesu* I have availed myself; the products of the Institute of Jesuit Sources in St Louis, Missouri, have also proved extremely valuable for their consistently high standard. Readers should be warned that separate editions of the works of the more celebrated Jesuit authors were often published in several places simultaneously or within a couple of years of each other, and therefore page references to one edition are often useless for tracing citations. I have therefore referred to specific editions, and have cited according to the exceptionally useful practice of the time of dividing works into volume, book or *tractatus*, chapter, and paragraph; these seem to have been standardised irrespective of edition and place of publication. I have no idea why Hobbes abandoned this practice for the English *Leviathan*, whereas it is retained in his own Latin translation of Sorbière’s translation of *De Cive*, and in, say, Locke’s *Two Treatises*. Since book and pamphlet titles of the time often included the equivalent of a list of contents and advertising copy, I normally only cite the short form. Where revised versions of a work appeared, I have referred to all of them. To reserve footnotes for main citations and amplification, I have followed the precedent of Quentin Skinner’s *Foundations* and have included page references in the text where a work is referred to repeatedly over several paragraphs. Biblical references and translations are normally taken from King James’s Bible (cited as AV, Authorised Version), except where the Vulgate (cited Vulg.) needed to be used; here I made free use of the Douai-Rheims translation. The Ten Commandments are referred to according to the Roman Catholic numbering.