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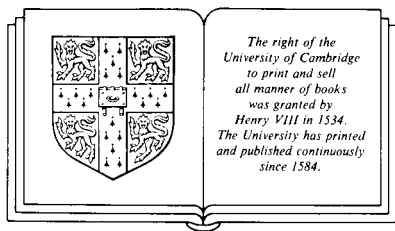
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# THE CHRISTIAN POLITY OF JOHN CALVIN

HARRO HÖPFL



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## *Preface*

This would be the only part of the work which is an unalloyed pleasure to write, were it not for the fact that in attempting to itemize one's debts, one cannot help but become conscious of the danger of sins of omission. Naming no names, therefore, my list of creditors includes my teachers at the London School of Economics who, a decade and a half ago, inspired me with an enthusiasm for the history of political thought and tried to show me how to study it, and my colleagues in the Department of Politics at Lancaster University, who sustained me during the long period of gestation, even those who regarded my project as an eccentricity to be indulged. *Nominatim*, my thanks go to my head of department, Gordon Hands, who has always seen his way to making the necessary funds available; to Mrs Elizabeth Wetton, who steered the book through Cambridge University Press; and to Mrs Lesley Magowan, who typed the manuscript with accuracy and cheerfulness. The two anonymous reviewers of Cambridge University Press and Professor J. G. A. Pocock in their various ways sought to protect me from myself. And if, in seeking to avoid the gaffes and pitfalls they pointed out, I have fallen into a good many others, the fault will be mine, not theirs.

My final and greatest debt is to Vanessa Elizabeth, Margarethe Anna and last, but first, to Wendy, without all of whom writing this book would have been a more quickly accomplished task, but an altogether more joyless one. The book is dedicated to Wendy, and to the memory of my father.

H. M. HÖPFL  
*Lancaster, 1981*

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## *Note on sources, orthography, notes and translations*

For the 1536 *Institution*, I have used P. Barth and W. Niesel (eds), *Joannis Calvini Opera Selecta* (Munich, 1926–36), volume I., compared with the translation of F. L. Battles (*Institution of The Christian Religion*, Atlanta, 1975), the pagination of which work is itself cross-referenced to the *Opera Selecta* (referred to throughout as OS) as well as to the 1559 edition.

For later versions of the *Institution*, I have used the variorum edition in OS, volumes III–V, compared with the translations of H. Beveridge and F. L. Battles (in J. T. McNeill's edition of the *Institutes*). References are by book, chapter and section. All variations between the editions have been carefully noted.

The references to the *Confession de la Foy*, *Articles Concernant l'Organisation de l'Eglise* and the *Catechisme* are to volume I of OS.

For all other writings by Calvin I have used G. Baum, E. Cunitz and E. Reuss (eds), *Joannis Calvini Opera Quae Supersunt Omnia*, 59 vols (Brunswick and Berlin, 1863–1900), referred to throughout as CO. I have compared the Old Testament Commentaries with the translations of the Calvin Translation Society, 47 vols (Edinburgh, 1843–59) and the New Testament Commentaries with the vastly more reliable *Calvin's Commentaries* (Edinburgh and London, 1960– ). To facilitate references for those without access to all these massive series, I have noted such references by book, gospel or epistle, and chapter and verse, rather than by page.

Many of Calvin's sermons, both printed in his own life-time and

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unprinted, appear in CO. For some reason, the edition was brought to an end long before the extant manuscripts were exhausted. Happily, the remaining sermons are now being produced in splendid critical editions as *Supplementa Calviniana* (Neukirchen Kreis Moers, 1961– ), referred to throughout as SC.

The responsibility for all translations is of course my own, but I have not lightly departed from the work of better Latinists than myself, except where I felt that they were just wrong, or where Calvin's vigorous French seems to me to have been emasculated by Latinesque translations into stodgy English.

The orthography is as I found it in the sources I have used; on occasion an accent, apostrophe or punctuation mark has been added to facilitate reading. I have not attempted to gild the lily of sixteenth-century French spelling.

Finally, there appears to be no agreed or suitable adjective for the substantive 'reformation'. The Germans have 'reformatorisch' – 'reformational'? Sixteenth-century terminology is unhelpful, as either it is merely abusive, or it operates with categories like 'we' or 'ours' or 'true religion'; terms like 'reformed', 'evangelical' and 'protestant', let alone 'Lutheran' (much used by the opponents of reformation), all have special meanings as well as generic ones. On contextual grounds, I prefer 'evangelical', and use other terms (except 'Lutheran') only for the sake of variety.