uitgeven”. Hij had nog een kleine tien jaar en produceerde in die tijd nog ruim anderhalfmiljoen woorden. Nog fraaier is het verhaal over het beroemde antwoord van Calvijn aan Sadoleto. Het is in Straatsburg uitgegeven en als enkele burgers van Genève toestemming aan de raad vragen om ook in Genève een uitgave te verzorgen, nodigt de raad aanvankelijk een van de eigen predikanten uit, een nieuw antwoord aan Sadoleto op te stellen!

De conclusies zijn kort en krachtig. Een zeer aansprekende is wel: “Le Réformateur agit presque toujours dans la hâte”. Niet minder belangrijk zijn de opmerkingen over Calvijn die steunt op het gezag van God, nooit op eigen gezag. Een nederigheid, aldus Gilmont, die aan de wortel ligt van zijn “insupportable intolérance”. Daarmee verbonden is een aristocratisch besef van zijn roeping, de schrift, die voor de eenvoudige christen onbegrijpelijk zou zijn, uit te leggen. Er is een aantal belangrijke appendices, die alle betrekking hebben op Calvijn als auteur. Eén daarvan geeft de productie van Calvijn per jaar weer, uitgedrukt in gepubliceerde geschriften en in aantallen woorden.

Conclusie: lezen!

C. Augustijn, 's-Gravenhage


This third volume in the bibliography of Calvin’s writings published during the sixteenth century covers the theological, literary, and juridical publications that appeared in the period between Calvin’s death in 1564 and the end of the century. Begun in 1958 through Rodolphe Peter’s assiduous gathering of texts and information, under the editorship of Jean-François Gilmont the project issued two earlier volumes, which, like this one, focus on publications for which Calvin was either the principal author or assumed personal responsibility (in contrast to those for which the ultimate sponsorship lay, for example, with the church in Geneva). Already the Bibliotheca Calviniana I (1991), detailing Calvin’s publications from 1532-1554, and the Bibliotheca Calviniana II (1994), covering the period from 1555-1565, have been hailed as exemplary models of bibliographic presentation. The entries are arranged according the year of publication and, within each year, alphabetically by title. Each notice includes a facsimile of the title page of the particular edition, a short description of the contents and format, a list of the locations of known exemplars and bibliographical references, and, finally, consistently judicious and informative comments on the peculiarities and history of the work in question along with a notation, when applicable, to modern editions. Having worked with these for nearly the ten years since
the first volume appeared, I can attest to their utility and, indeed, indispensability. The entire series belongs on the desk of every Calvin scholar. It will also delight those whose interests lie in the spread of Calvinism and the history of the book.

While the first two volumes follow continuous pagination and share a common set of indices (found at the end of volume 2), this third volume stands more fully on its own, though not without connection to the earlier two. Most important, of course, is the focus on posthumous editions of Calvin’s works and the light this publication history might shed on the penetration of his ideas throughout Europe in the latter part of the century. Nearly one-third of all the sixteenth-century editions of Calvin’s writings was published in this period — a clear indication that interest in Calvin did not wane after his death. Noteworthy as well are the types of publications and the languages in which they appear. With respect to the first point, the prominence of the Latin edition of Institutes throughout the period (ten editions) is perhaps to be expected, but remarkable are the new presentation of the text accompanied by summaries of the arguments (in the margins or contained in appendices) and the appearance, for the first time, of abridged versions (thirteen editions in four languages). These guides for reading the Institutes testify (often explicitly in the prefatory material) to the work’s use as a textbook for theological study. Second, publication of Calvin’s writings in French drops off significantly in the years immediately after his death and with but few exceptions comes to a halt after 1570. However, translations of his works into English (46 editions), German (seventeen editions), and Dutch (eleven editions) greatly increase, suggesting the importance of Calvin’s works outside of French-speaking areas and a heightened interest in reading his theological, pastoral, and polemical writings in the vernacular.

I was able to trace these trends with the help of the comprehensive index that covers not only this volume but the previous two as well. A list of errors and additions to volumes 1 and 2 also link the three together, as do the three prefaces, which detail the project and the particular contribution of each chapter in the story of Calvin’s publications in the sixteenth century.

As rich as this story appears from the history chronicled in the three volumes, it is not yet complete. At the outset of the project, Gilmont chose to distinguish those works for which Calvin was the primary author or assumed personal responsibility from those for which he was a secondary author or for which he compiled at the request of others or acted primarily as editor (e.g., the liturgical manuals, the catechisms after 1541, and his prefaces to others’ works). The history of these editions will constitute the fourth volume, which one hopes will soon appear. Current trends in Calvin research have revealed the fruitfulness of considering Calvin’s literary corpus as a larger whole, such that, for example, studies of Calvin’s understanding