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[Broken Idols of the English Reformation](#)

A lively account of popular religion in England under Elizabeth I and the early Stuarts, a time when everyone had to go to church and almost everyone was religious to some extent. The book deals with the religious beliefs and practices of ordinary people - mainly by quoting their actual words.

[The Elizabethan World](#)

The crises of faith that fractured Reformation Europe also caused crises of individual and collective identity. Structures of feeling as well as structures of belief were transformed; there was a reformation of social emotions as well as a Reformation of faith. As Steven Mullaney shows in *The Reformation of Emotions in the Age of Shakespeare*, Elizabethan popular drama played a significant role in confronting the uncertainties and unresolved traumas of Elizabethan Protestant England. Shakespeare and his contemporaries—audiences as well as playwrights—reshaped popular drama into a new form of embodied social, critical, and affective thought. Examining a variety of works, from revenge plays to Shakespeare's first history tetralogy and beyond, Mullaney explores how post-Reformation drama not only exposed these faultlines of society on stage but also provoked playgoers in the audience to acknowledge their shared differences. He demonstrates that our most lasting works of culture remain powerful largely because of their deep roots in the emotional landscape of their times.

[Understanding Early Modern Primary Sources](#)

Makes original contributions to late medieval and early modern historiography, including detailed, contextualized studies of the 'Lancastrian revolution', the Reformation and the English Revolution.

[English Catholicism 1558–1642](#)

This innovative exploration of Puritan reading practices from c.1580-1720 connects the history of religion with the history of the book.

[The Soteriology of James Ussher](#)

In this revised and greatly expanded edition of the Companion, 80 scholars come together to offer an original and far-reaching assessment of English Renaissance literature and culture. A new edition of the best-selling Companion to English Renaissance Literature, revised and updated, with 22 new essays and 19 new illustrations Contributions from some 80 scholars including Judith H. Anderson, Patrick Collinson, Alison Findlay, Germaine Greer, Malcolm Jones, Arthur Kinney, James Knowles, Arthur Marotti, Robert Miola and Greg Walker Unrivalled in scope and its exploration of unfamiliar literary and cultural territories the Companion offers new readings of both 'literary' and 'non-literary' texts Features essays discussing material culture, sectarian writing, the history of the body, theatre both in and outside the playhouses, law, gardens, and ecology in early modern England Orientates the beginning student, while providing advanced students and faculty with new directions for their research All of the essays from the first edition, along with their recommendations for further reading, have been reworked or updated

[The Web of Friendship](#)

The 44 essays in this volume embrace a wide range of academic disciplines: theological; historical; demography and geography; and different aspects of culture and ethics. They are united in their discussion of what is effectively a new inter-disciplinary subject which we have termed 'Anglican Studies'. The contributions are drawn from across the spectrum of theological views and opinions. It shows that the unsettled nature of the polity is part of its own rich history; and many will see this as a somewhat lustrous tradition. In its comprehensive coverage, this volume is a valuable contribution to Anglican Studies and helps formulate a discipline that might perhaps promote dialogue and discussion across the Anglican world.

[Windows into Men's Souls](#)

A wide-ranging yet accessible investigation into the importance of religion in Shakespeare's works, from a team of eminent international scholars.

[The Reformed and Celibate Pastor](#)

Richard Baxter (1615–1691) was arguably the greatest English Puritan of the seventeenth century. He is well known for his ministerial manual "The Reformed Pastor", in which he expressed the unusual conviction that parish ministers were better off unmarried. And yet, Baxter seemed to contradict himself by marrying one of his parishioners, Margaret Charlton. Though Baxter claimed

to be happily married, he continued to champion celibacy for the rest of his life. This book explores Baxter's argument for clerical celibacy by placing it in the context of his life and the turbulent events of seventeenth-century England. His viewpoint was shaped by several factors, including the Puritan literature he read, the context of his parish ministry, his burdensome model of soul care, and the formative life experiences shaping his theology and perspective. These factors not only explain why Baxter became the only Puritan to champion clerical celibacy but also why he continued to do so even after marrying.

[Paratexts of the English Bible, 1525-1611](#)

The Oxford Handbook of the Early Modern Sermon is the first book to survey this rich new field for both students and specialists. It is divided into sections devoted to sermon composition, delivery, and reception; sermons in Scotland, Ireland, and Wales; English Sermons, 1500-1660; and English Sermons, 1660-1720.

[Reforming the Scottish Parish](#)

As seventeenth-century England wrestled with the aftereffects of the Reformation, the personal frequently conflicted with the political. In speeches, political pamphlets, and other works of religious controversy, writers from the reign of James I to that of James II unexpectedly erupt into autobiography. John Milton famously interrupts his arguments against episcopacy with autobiographical accounts of his poetic hopes and dreams, while John Donne's attempts to describe his conversion from Catholicism wind up obscuring rather than explaining. Similar moments appear in the works of Thomas Browne, John Bunyan, and the two King Jameses themselves. These autobiographies are familiar enough that their peculiarities have frequently been overlooked in scholarship, but as Brooke Conti notes, they sit uneasily within their surrounding material as well as within the conventions of confessional literature that preceded them. *Confessions of Faith in Early Modern England* positions works such as Milton's political tracts, Donne's polemical and devotional prose, Browne's *Religio Medici*, and Bunyan's *Grace Abounding to the Chief of Sinners* as products of the era's tense political climate, illuminating how the pressures of public self-declaration and allegiance led to autobiographical writings that often concealed more than they revealed. For these authors, autobiography was less a genre than a device to negotiate competing political, personal, and psychological demands. The complex works Conti explores provide a privileged window into the pressures placed on early modern religious identity, underscoring that it was no simple matter for these authors to tell the truth of their interior life—even to themselves.

[Supernatural Environments in Shakespeare's England](#)

'This is a wonderful book: curious and insightful' Ian Mortimer, author of *The Time Traveller's Guide to Medieval England* We know what happens to the body when we die, but what happens to the soul? The answer may remain a great unknown, but the question has shaped centuries of tradition, folklore and religious belief. In this vivid history of the macabre, Carl Watkins goes in search of the ancient customs, local characters and compelling tales that illuminate how people over the years have come to terms with our ultimate fate. The result is an enthralling journey into Britain's past, from medieval hauntings on the Yorkshire moors and eccentric memorials on the

Cornish coast to séances in Victorian kitchens and gallows tales from a Bristol gaol. Impeccably researched and elegantly told, The Undiscovered Country ventures beyond the veil to bring the dead back to life.

[The Puritans](#)

Notions of which behaviours comprised sin, and what actions might lead to salvation, sat at the heart of Christian belief and practice in early modern England, but both of these vitally important concepts were fundamentally reconfigured by the reformation. Remarkably little work has been undertaken exploring the ways in which these essential ideas were transformed by the religious changes of the sixteenth-century. In the field of reformation studies, revisionist scholarship has underlined the vitality of late-medieval English Christianity and the degree to which people remained committed to the practices of the Catholic Church up to the eve of the reformation, including those dealing with the mortification of sin and the promise of salvation. Such popular commitment to late-medieval lay piety has in turn raised questions about how the reformation itself was able to take root. Whilst post-revisionist scholars have explored a wide range of religious beliefs and practices - such as death, providence, angels, and music - there has been a surprising lack of engagement with the two central religious preoccupations of the vast majority of people. To address this omission, this collection focusses upon the history and theology of sin and salvation in reformation and post-reformation England. Exploring their complex social and cultural constructions, it underlines how sin and salvation were not only great religious constants, but also constantly evolving in order to survive in the rapidly transforming religious landscape of the reformation. Drawing upon a range of disciplinary perspectives - historical, theological, literary, and material/art-historical - to both reveal and explain the complexity of the concepts of sin and salvation, the volume further illuminates a subject central to the nature and success of the Reformation itself. Divided into four sections, Part I explores reformers' attempts to define and re-define the theological concepts of sin and salvation, while Part II looks at some of the ways in which sin and salvation were contested: through confessional conflict, polemic, poetry and martyrology. Part III focuses on the practical attempts of English divines to reform sin with respect to key religious practices, while Part IV explores the significance of sin and salvation in the lived experience of both clergy and laity. Evenly balancing contributions by established academics in the field with cutting-edge contributions from junior researchers, this collection breaks new ground, in what one historian of the period has referred to as the 'social history of theology'.

[Sin and Salvation in Reformation England](#)

Recasts the Reformation as a battleground over memory, in which new identities were formed through acts of commemoration, invention and repression.

[A Social History of England, 1500-1750](#)

In Faith and Fraternity Laura Branch provides the first sustained comparative analysis of London's livery companies during the Reformation, and demonstrates how they retained a vibrant religious culture despite their confessionally mixed membership.

[Worship and the Parish Church in Early Modern Britain](#)

History has not been kind to Symon Patrick. His fifty years of ministry spanned the closing years of Cromwell's rule and the start of Queen Anne's reign, and ranged from service as a Church of England minister in two fashionable London parishes to appointment as the "latitudinarian" Bishop of Ely. He influenced a major change in the character of the Established Church, as it moved from a confrontational fundamentalism to the broad tolerance that exists today. Patrick, recognised by his contemporaries as one of the three or four leading clergy of his generation, wrote over one hundred books that helped to define his Church, such as his pastoral work *The Heart's Ease*, his devotional *The Parable of the Pilgrim* and his biting polemic against nonconformism, *A Friendly Debate*. This book assesses the significance and quality of Patrick's contribution to the Church of England, carefully placing it against the background of the history and politics of the time and suggesting why his reputation faded after his death. Puritanism, Latitudinarianism, pilgrimage, women's religion and spirituality, and prose style are all topics touched on here.

[Catholic Europe, 1592-1648](#)

Bringing together recent scholarship on religion and the spatial imagination, Kristen Poole examines how changing religious beliefs and transforming conceptions of space were mutually informative in the decades around 1600. *Supernatural Environments in Shakespeare's England* explores a series of cultural spaces that focused attention on interactions between the human and the demonic or divine: the deathbed, purgatory, demonic contracts and their spatial surround, Reformation cosmologies and a landscape newly subject to cartographic surveying. It examines the seemingly incongruous coexistence of traditional religious beliefs and new mathematical, geometrical ways of perceiving the environment. Arguing that the late sixteenth- and early seventeenth-century stage dramatized the phenomenological tension that resulted from this uneasy confluence, this groundbreaking study considers the complex nature of supernatural environments in Marlowe's *Doctor Faustus* and Shakespeare's *Othello*, *Hamlet*, *Macbeth* and *The Tempest*.

[George Herbert and the Mystery of the Word](#)

Explores the Catholic predicament in Elizabethan England through the eyes of one remarkable family: the Vauxes of Harrowden Hall.

[Carnal Knowledge](#)

[Being Protestant in Reformation Britain](#)

The rise of social history has had a transforming influence on the history of early modern England. It has broadened the historical agenda to include many previously little-studied, or wholly neglected, dimensions of the English past. It has also provided a fuller context for understanding more established themes in the political, religious, economic and intellectual histories of the period. This volume serves two main purposes. Firstly, it summarises, in an accessible way, the principal findings of forty years of research on English society in this period, providing a comprehensive overview of social and cultural change in an era vital to the development of English

social identities. Second, the chapters, by leading experts, also stimulate fresh thinking by not only taking stock of current knowledge but also extending it, identifying problems, proposing fresh interpretations and pointing to unexplored possibilities. It will be essential reading for students, teachers and general readers.

[Memory and the English Reformation](#)

Windows into Men's Souls focuses on the ways in which the concept of religious nonconformity was inherent in the English Reformation. The book's uniqueness lies in its blending of different historiographical traditions dealing with Puritans, Catholics, and Separatists while melding them into a coherent and interpretive analysis of the phenomenon of religious nonconformity as a whole and the religious and intellectual impulses behind it.

[The Cambridge Companion to Shakespeare and Religion](#)

Studies paratexts found in sixteenth-century English bibles, from prefaces, dedications, and annotations to prayers, diagrams, and woodcuts to shed light on the materiality of surviving bibles and on their publication histories, but also on Reformation theology and the history of the English church.

[Holy Communion in the Piety of the Reformed Church](#)

Catholic Europe, 1592-1648 is an unusual book which concentrates on a series of societies often ignored in general historical treatments of Catholic renewal and which are almost never considered alongside each other. By comparing different societies on the periphery of Europe, this volume offers the opportunity to evaluate both the very varied nature of Catholic adaptation to different conditions and events, and also the limitations which restricted it in societies such as England and the Balkans. On the periphery of Europe, Catholic renewal was largely a phenomenon of the later sixteenth and seventeenth centuries, and Catholic Europe, 1592-1648 probes the manner in which conventional treatments of the phenomenon of religious change in the Catholic world can underestimate the degree to which this was conditioned by contemporary events as well as the great landmarks of the sixteenth century such as the foundation of the Jesuits or the Council of Trent.

[Faith and Fraternity](#)

How was the law used to control sex in Tudor England? What were the differences between secular and religious practice? This major study reveals that - contrary to what historians have often supposed - in pre-Reformation England both ecclesiastical and secular (especially urban) courts were already highly active in regulating sex. They not only enforced clerical celibacy and sought to combat prostitution but also restrained the pre- and extramarital sexual activities of laypeople more generally. Initially destabilising, the religious and institutional changes of 1530-60 eventually led to important new developments that tightened the regime further. There were striking innovations in the use of shaming punishments in provincial towns and experiments in the practice of public penance in the church courts, while Bridewell transformed the situation in London. Allowing the clergy to marry was a milestone of a different sort. Together these changes contributed to a

marked shift in the moral climate by 1600.

[Rebellion](#)

Understanding Early Modern Primary Sources is an introduction to the rich treasury of source material available to students of early modern history. During this period, political development, economic and social change, rising literacy levels, and the success of the printing press, ensured that the State, the Church and the people generated texts and objects on an unprecedented scale. This book introduces students to the sources that survived to become indispensable primary material studied by historians. After a wide-ranging introductory essay, part I of the book, 'Sources', takes the reader through seven key categories of primary material, including governmental, ecclesiastical and legal records, diaries and literary works, print, and visual and material sources. Each chapter addresses how different types of material were produced, whilst also pointing readers towards the most important and accessible physical and digital source collections. Part II, 'Histories', takes a thematic approach. Each chapter in this section explores the sources that are used to address major early modern themes, including political and popular cultures, the economy, science, religion, gender, warfare, and global exploration. This collection of essays by leading historians in their respective fields showcases how practitioners research the early modern period, and is an invaluable resource for any student embarking on their studies of the early modern period.

[Politics and the Paul's Cross Sermons, 1558-1642](#)

Newly revised and updated, the second edition of English Catholicism 1558–1642 explores the position of Catholics in early modern English society, their political significance, and the internal politics of the Catholic community. The Elizabethan religious settlement of 1559 ostensibly outlawed Catholicism in England, while subsequent events such as the papal excommunication of Elizabeth I, the Spanish Armada, and the Gunpowder Plot led to draconian penalties and persecution. The problem of Catholicism preoccupied every English government between Elizabeth I and Charles I, even if the numbers of Catholics remained small. Nevertheless, a Catholic community not only survived in early modern England but also exerted a surprising degree of influence. Amid intense persecution, expressions of Catholicism ranged from those who refused outright to attend the parish church (recusants) to 'church papists' who remained Catholics at heart. English Catholicism 1558–1642 shows that, against all odds, Catholics remained an influential and historically significant minority of religious dissenters in early modern England. Co-authored with Francis Young, this volume has been updated to include recent developments in the historiography of English Catholicism. It is a useful introduction for all undergraduate students interested in the English Reformation and early modern English history.

[Practical Predestinarians in England, c. 1590–1640](#)

Richard Snoddy offers a detailed study of the applied soteriology of the Irish reformer James Ussher. After locating Ussher in the ecclesiastical context of seventeenth-century Ireland and England, the book examines his teaching on the doctrines of atonement, justification, sanctification, and assurance. It considers their interconnection in his thought, as well as documenting his change of mind on a number of important issues.

[The Oxford Handbook of Anglican Studies](#)

This ground breaking and accessible study explores the connections between the English Reformation's impact on the belief in eternal salvation and how it affected ways of believing in the plays of Shakespeare. Claire McEachern examines the new and better faith that Protestantism imagined for itself, a faith in which scepticism did not erode belief, but worked to substantiate it in ways that were both affectively positive and empirically positivist. Concluding with in-depth readings of Richard II, King Lear and The Tempest, the book represents a markedly fresh intervention in the topic of Shakespeare and religion. With great originality, McEachern argues that the English reception of the Calvinist imperative to 'know with' God allowed the very nature of literary involvement to change, transforming feeling for a character into feeling with one.

[Godly Reading](#)

The Reformation was about ideas and power, but it was also about real human lives. Alec Ryrie provides the first comprehensive account of what it actually meant to live a Protestant life in England and Scotland between 1530 and 1640, drawing on a rich mixture of contemporary devotional works, sermons, diaries, biographies, and autobiographies to uncover the lived experience of early modern Protestantism. Beginning from the surprisingly urgent, multifaceted emotions of Protestantism, Ryrie explores practices of prayer, of family and public worship, and of reading and writing, tracking them through the life course from childhood through conversion and vocation to the deathbed. He examines what Protestant piety drew from its Catholic predecessors and contemporaries, and grounds that piety in material realities such as posture, food, and tears. This perspective shows us what it meant to be Protestant in the British Reformations: a meeting of intensity (a religion which sought authentic feeling above all, and which dreaded hypocrisy and hard-heartedness) with dynamism (a progressive religion, relentlessly pursuing sanctification and dreading idleness). That combination, for good or ill, gave the Protestant experience its particular quality of restless, creative zeal. The Protestant devotional experience also shows us that this was a broad-based religion: for all the differences across time, between two countries, between men and women, and between puritans and conformists, this was recognisably a unified culture, in which common experiences and practices cut across supposed divides. Alec Ryrie shows us Protestantism, not as the preachers on all sides imagined it, but as it was really lived.

[Confessions of Faith in Early Modern England](#)

This book presents a historically and critically nuanced study of George Herbert's biblical poetics. Situating Herbert's work in the context of shifting ideas of biblical mystery, Gary Kuchar shows how Herbert negotiated two competing impulses within post-reformation thought—two contrary aspects of reformation spirituality as he inherited it: the impulse to certainty, assurance, and security and the impulse to mystery, wonder, and wise ignorance. Through subtle and richly contextualized readings, Kuchar places Herbert within a trans-historical tradition of biblical interpretation while also locating him firmly within the context of the early Stuart church. The result is a wide ranging book that is sure to be of interest to students and scholars across several different fields, including seventeenth-century studies, poetry and the bible, and literature and theology.

[Believing in Shakespeare](#)

The Protestant Reformation of 1560 is widely acknowledged as being a watershed moment in Scottish history. However, whilst the antecedents of the reform movement have been widely explored, the actual process of establishing a reformed church in the parishes in the decades following 1560 has been largely ignored. This book helps remedy the situation by examining the foundation of the reformed church and the impact of Protestant discipline in the parishes of Fife. In early modern Scotland, Fife was both a distinct and important region, containing a preponderance of coastal burghs as well as St Andrews, the ecclesiastical capital of medieval Scotland. It also contained many rural and inland parishes, making it an ideal case study for analysing the course of religious reform in diverse communities. Nevertheless, the focus is on the Reformation, rather than on the county, and the book consistently places Fife's experience in the wider Scottish, British and European context. Based on a wide range of under-utilised sources, especially kirk session minutes, the study's focus is on the grass-roots religious life of the parish, rather than the more familiar themes of church politics and theology. It evaluates the success of the reformers in affecting both institutional and ideological change, and provides a detailed account of the workings of the reformed church, and its impact on ordinary people. In so doing it addresses important questions regarding the timescale and geographical patterns of reform, and how such dramatic religious change succeeded and endured without violence, or indeed, widespread opposition.

[The Oxford Handbook of the Early Modern Sermon](#)

Throughout the Reformation period, England's most important public pulpit was Paul's Cross, which stood in the churchyard of St Paul's Cathedral in London. This book offers a detailed history of the Paul's Cross sermons from the reign of Elizabeth I until the destruction of the pulpit under Charles I. It explains the arrangement for the sermons' delivery and the tensions between the different authorities (the royal government, the bishops of London, and the Corporation of London) who controlled them. The increasing role that the Paul's Cross sermons played in London's civic culture after the Reformation is discussed, and an account is given of the narrowing of the sermons' audience in the years preceding the English Civil War. This book explores early modern English homiletics, so that preachers' adaptation of sermon genres to suit sermons on religious controversies or on political anniversaries (such as 5 November) can be described.

[The Plain Man's Pathways to Heaven](#)

This comprehensive and beautifully illustrated collection of essays conveys a vivid picture of a fascinating and hugely significant period in history. Featuring contributions from thirty-eight international scholars, the book takes a thematic approach to a period which saw the defeat of the Spanish Armada, the explorations of Francis Drake and Walter Raleigh, the establishment of the Protestant Church, the flourishing of commercial theatre and the works of Edmund Spenser, Philip Sidney and William Shakespeare. Encompassing social, political, cultural, religious and economic history, and crossing several disciplines, The Elizabethan World depicts a time of transformation, and a world order in transition. Topics covered include central and local government; political ideas; censorship and propaganda; parliament, the Protestant Church, the Catholic community; social hierarchies; women; the family and household; popular culture, commerce and consumption; urban and rural economies; theatre; art; architecture; intellectual developments ;

exploration and imperialism; Ireland, and the Elizabethan wars. The volume conveys a vivid picture of how politics, religion, popular culture, the world of work and social practices fit together in an exciting world of change, and will be invaluable reading for all students and scholars of the Elizabethan period.

[The Reformation of Emotions in the Age of Shakespeare](#)

[The Undiscovered Country](#)

A panoramic history of Puritanism in England, Scotland, and New England This book is a sweeping transatlantic history of Puritanism from its emergence out of the religious tumult of Elizabethan England to its founding role in the story of America. Shedding critical light on the diverse forms of Puritan belief and practice in England, Scotland, and New England, David Hall describes the movement's deeply ambiguous triumph under Oliver Cromwell, its political demise with the Restoration of the English monarchy in 1660, and its perilous migration across the Atlantic to establish a "perfect reformation" in the New World. This monumental book traces how Puritanism was a catalyst for profound cultural changes in the early modern Atlantic world, opening the door for other dissenter groups such as the Baptists and the Quakers, and leaving its enduring mark on religion in America.

[The Profession of Ecclesiastical Lawyers](#)

The belief that God eternally and unalterably decrees the election of one part of humankind and the reprobation of the rest has not aged well, but in the sixteenth and seventeenth centuries the doctrine of predestination was publicised and popularised to an extent unparalleled in the history of Christianity. Why was this? How successfully was the doctrine able to mix with other ideas, and to what effect? And did belief in predestination encourage confidence or despair? Practical Predestinarians is a study of the ways in which the doctrine of predestination was understood and communicated by churchmen in late Tudor and early Stuart England. It connects with debates about the 'popularity' of Protestantism during England's 'long reformation', as well as with the question of whether predestination tended toward inclusive or divisive, and conformist or subversive, applications. Intersecting with recent debates about the popular reception of Protestant preaching, this book focusses upon the pastoral message itself - it is therefore an investigation into the public face of English Calvinism.

[Humanism and Protestantism in Early Modern English Education](#)

The Parish Church was the primary site of religious practice throughout the early modern period. This was particularly so for the silent majority of the English population, who conformed outwardly to the successive religious upheavals of the sixteenth and seventeenth centuries. What such public conformity might have meant has attracted less attention - and, ironically, is sometimes less well documented - than the non-conformity or semi-conformity of recusants, church-papists, Puritan conventiclers or separatists. In this volume, ten leading scholars of early modern religion explore the experience of parish worship in England during the Reformation and the century that followed it. As the contributors argue, parish worship in this period was of critical theological, cultural and

even political importance. The volume's key themes are the interlocking importance of liturgy, music, the sermon and the parishioners' own bodies; the ways in which religious change was received, initiated, negotiated, embraced or subverted in local contexts; and the dialectic between practice and belief which helped to make both so contentious. The contributors - historians, historical theologians and literary scholars - through their commitment to an interdisciplinary approach to the subject, provide fruitful and revealing insights into this intersection of private and public worship. This collection is a sister volume to Martin and Ryrie (eds), *Private and Domestic Devotion in Early Modern Britain*. Together these two volumes focus and drive forward scholarship on the lived experience of early modern religion, as it was practised in the sixteenth and seventeenth centuries.

[A New Companion to English Renaissance Literature and Culture](#)

Exploration of manuscript records and civil law sources to provide a fuller account of the history of the legal profession in England.

[Symon Patrick \(1626-1707\) and His Contribution to the Post-1660 Restored Church of England](#)

A major new study of the kingship of James VI and I and Charles I in Scotland, England and Ireland, from 1567 to the outbreak of the civil war in 1642. Drawing on extensive research, Tim Harris sheds new light on the problems that afflicted the early Stuart monarchy - and why ultimately all three kingdoms were to rise in rebellion against Stuart rule. Integrating high politics with low, Harris examines domestic and foreign policy, constitutional and religious conflict, propaganda and public opinion, government policing methods, popular unrest, and collective forms of resistance in this gripping new account of one of the most important and exciting periods of British and Irish history.

[Commune, Country and Commonwealth](#)

This volume is the first attempt to assess the impact of both humanism and Protestantism on the education offered to a wide range of adolescents in the hundreds of grammar schools operating in England between the Reformation and the Enlightenment. By placing that education in the context of Lutheran, Calvinist and Jesuit education abroad, it offers an overview of the uses to which Latin and Greek were put in English schools, and identifies the strategies devised by clergy and laity in England for coping with the tensions between classical studies and Protestant doctrine. It also offers a reassessment of the role of the 'godly' in English education, and demonstrates the many ways in which a classical education came to be combined with close support for the English Crown and established church. One of the major sources used is the school textbooks which were incorporated into the 'English Stock' set up by leading members of the Stationers' Company of London and reproduced in hundreds of thousands of copies during the seventeenth and eighteenth centuries. Although the core of classical education remained essentially the same for two centuries, there was a growing gulf between the methods by which classics were taught in elite institutions such as Winchester and Westminster and in the many town and country grammar schools in which translations or bilingual versions of many classical texts were given to weaker students. The success of these new translations probably encouraged editors and publishers to offer those adults who had received little or no classical education new versions of works by

Aesop, Cicero, Ovid, Virgil, Seneca and Caesar. This fascination with ancient Greece and Rome left its mark not only on the lifestyle and literary tastes of the educated elite, but also reinforced the strongly moralistic outlook of many of the English laity who equated virtue and good works with pleasing God and meriting salvation.

[God's Traitors](#)

A portrait of Nicholas Ferrar and his family, to whom he dedicated his ministry, with a focus on his background and the education and experiences that shaped that ministry and the circumstances that brought them to Little Gidding. This book appeals for its detailed account of a family's life together as well as the spiritual aspirations that made their household a community. Later generations appealed to their example both for its mission and its method. Not only does Ransome describe the man and the family in a way that brings them alive but also encompasses both their strength and their human frailties and indicates their contemporary and future significance. The book is aimed at both an academic and general audience of readers interested in history, religion, education, and family relationships including the role of women.

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