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*The tragic history of
Queen Mary I and her*

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*brief reign of terror
against Protestants in
sixteenth century
England—includes
illustrations. When Mary
Tudor, eldest daughter
of Henry VIII, succeeded*

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to the throne of England in 1553, she enjoyed a degree of popularity rarely seen on the accession of a British monarch. Yet at her death only five years

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*later, she was so
reviled by her people
that she was
posthumously awarded the
sobriquet Bloody Mary.
The change of public
opinion was not without*

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*reason. During her short
reign, Mary restored the
Catholic faith to
England and had over 280
Protestant martyrs
burned at the stake.
Noblemen like the Duke*

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*of Northumberland, would-
be queens like Lady Jane
Grey, churchmen like
Thomas Cranmer and
bishops Latimer and
Ridley, all fell victim
to Mary's fires or the*

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*executioner's axe. In
Bloody Mary, historian
Phil Carradice
investigates the
backstory behind the
queen's violent loathing
for the religion her*

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father established, the unfulfilled potential of her reign, and the needless bloodshed that became her tragic legacy.

From the exemplary to

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*the notorious to the
obscure, this
comprehensive and
innovative encyclopedia
showcases the worthy
women of early modern
England. Poets,*

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*princesses, or pirates,
the women of power and
agency found in these
pages are indeed worth
knowing, and this volume
will introduce many
female figures to even*

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*the most established
scholars in early modern
studies. Rather than
using the conventional
alphabetical format of
the standard
biographical*

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encyclopedia, this volume is divided into categories of women. Since many women will fit in more than one category, each woman is placed in the category

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*that best exemplifies
her life, and is cross
referenced in other
appropriate sections.
This structure makes the
book an interesting read
for seasoned scholars of*

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*early modern women,
while students need not
already be familiar with
these subjects in order
to benefit from the
text. Another unusual
feature of this*

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reference work is that each entry begins with some incident from the woman's life that is particularly exciting or significant. Some entries are very brief

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*while others are
extensive. Each includes
a source listing. The
book is well illustrated
and liberally sprinkled
with quotations of the
time either by or about*

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*the women in the text.
This collection of
interdisciplinary essays
examines the origins and
growth of Mary Tudor's
historical reputation,
from the reign of*

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*Elizabeth I up to the
20th century. Re-
appraising aspects of
her reign that have been
misrepresented the book
creates a more balanced,
objective portrait of*

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*England's last Catholic,
and first female,
monarch.*

*The reign of Mary Tudor
has been remembered as
an era of sterile
repression, when a*

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*reactionary monarch
launched a doomed
attempt to reimpose
Catholicism on an
unwilling nation. Above
all, the burning alive
of more than 280 men and*

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*women for their
religious beliefs seared
the rule of "Bloody
Mary" into the
protestant imagination
as an alien aberration
in the onward and upward*

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march of the English-speaking peoples. In this controversial reassessment, the renowned reformation historian Eamon Duffy argues that Mary's

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*regime was neither inept
nor backward looking.
Led by the queen's
cousin, Cardinal
Reginald Pole, Mary's
church dramatically
reversed the religious*

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*revolution imposed under
the child king Edward
VI. Inspired by the
values of the European
Counter-Reformation, the
cardinal and the queen
reinstated the papacy*

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and launched an effective propaganda campaign through pulpit and press. Even the most notorious aspect of the regime, the burnings, proved devastatingly

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effective. Only the death of the childless queen and her cardinal on the same day in November 1558 brought the protestant Elizabeth to the throne, thereby

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*changing the course of
English history.*

*In spite of an upsurge
in interest in the
social history of the
Catholic community and
an ever-growing body of*

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*literature on early
modern 'superstition'
and popular religion,
the English Catholic
community's response to
the invisible world of
the preternatural and*

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supernatural has remained largely neglected. Addressing this oversight, this book explores Catholic responses to the supernatural world,

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*setting the English
Catholic community in
the contexts of the
wider Counter-
Reformation and the
confessional culture of
early modern England. In*

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*so doing, it fulfils the
need for a study of how
English Catholics
related to
manifestations of the
devil (witchcraft and
possession) and the dead*

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*(ghosts) in the context
of Catholic attitudes to
the supernatural world
as a whole (including
debates on miracles).
The study further
provides a comprehensive*

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*examination of the ways
in which English
Catholics deployed
exorcism, the church's
ultimate response to the
devil. Whilst some
aspects of the Catholic*

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response have been touched on in the course of broader studies, few scholars have gone beyond the evidence contained within anti-Catholic polemical

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literature to examine in detail what Catholics themselves said and thought. Given that Catholics were consistently portrayed as 'superstitious' in

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*Protestant literature,
the historian must
attend to Catholic
voices on the
supernatural in order to
avoid a disastrously
unbalanced view of*

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Catholic attitudes. This book provides the first analysis of the Catholic response to the supernatural and witchcraft and how it related to a

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*characteristic Counter-
Reformation*

*preoccupation, the
phenomenon of exorcism.*

*This book examines the
Tudor histories of the
English Reformation*

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*written in the period
1530-83. All the
reforming mid-Tudor
regimes used historical
discourses to support
the religious changes
they introduced. Indeed*

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*the English Reformation
as a historical event
was written, and
rewritten, by Henrician,
Edwardian, Marian and
Elizabethan historians
to provide legitimation*

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*for the religious
policies of the
government of the day.
Starting with John
Bale's King Johan, this
book examines these
histories of the English*

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Reformations. It addresses the issues behind Bale's editions of the Examinations of Anne Askewe, discusses in detail the almost wholly neglected history

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*writing of Mary Tudor's
reign and concludes with
a discussion of John
Foxe's Acts and
Monuments. In the
process of working
chronologically through*

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*the Reformation
historiography of the
period 1530-1583 this
book explores the
ideological conflicts
that mid-Tudor
historians of the*

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*English Reformations
addressed and the
differences, but also
the similarities often
cutting across doctrinal
differences, that
existed between their*

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texts.

*In the history of the
attempted restoration of
Roman Catholicism in the
England of Mary Tudor,
the contribution of her
husband Philip and his*

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*Spanish entourage has
been largely ignored.
This book highlights one
of the most prominent of
Philip's religious
advisers, the friar
Bartolomé Carranza. A*

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*leading Dominican,
Carranza served the
emperor Charles V, whom
he represented at the
earlier sessions of the
Council of Trent, and
then Philip II of Spain,*

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*who brought him to
England. Even before
Mary's death, Fray
Bartolomé left for the
Low Countries, and then
returned to Spain,
where, as archbishop of*

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*Toledo, he was arrested
for 'heresy' by the
Spanish Inquisition. His
trial, first in Spain
and then in Rome, lasted
from 1559 until shortly
before his death,*

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*partially rehabilitated,
in Rome in 1576. The
book contains papers on
the activity and
intellectual character
of the English Church
under Mary, on*

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*Carranza's eventful
life, particularly his
activity in England, and
on his often close
collaboration with his
friend Cardinal Reginald
Pole, set in the wider*

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context of sixteenth-century Catholicism. Attention is also drawn both to Carranza's perhaps surprising subsequent fame and influence in the Spanish

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*Church, and to the
common ground which,
despite obvious
differences and
subsequent divisions,
did indeed exist between
reformers in Spain and*

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England.

England's Catholic Queen

Early Modern English

Catholicism

The Turn to

Transcendence

Six Studies

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*English Catholic Exiles
in Late Sixteenth-
century Paris*

*Early Modern Kent,
1540-1640*

*A Century of Persecution
Under Tudor and Stuart*

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Sovereigns from
Contemporary Records
The Reign of Mary I
The Acts and Monuments
of the Christian Church
V2
The Reign of Mary Tudor

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This fascinating book details the persecution suffered by the English people under the Tudor and Stuart monarchs. It is well known that Henry VIII, Mary Tudor's father, was the catalyst for the English

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Reformation that created the chasm between England and Rome, but when Mary ascended the throne, being an ardent Catholic, it was the Protestants that suffered what's known as the Marian Persecutions. This work uses

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*contemporary records to
construct the reality of
life under the Tudors and
Stuarts.*

*The reign of Queen Mary is
popularly remembered largely
for her re-introduction of
Catholicism into England,*

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*and especially for the
persecution of Protestants,
memorably described in John
Foxe's Acts and Monuments.
Mary's brief reign has often
been treated as an aberrant
interruption of England's
march to triumphant*

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Protestantism, a period of political sterility, foreign influence and religious repression rightly eclipsed by the happier reign of her more sympathetic half-sister, Elizabeth. In pursuit of a more balanced

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*assessment of Mary's
religious policies, this
volume explores the
theology, pastoral practice
and ecclesiastical
administration of the Church
in England during her reign.
Focusing on the neglected*

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Catholic renaissance which she ushered in, the book traces its influences and emphases, its methods and its rationales - together the role of Philip's Spanish clergy and native English Catholics - in relation to

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*the wider influence of the
continental Counter
Reformation and Mary's
humanist learning. Measuring
these issues against the
reintroduction of papal
authority into England, and
the balance between*

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persuasion and coercion used by the authorities to restore Catholic worship, the volume offers a more nuanced and balanced view of Mary's religious policies. Addressing such intriguing and under-researched matters

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from a variety of literary, political and theological perspectives, the essays in this volume cast new light, not only on Marian Catholicism, but also on the wider European religious picture.

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The lifestory of Mary I--daughter of Henry VIII and his Spanish wife, Catherine of Aragon--is often distilled to a few dramatic episodes: her victory over the attempted coup by Lady Jane Grey, the

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imprisonment of her half-sister Elizabeth, the bloody burning of Protestants, her short marriage to Philip of Spain. This original and deeply researched biography paints a far more detailed portrait of Mary and offers

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a fresh understanding of her religious faith and policies as well as her historical significance in England and beyond. John Edwards, a leading scholar of English and Spanish history, is the first to make full use of

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Continental archives in this context, especially Spanish ones, to demonstrate how Mary's culture, Catholic faith, and politics were thoroughly Spanish. Edwards begins with Mary's origins, follows her as she battles

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her increasingly erratic father, and focuses particular attention on her notorious religious policies, some of which went horribly wrong from her point of view. The book concludes with a

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consideration of Mary's five-year reign and the frustrations that plagued her final years. Childless, ill, deserted by her husband, Mary died in the full knowledge that her Protestant half-sister

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Elizabeth would undo her religious work and, without acknowledging her sister, would reap the benefits of Mary's achievements in government.

Seminar paper from the year 2008 in the subject English

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*Language and Literature
Studies - Culture and
Applied Geography, grade:
1,3, University of Tubingen
(Seminar fur englische
Philologie), course: Models
of Monarchy from the Tudors
to the Regency, language:*

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English, abstract: After the death of Edward VI in 1553 his sister Mary Tudor succeeded him after the very short term of Lady Jane Grey. She was crowned Queen Mary I of England and Ireland and reined for a

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total of five and a half years. Mary I became known for restoring the papal authority over the English Church and the cruel Protestant persecutions which gained her the nickname Bloody Mary. This

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*paper will explore
Reformation among both
Edward VI and his half-
sister Mary I and will deal
with the question whether
Edward's religious reforms
or those of Mary's were more
successful/left a greater*

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impact on the English church. The list of cited works is going to include A.G. Dickens with his renowned book The English Reformation who provides detailed accounts of the religious perception of the

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*clergy and common people.
Also I would like to mention
Amos Blanchard's account of
John Foxe's Actes and
Monuments as he was a Marian
contemporary who collected
the accounts of executions
of Protestant martyrs and*

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published them in the Elizabethan era. Also I will draw on works by Lehmborg, Haigh and Doran. Some scholars, like W. R. D. Jones and Geoffrey Elton, claim that the reigns of both Edward and his sister

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*Mary were also characterized
by a mid-Tudor crisis.*

*However, I decided to omit
this topic as it offers
enough material for a
separate paper. The first
chapter deals with Edward
VI's reign over England.*

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Therefore the chapter is split into three parts dealing with the three different Protectors during the under-aged king's reign. A special focus is set on the significant religious changes which they evoked

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during Edward's time. The second chapter concerns itself with the religious reforms during Mary's reign. Again"

"Phenomenal . . . A must read for us who desire to topple the dictatorship of

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relativism and culture of death and replace it with the only alternative" (The Imaginative Conservative). Especially concerned with the public nature of religion, historian Glenn W. Olsen—author of Christian

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*Marriage: A Historical Study
and On the Road to Emmaus:
The Catholic Dialogue with
American and Modernity—sets
forth an exhaustively
researched and persuasive
account of how religion has
been reshaped in the modern*

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*period. The Turn to
Transcendence traces both
the loss of transcendence
and attempts to recover it
while making its own
proposals. Neither
reactionary nor modernist,
it questions how—under*

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*conditions of modern
life—some form of the sacred
and some form of the secular
might both flourish at the
same time. But it also
provides a warning that a
religion unable to maintain
itself with its own overt*

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*architecture, language, and
calendars against an
enveloping secular culture
is destined for oblivion.*

*“Glenn Olsen’s book could
hardly be more pivotal or
insightful. Confronting the
growing amnesia regarding*

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*culture's religious origin
and transcendent purpose,
Olsen proves both a
masterful cartographer of
modernity and a visionary of
a culture that encourages
and enables us to seek
beyond ourselves.”* —Carl A.

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*Anderson, Supreme Knight of
the Knights of Columbus "A
brilliant book. It rests on
an amazing amount of
scholarship that is wide-
ranging in history,
literature, art, science,
music, theology, and*

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*philosophy.” –James
Hitchcock, professor of
history, St. Louis
University
The revival of Catholicism
under Mary Tudor was a
moment of supreme crisis for
English Protestantism.*

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Although the dismantling of the church polity that had been created under Edward VI left Protestants exposed and bewildered, their vigorous tradition, Andrew Pettegree argues, showed an unexpected resilience. Although many

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*sought safety in flight
abroad, and those who had to
remain faced the
uncomfortable choice between
between conformity and
martyrdom, the vitality of
the English Protestants' own
religion was preserved and a*

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new church emerged at the Elizabethan settlement. This book presents six original studies which explore various aspects of this survival under Mary. Exiles, martyrs and conformists are all here considered as part

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of a rich and varied testimony to the strides that the evangelical cause had made in England in the previous two decades, culminating in the bold reforming experiment of the reign of Edward VI. The

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*concluding chapters offer a
reinterpretation of the
events leading to the
emergence of a new
Protestant church in the
Elizabethan settlement of
religion, and justify a more
generous assessment of the*

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*achievement of early English
Protestantism.*

*Essay from the year 2017 in
the subject History -
Miscellaneous, grade:
University, University of
Luxembourg, language:
English, abstract: The*

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following essay aims to provide an understanding of religious relations and the rivalry between Elizabeth and Mary Stuart, Queen of Scots, as well as Philip II, King of Spain. In order to do so, it is essential to

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deliver a suiting context in addition to a thoroughly analysis on the development of these relations. To facilitate this task it is necessary to set up a central question, which will guide the assignment. Our

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central question is: Did the execution of Mary Stuart lead to the Spanish Armada? Finally, a conclusion will sum up the main points of this essay and give a final perspective on the central question. The enigmatic

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Virgin Queen, Elizabeth I of England, left many questions unresolved, particularly in regard to religion.

Elizabeth was the “saviour” of Protestantism, together with her rise to the throne; she established it as the

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*state religion as of today.
She put in place an
uncompromisingly Protestant
Church in parliament, of
which she became the Supreme
Governor. Actually, it was a
return to her brother's,
Edward VI, settlement.*

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However, five hundred years ago, this religious change provoked a lot of irritation and anger among Catholics within and without England. During this time, many people ardently supported Roman Catholicism, as did

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*Elizabeth's half-sister,
Mary Tudor and Elizabeth's
cousin Mary Stuart, Queen of
Scotland. Consequently, as
supporter of Protestantism,
Elizabeth I made herself
numerous enemies throughout
her reign and England was*

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constantly on the brink of a religious war. Thus, even her cousin Mary Stuart, became unavoidably her rival. When Elizabeth became queen in 1558, on the death of her half-sister Mary, she inherited a country in which

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*there was deep religious
division. With Elizabeth 1's
ascension to the throne,
England was now a Protestant
nation. Yet, many Catholics
in England and overseas
didn't accept Elizabeth as
the rightful queen of*

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England. They thought that the Catholic Mary Stuart, Queen of Scotland, should be given the throne because of Elizabeth's illegitimacy. In fact, Elizabeth was declared illegitimate in 1536, since the Catholics would not

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recognize Henry VIII's marriage to Anne Boleyn as being legal. Plus, they did not condone Henry's annulment to Catherine of Aragon. Therefore, Catholics saw Elizabeth's cousin Mary Stuart, granddaughter of

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*Margaret Tudor, Henry VIII's
sister, as the legitimate
queen of England.*

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An edition of John Knox's most important writings on the theme of rebellion against tyranny.

In this revised and greatly expanded edition of the Companion, 80 scholars come

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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

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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

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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,

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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

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their research All of the essays from the first edition, along with the recommendations for further reading, have been reworked or updated

Until recently, the reign of Mary Tudor was generally seen as a

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'sterile interlude' in the Tudor century, with Mary herself dismissed as 'Bloody Mary'. Extensive research in the past several decades has overturned these assumptions in almost every respect. In this succinct and up-to-

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date introduction to Mary's reign, Tittler and Richards provide new insight into the circumstances of Mary's accession and go on to show that her reign was a lot more stable, and her regime much more competent and innovative, than

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once believed. This fully revised third edition includes a diverse range of primary sources and sheds new light on a variety of topics, such as:

- The complexities of Mary's relations with Philip of Spain
- The restoration of

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Catholicism · The use of visual as well as literary means to legitimize and support Mary's rule · The context for the war with France
This concise and thought-provoking introduction is ideal for students and interested readers at

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all levels.

Between 1535 and 1603, more than 200 English Catholics were executed by the State for treason. Drawing on an extraordinary range of contemporary sources, Anne Dillon examines the ways in which

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these executions were transformed into acts of martyrdom. Utilizing the reports from the gallows, the Catholic community in England and in exile created a wide range of manuscripts and texts in which

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they employed the concept of martyrdom for propaganda purposes in continental Europe and for shaping Catholic identity and encouraging recusancy at home. Particularly potent was the derivation of images from these

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texts which provided visual means of conveying the symbol of the martyr. Through an examination of the work of Richard Verstegan and the martyr murals of the English College in Rome, the book explores the influence of these

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images on the Counter
Reformation Church, the Jesuits,
and the political intentions of
English Catholics in exile and
those of their hosts. The
Construction of Martyrdom in the
English Catholic Community,

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1535-1603 shows how Verstegan used the English martyrs in his *Theatrum crudelitatum* of 1587 to rally support from Catholics on the Continent for a Spanish invasion of England to overthrow Elizabeth I and her government. The English

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martyr was, Anne Dillon argues, as much a construction of international, political rhetoric as it was of English religious and political debate; an international Catholic banner around which Catholic European powers were

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urged to rally.

The co-monarchy of Mary I and Philip II put England at the heart of early modern Europe. This positive reassessment of their joint reign counters a series of parochial, misogynist and anti-Catholic

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assumptions, correcting the many myths that have grown up around the marriage and explaining the reasons for its persistent marginalisation in the historiography of sixteenth-century England. Using new

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archival discoveries and original sources, the book argues for Mary as a great Catholic queen, while fleshing out Philip's important contributions as king of England. It demonstrates the many positive achievements of this dynastic

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union in everything from culture, music and art to cartography, commerce and exploration. An important corrective for anyone interested in the history of Tudor England and Habsburg Spain. Aspects of Kent history from Henry

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VIII to Charles I: politics,
economics, agriculture, society,
religion - and witchcraft.

Based on the author's earlier work
The Longman companion to the
Tudor age, published in 1995.

[1558](#)

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in England, 1553-58](#)

[Elizabeth I. Did the execution of
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[England of Mary Tudor
The Divisions Into Parts and
Chapters Have Been Made by Us
for the Convenience of the
Readers
Scotland, England, and the
Reformation, 1534-61](#)

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[Catholic Renewal and Protestant
Resistance in Marian England
The First Blast of the Trumpet
Against the Monstrous Regiment of
Women
Mary Tudor](#)

Newly revised and

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***updated, the second
edition of English
Catholicism 1558-1642
explores the position of
Catholics in early modern
English society, their
political significance, and***

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***the internal politics of
the Catholic community.
The Elizabethan religious
settlement of 1559
ostensibly outlawed
Catholicism in England,
while subsequent events***

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***such as the papal
excommunication of
Elizabeth I, the Spanish
Armada, and the
Gunpowder Plot led to
draconian penalties and
persecution. The problem***

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***of Catholicism
preoccupied every
English government
between Elizabeth I and
Charles I, even if the
numbers of Catholics
remained small.***

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Nevertheless, a Catholic community not only survived in early modern England but also exerted a surprising degree of influence. Amid intense persecution, expressions

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of Catholicism ranged from those who refused outright to attend the parish church (recusants) to 'church papists' who remained Catholics at heart. English Catholicism

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***1558-1642 shows that,
against all odds,
Catholics remained an
influential and
historically significant
minority of religious
dissenters in early***

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modern England. Co-authored with Francis Young, this volume has been updated to include recent developments in the historiography of English Catholicism. It is

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***a useful introduction for
all undergraduate
students interested in the
English Reformation and
early modern English
history.***

This title uses a range of

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***evidence to investigate
the polemical and
practical impact of
religious exile. Moving
beyond contemporary
stereotypes, it
reconstructs the***

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***experience and the
priorities of the English
Catholics in Paris and the
hostile and sympathetic
responses that they
elicited in both England
and France.***

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***John Foxe or Fox
(1518-1587), a staunchly
Protestant divine, wrote
his book as this story
seen from the Protestant
point of view. The Acts
and Monuments of the***

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Christian Church, better known as Foxe's Book of Martyrs, was first published in English in 1563. (see the Bibliographic Note). In this enormously long

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***history of the Church
from the death of Christ
to the accession of Queen
Elizabeth I, he is anxious
to prove firstly the
complete hatefulness,
evil and corruption of the***

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***Catholic church, the
papacy and the monastic
orders, and secondly to
assert the right of the
monarch to appoint
bishops and clergy, and
to dispose of church***

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property and income at will. Everything (and that means everything) which supports this view goes in; everything which does not is either left out, glossed over, or rejected

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***as ipso facto untrue
because asserted by his
opponents. For example,
his treatment of
Savanarola is
breathtaking in its
omissions. To read Foxe's***

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account, one would think that Savanarola was a humble monk, plucked from his cell and burned for preaching a few sermons - there is not a word about his capture of

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***the government of
Florence, theocratic rule
(with bonfires of vanities,
) nor of his inciting a
French army to invade
Italy and occupy
Florence; still less of his***

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***claims to possess
miraculous powers. When
Foxe's sources support
his prejudices, however,
his credulity knows no
bounds; he is as ready to
peddle the myth of Jewish***

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***blood-sacrifices of
Christian children as he is
to believe in the
foundation of the church
in England by Joseph of
Arimathea. When he gets
closer to his own times,***

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however, his accounts are in most cases taken from eye-witness evidence or official documents and must be accepted as basically factual in most cases.

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There is no doubt that Protestants were savagely persecuted by Henry VIII and especially by Mary I and that this contributed to the fear and hatred which

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***animates the book. The
gruesome and
enormously detailed
accounts of the trials and
martyrdoms of Cranmer,
Ridley, Latimer and all
the other victims of***

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***Bloody Mary's tyranny
are sober fact.***

***Nonetheless, any
students tempted to
regard the book as a
work of history are
warned to check anything***

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***Foxe says with some
more even-handed
historian before
reproducing it. We
recommend Reformation:
Europe's House Divided
by Diarmaid MacCulloch***

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***for a general overview or
Fires of Faith: Catholic
England under Mary
Tudor by Eamon Duffy for
a more detailed account
of the Marian
persecutions***

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***In the wake of England's
break with Rome and
gradual reformation,
English Catholics took
root outside of the
country, in Catholic
countries across Europe.***

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***Their arrival and the
foundation of convents
and colleges on the
Continent as attracted
scholarly attention.
However, we need to
understand their impact***

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***beyond that initial
moment of change.
Confessional Mobility,
therefore, looks at the
continued presence of
English Catholics abroad
and how the English***

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***Catholic community was
shaped by these cross-
Channel connections.
Corens proposes a new
interpretative model of
'confessional mobility'.
She opens up the debate***

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***to include pilgrims, grand
tour travellers, students,
and mobile scholars
alongside exiles. The
diversity of mobility
highlights that those
abroad were never cut off***

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***or isolated on the
Continent. Rather,
through correspondence
and constant travel, they
created a community
without borders. This
cross-Channel community***

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***was not defined by its
status as victims of
persecution, but provided
the lifeblood for English
Catholics for generations.
Confessional Mobility also
incorporates minority***

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***Catholics more closely
into the history of the
Counter-Reformation.
Long side-lined as
exceptions to the rule of
a hierarchical,
triumphant, territorial***

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***Catholic Church, English
Catholic have seldom
been recognised as an
instrumental part in the
wider Counter-
Reformation. Attention to
movement and mission in***

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***the understanding of
Catholics incorporates
minority Catholics
alongside extra-European
missions and reinforces
current moves to
decentre Counter-***

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Reformation scholarship. The survival and revival of Roman Catholicism in post-Reformation Britain remains the subject of lively debate. This volume examines key

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***aspects of the evolution
and experience of the
Catholic communities of
these Protestant
kingdoms during the
sixteenth and
seventeenth centuries.***

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***Rejecting an earlier
preoccupation with
recusants and martyrs, it
highlights the importance
of those who exhibited
varying degrees of
conformity with the***

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***ecclesiastical
establishment and
explores the moral and
political dilemmas that
confronted the clergy and
laity. It reassesses the
significance of the***

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***Counter Reformation
mission as an evangelical
enterprise; analyses its
communication strategies
and its impact on popular
piety; and illuminates
how Catholic ritual life***

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***creatively adapted itself
to a climate of
repression. Reacting
sharply against the
insularity of many
previous accounts, this
book investigates***

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***developments in the
British Isles in relation to
wider international
initiatives for the renewal
of the Catholic faith in
Europe and for its
plantation overseas. It***

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***emphasises the
reciprocal interaction
between Catholicism and
anti-Catholicism
throughout the period
and casts fresh light on
the nature of***

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***interconfessional
relations in a pluralistic
society. It argues that
persecution and suffering
paradoxically both
constrained and
facilitated the resurgence***

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***of the Church of Rome.
They presented
challenges and fostered
internal frictions, but
they also catalysed the
process of religious
identity formation and***

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***imbued English, Welsh
and Scottish Catholicism
with peculiar dynamism.
Prefaced by an extensive
new historiographical
overview, this collection
brings together a***

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***selection of Alexandra
Walsham's essays written
over the last fifteen
years, fully revised and
updated to reflect recent
research in this
flourishing field.***

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Collectively these make a major contribution to our understanding of minority Catholicism and the Counter Reformation in the era after the Council of Trent.

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According to traditional interpretations, the Reformations in England and Scotland had little in common: their timing, implementation, and very character marked them

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***out as separate events.
This book challenges the
accepted view by
demonstrating that the
processes of reform in
the two countries were,
in fact, thoroughly***

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intertwined.

***About the reign of Mary I,
who ruled England from
1553 to 1558.***

Tudor Terror, 1553-1558
Confessional Mobility and
English Catholics in

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Counter-Reformation

Europe

Politics, Government, and

Religion in England,

1553-1558

Exemplary Lives and

Memorable Acts,

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1500-1650

**The Role of Religion in
the Twenty-First Century**

A Biographical

Encyclopedia of Early

Modern Englishwomen

English Reformations

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***The marriage of Tudor
England and Habsburg
Spain***

***The Acts and Monuments
of the Church V3***

***Identity, Memory and
Counter-Reformation***

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Few areas of early modern English history have roused such passions and interpretations as the rule of Mary Tudor and her efforts to return the country to Catholicism following the reigns of her father

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***and brother. In this book, Dr
Wizeman explores Catholic
theology and spirituality
according to the religious
literature printed during the reign
of Mary Tudor (1553-1558). As
part of the strategy to renew***

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Catholic religion in England after the reformations under Henry VIII and Edward VI, Marian theologians, authors and editors produced numerous works of catechesis, religious polemic, devotion and sermons. These

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writings demonstrate that the Catholicism of Marian England was not a mere insular reaction to the preceding decades of religious change, nor a via media polity which eschewed important elements of traditional religion

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while embracing tenets of the Reformation. Rather the theology and spirituality of Mary Tudor's church, as well as many of its strategies for religious renewal, was intimately connected to - and in fact anticipated or

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paralleled - the theology, spirituality and strategies for reform embraced by Counter-Reformation Catholicism, especially after the promulgation of the decrees of the Council of Trent (1545-1563). After

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considering the recent historiography of Mary Tudor's reign, the book contextualises these writings through a brief history of the Marian church and a discussion of the authors and dedicatees. It then presents an

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analysis of the Marian writers' and theologians' views on revelation, christology, soteriology, ecclesiology, sacramental theology, piety and eschatology. Finally, the study compares the Catholic belief

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asserted in these works to that found in texts by English theologians printed before 1553, especially John Fisher, and by contemporary theologians in Europe, particularly Bartolomé Carranza, as well as the

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***Tridentine catechism, and the
decrees and official texts of the
English Reformation.***

***This book considers the
ideological development of
English Catholicism in the
sixteenth century, from the***

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complementary perspectives of history, theology, and literature. Lucy Wooding argues that Erasmian humanism had laid the foundations for Catholic reformation in England, but that it was Henry VIII who turned an

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intellectual trend into an actual reform programme, reshaping English Catholicism in the process. The reformist strand within Catholic thought remained influential during the reign of Mary I, and in the early

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Elizabethan period, but was then reconfigured by the experience of exile and the onset of the drive for Counter-Reformation uniformity. Dr Wooding shows that Catholicism in this period was neither a defunct tradition,

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nor one merely reacting to Protestantism, but a vigorous intellectual movement responding to the reformist impulse of the age. Its development illustrates the English Reformation in

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microcosm: scholarly, humanist, didactic, and preserving its own peculiarities independent of European trends. Rethinking Catholicism in Reformation England makes an important contribution to the intellectual

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history of the Reformation.

Mary Tudor's reign is regarded as a period where, within a short space of time, an early modern European state attempted to reverse the religious policy of preceding governments. This

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required the use of persuasion and coercion, of propaganda and censorship, as well as the controversial decision to revive an old statute against heresy. The efforts to renew Catholic worship and to revive Catholic

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education and spirituality were fiercely opposed by a small but determined group of Protestants, who sought ways of thwarting the return of Catholicism. The battle between those seeking to renew Catholicism and those

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determined to resist it raged for the full five years of Mary's reign. This volume brings together eleven authors from different disciplines (English Literature, History, Divinity, and the History of the Book), who explore the

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different policies undertaken to ensure that Catholicism could flourish once more in England. The safety of the clergy and of the public at the Mass was of paramount importance, since sporadic unrest took place early

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on. Steps were taken to ensure that reformist worship was stopped and that the country re-embraced Catholic practices. This involved a number of short- and long-term plans to be enacted by the regime. These

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included purging the universities of reformist ideas and ensuring the (re)education of both the laity and the clergy. On a wider scale this was undertaken via the pulpit and the printing press. Those who opposed the return to

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Catholicism did so by various means. Some retreated into exile, while others chose the press to voice their objections, as this volume details. The regime's responses to the actions of individuals and to the

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clandestine texts produced by their opposition come under scrutiny throughout this volume. The work presented here also offers new insight into the role of King Philip and his Spanish advisers. These essays therefore

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present a detailed assessment of the role of the Spanish who came with to England as a result of the marriage of Philip and Mary. They also move away from the ongoing discussions of 'persecution' seeking, rather, to

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present a more nuanced understanding of the regime's attempts to renew and revive a nation of worshippers, and to eradicate the disease of heresy. They also look at the ways those attempts were opposed by

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***individuals at home and abroad,
thereby providing a broad-
ranging but detailed assessment
of both Catholic renewal and
Protestant resistance during the
years 1553-1558.***

English Reformations takes a

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refreshing new approach to the study of the Reformation in England. Christopher Haigh's lively and readable study disproves any facile assumption that the triumph of Protestantism was inevitable, and goes beyond

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the surface of official political policy to explore the religious views and practices of ordinary English people. With the benefit of hindsight, other historians have traced the course of the Reformation as a series of

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events inescapably culminating in the creation of the English Protestant establishment. Haigh sets out to recreate the sixteenth century as a time of excitement and insecurity, with each new policy or ruler causing the

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reversal of earlier religious changes. This is a scholarly and stimulating book, which challenges traditional ideas about the Reformation and offers a powerful and convincing alternative analysis.

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The contributors to this volume propose that the years 1556-57 saw the Marian Counter Reformation in all its aspects reach its height, with a truly national coordination of both religious enforcement and

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religious persuasion. With intensifying persecution came intensifying religious reaction. The volume book looks at both from the detailed perspectives of eleven authors from different disciplines (English Literature,

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***History, Divinity, and the History of the Book*), dealing with specialised aspects of these issues.**

Early Modern English Catholicism: Identity, Memory and Counter-Reformation is an

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***interdisciplinary collection that
brings together leading scholars
in the field to demonstrate the
significance of early modern
English Catholicism as a
contributor to national and
European Counter-Reformation***

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culture.

The Achievement of Friar

Bartolomé Carranza

Catholic Reformation in

Protestant Britain

A New Companion to English

Renaissance Literature and

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Culture

The Construction of Martyrdom

in the English Catholic

Community, 1535–1603

Fires of Faith

The Theology and Spirituality of

Mary Tudor's Church

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[*The Routledge Companion to the
Tudor Age*](#)

[*Tudor Histories of the English
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[*Catholic England under Mary
Tudor*](#)

[*Knox: On Rebellion*](#)