

Access Free The Plain Man's  
Pathways To Heaven: Kinds Of  
Christianity In Post  
Reformation England, 1570

**The Plain Man's  
Pathways To Heaven:  
Kinds Of Christianity  
In Post Reformation**

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Pathways To Heaven: Kinds Of  
**England, 1570 1640**

Examining the impact of the  
English and European  
Reformations on social  
interaction and community  
harmony, this volume

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simultaneously highlights the  
tension and degree of

accommodation amongst  
ordinary people when faced with  
religious and social upheaval.  
Building on previous literature  
which has characterised the

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progress of the Reformation as  
'slow' and 'piecemeal', this  
volume furthers our  
understanding of the process of  
negotiation at the most  
fundamental social and political  
levels - in the family, the

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household, and the parish. The essays further research in the field of religious toleration and social interaction in the late sixteenth and early seventeenth centuries in both Britain and the wider European context. The

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contributors are amongst the leading researchers in the fields of religious toleration and denominational history, and their essays combine new archival research with current debates in the field. Additionally, the

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collection seeks to celebrate the  
career of Professor Bill Sheils,  
Head of the Department of  
History at the University of York,  
for his on-going contributions to  
historians' understanding of non-  
conformity (both Catholic and

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Protestant) in Reformation and  
post-Reformation England.

The Age of Reformation charts  
how religion, politics and social  
change were always intimately  
interlinked in the sixteenth  
century, from the murderous



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politics of the Tudor court to the  
building and fragmentation of  
new religious and social  
identities in the parishes. In this  
book, Alec Ryrie provides an  
authoritative overview of the  
religious and political

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reformations of the sixteenth  
century. This turbulent century  
saw Protestantism come to  
England, Scotland and even  
Ireland, while the Tudor and  
Stewart monarchs made their  
authority felt within and beyond

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1640  
their kingdoms more than any of  
their predecessors. This book  
demonstrates how this age of  
reformations produced not only a  
new religion, but a new politics –  
absolutist, yet pluralist, populist  
yet bound by law. This new

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1640  
edition has been fully revised  
and updated and includes  
expanded sections on Lollardy  
and anticlericalism, on Henry  
VIII's early religious views, on  
several of the rebellions which  
convulsed Tudor England and on

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unofficial religion, ranging from  
Elizabethan Catholicism to  
incipient atheism. Drawing on the  
most recent research, Alec Ryrie  
explains why these events took  
the course they did – and why  
that course was so often an

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unexpected and unlikely one. It  
is essential reading for students  
of early modern British history  
and the history of the  
reformation.

Notions of which behaviours  
comprised sin, and what actions

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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

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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



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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

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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

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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

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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

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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

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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

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Reformation England, 1570  
1640  
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,

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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



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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

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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'.

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Susan Wiseman analyses  
mythical and natural creatures in  
English Renaissance writing,  
including Shakespeare's A  
Midsummer Night's Dream and  
The Tempest.

Reformation Fictions

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The Puritans  
Reformation, England, 1570  
Soul Recreation  
1640  
A Transatlantic History  
Religious Nonconformity in  
Tudor and Early Stuart England  
Polemical Protestant Dialogues  
in Elizabethan England

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Primitivism, Millennialism, and  
the Making of New England  
***How should we live? That  
question was no less  
urgent for English men and  
women who lived between  
the early sixteenth and***

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***late eighteenth centuries  
than for this book's  
readers. Keith Thomas's  
masterly exploration of  
the ways in which people  
sought to lead fulfilling  
lives in those centuries***

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***between the beginning of  
the Reformation and the  
heyday of the  
Enlightenment illuminates  
the central values of the  
period, while casting  
incidental light on some***

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***of the perennial problems  
of human existence.***

***Consideration of the  
origins of the modern  
ideal of human fulfilment  
and of obstacles to its  
realization in the early***



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1640

***modern period frames an  
investigation that ranges  
from work, wealth, and  
possessions to the  
pleasures of friendship,  
family, and sociability.  
The cult of military***

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***proWess, the pursuit of  
honour and reputation, the  
nature of religious belief  
and scepticism, and the  
desire to be posthumously  
remembered are all drawn  
into the discussion, and***

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1640

***the views and practices of  
ordinary people are  
measured against the  
opinions of the leading  
philosophers and  
theologians of the time.  
The Ends of Life offers a***

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1640

***fresh approach to the  
history of early modern  
England, by one of the  
foremost historians of our  
time. It also provides  
modern readers with much  
food for thought on the***

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*Christianity In Post  
Reformation England, 1570  
1640*  
**problem of how we should  
live and what goals in  
life we should pursue.**

**A lively account of  
popular religion in  
England under Elizabeth I  
and the early Stuarts, a**

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Christianity In Post  
Reformation England 1570  
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***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***

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**by quoting their actual  
words.**

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Reformation England,  
1570-1640 Oxford University**

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Christianity In Post  
**Press**

***The Oxford Handbook to  
Tudor Drama is the  
authoritative secondary  
text on Tudor drama. It  
both integrates recent  
important research across***



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***different disciplines and  
periods and sets a new  
agenda for the future  
study of Tudor drama,  
questioning a number of  
the central assumptions of  
previous studies.***

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*Balancing the interests  
and concerns of scholars  
in theatre history, drama,  
and literary studies, its  
scope reflects the broad  
reach of Tudor drama as a  
subject, inviting readers*

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1640*  
**to see the Tudor century  
as a whole, rather than  
made up of artificial and  
misleading divisions  
between 'medieval' and  
'renaissance', religious  
and secular, pre- and post-**

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***Shakespeare. The contributors, both the established leaders in their fields and the brightest young scholars, attend to the contexts, intellectual, theatrical***

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***and historical within  
which drama was written,  
produced and staged in  
this period, and ask us to  
consider afresh this most  
vital and complex of  
periods in theatre***

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***history. The book is  
divided into four  
sections: Religious Drama;  
Interludes and Comedies,  
Entertainments, Masques,  
and Royal Entries; and  
Histories and political***

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*dramas.*

*Essays in the Economic and  
Social History of Tudor  
and Stuart England  
Identities, Communities  
and Authorities  
Bride Ales and Penny*

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Christianity In Post  
**Weddings**  
**Pathway to Heaven.**  
Reformation England, 1570  
1640  
**Poetry and Scripture in**  
**Seventeenth-Century**  
**England**  
**Charles I and the People**  
**of England**



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***Enamoured With Piety***  
Reformation England, 1570  
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*A gripping new account of one of the most important and exciting periods of British and Irish history: the reign of the first two Stuart kings, from 1567 to the outbreak of civil war in 1642 - and*

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1640*

*why ultimately all three of their  
kingdoms were to rise in rebellion  
against Stuart rule. Both James VI  
and I and his son Charles I were  
reforming monarchs, who  
endeavoured to bolster the  
authority of the crown and bring*

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1640*  
the churches in their separate  
kingdoms into closer harmony  
with one another. Many of James's  
initiatives proved controversial -  
his promotion of the plantation of  
Ulster, his reintroduction of  
bishops and ceremonies into the

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*Scottish kirk, and his stormy relationship with his English parliaments over religion and finance - but he just about got by. Charles, despite continuing many of his father's policies in church and state, soon ran into*

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1640*  
difficulties and provoked all three  
of his kingdoms to rise in  
rebellion: first Scotland in 1638,  
then Ireland in 1641, and finally  
England in 1642. Was Charles's  
failure, then, a personal one; was  
he simply not up to the job? Or

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*was the multiple-kingdom  
inheritance fundamentally  
unmanageable, so that it was only  
a matter of time before things fell  
apart? Did perhaps the way that  
James sought to address his  
problems have the effect of*

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making things more difficult for  
his son? Tim Harris addresses all  
these questions and more in this  
wide-ranging and deeply  
researched new account, dealing  
with high politics and low,  
constitutional and religious

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1640  
*conflict, propaganda and public  
opinion across the three kingdoms  
- while also paying due attention  
to the broader European and  
Atlantic contexts.*

*The Oxford Handbook of John  
Bunyan is the most extensive*



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*Christianity In Post  
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1640*  
volume of original essays ever  
published on the seventeenth-  
century nonconformist preacher  
and writer, John Bunyan. Its thirty-  
eight chapters examine Bunyan's  
life and works, their religious and  
historical contexts, and the

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*critical reception of his writings,  
in particular his allegorical  
narrative, The Pilgrim's Progress.  
Interdisciplinary and  
comprehensive, it provides  
unparalleled scope and expertise,  
ranging from literary theory to*

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*religious history and from  
theology to post-colonial criticism.  
The Handbook is structured in  
four sections. The first, 'Contexts',  
deals with the historical Bunyan in  
relation to various aspects of his  
life, background, and work as a*

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1640  
*nonconformist: from basic facts of  
biography to the nature of his  
church at Bedford, his theology,  
and the religious and political  
cultures of seventeenth-century  
Dissent. Part 2 considers Bunyan's  
literary output: from his earliest*

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1640  
*printed tracts to his posthumously  
published works. Offering discrete  
chapters on Bunyan's major works  
- Grace Abounding to the Chief of  
Sinners (1666), The Pilgrim's  
Progress, Parts I and II (1678;  
1684); The Life and Death of Mr.*

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*Badman (1680), and The Holy War  
(1682) - this section nevertheless  
covers Bunyan's oeuvre in its  
entirety: controversial and  
pastoral, narrative and poetic.  
Section 3, 'Directions in  
Criticism', engages with Bunyan*

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*in literary critical terms, focusing on his employment of form and language and on theoretical approaches to his writings: from psychoanalytic to post-secular criticism. Section 4, 'Journeys', tackles some of the ways in which*

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1640  
*Bunyan's works, and especially  
The Pilgrim's Progress, have  
travelled throughout the world  
since the late seventeenth  
century, assessing Bunyan's place  
within key literary periods and  
their distinctive developments:*



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1640  
*from the eighteenth-century novel  
to the writing of 'empire'.*

*This celebrated collection of  
essays was first published in 1961  
to mark the 80th birthday of the  
great historian and social  
reformer R. H. Tawney. The list of*

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Reformation England, 1570-  
1640*

*contributors contains several of  
the most English distinguished  
historians of the post-war period,  
including Lawrence Stone,  
Christopher Hill, Joan Thirsk,  
Gerald Aylmer and Donald  
Coleman, and many of the essays*

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Christianity In Post-  
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*in this volume have since assumed  
classic status. The collection  
opens with F. J. Fisher's  
celebrated overview of 'Tawney's  
Century', defined as that period  
which separates the Dissolution of  
the Monasteries of the 1530s from*

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1640  
*the Great Rebellion of the 1640s.  
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*

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*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,*

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*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*

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*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.*

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*Godly Reading*  
Reformation England, 1570  
1640  
*Commune, Country and  
Commonwealth*

*The Oxford Handbook of John  
Bunyan*  
*The Age of Reformation*



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Christianity In Post  
Reformation England, 1570  
*The Cambridge Companion to  
English Novelists*

1640  
*Grounded in Grace*

Reformation Fictions

rehabilitates a body of  
little-known Elizabethan  
texts. It takes some

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Reformation England, 1570

1640

twenty polemical  
Protestant dialogues  
written predominantly by  
puritan clerics, and for  
the first time gives them  
a literary, historicist  
and, to a lesser extent,

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theological reading.  
What is the Pathway to  
Heaven? What are the  
signposts that point man  
towards it? How about  
those obstacles? Join  
Puritan author Arthur Dent

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Christianity In Post  
Reformation England, 1570  
1640  
(1601) in this journey  
towards the Celestial  
City, in a wonderful and  
captivating book written  
as a dialogue of Bunyan-  
like characters that  
portray signposts or

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1640  
obstacles to Heaven and  
eternal felicity. "Pathway  
to Heaven" was one of the  
books that John Bunyan  
read during the four years  
of spiritual struggle that  
led to his conversion, and

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influenced his later  
writing of "Pilgrim's  
Progress." This book has  
also influenced other  
leading authors, among  
whom is well-known was the  
well-known Puritan

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Christianity In Post  
preacher Richard Baxter.

Reformation, England, 1570  
This book has been first

1640  
published in 1601 and has

been proofread, typeset,

and edited for eBook

readers.

English bibles, from

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Tyndale's 1525 New  
Reformation England, 1570  
Testament to the 1611 King  
1640  
James, feature calendars,  
woodcuts, maps,  
chronologies, prayers,  
philological glosses,  
inset historical essays,



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elaborate multi-page  
diagrams, single-leaf  
summaries of scripture,  
prefaces by eminent  
churchmen, doctrinal notes  
by leading theologians, a  
dialogue on

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predestination, a twelfth-  
century genealogy of  
Christ, a ninth-century  
Jewish chronicle—most  
widely available, given  
the hundreds of editions  
printed between those

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dates. This book explores  
this archive, but it also  
tracks its changes,  
because while biblical  
translations remain  
relatively stable over  
time, the paratexts

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cocooning a bible's first  
printing sometimes mutate  
or vanish in succeeding  
editions—and indeed  
sometimes they migrate to  
a competing bible. These  
paratexts, together with

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Reformation England, 1570  
1640  
their revelatory print  
histories, disclose a  
picture of the English  
Reformation that differs  
in striking ways from the  
authorized version.  
History has not been kind

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Christianity In Post  
Reformation England, 1570  
1640

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

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Reformation England, 1570  
1640  
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

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Established Church, as it  
Reformation England, 1570  
1640  
moved from a  
confrontational  
fundamentalism to the  
broad tolerance that  
exists today. Patrick,  
recognised by his



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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

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Heart's Ease, his  
Reformation England, 1570  
1640  
devotional The Parable of  
the Pilgrim and his biting  
polemic against  
nonconformism, A Friendly  
Debate. This book assesses  
the significance and

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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

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1640  
reputation faded after his  
death. Puritanism,  
Latitudinarianism,  
pilgrimage, women's  
religion and spirituality,  
and prose style are all  
topics touched on here.

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Christianity In Post  
Rebellion  
Reformation England, 1570  
The Social History of  
1640  
English Seamen, 1485-1649  
Essays in Celebration of  
the Work of Bernard Capp  
Windows into Men's Souls  
Getting Along?

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Christianity In Post  
Mixed Faith and Shared  
Reformation England, 1570  
Feeling

1640  
The English Bible in the  
Early Modern World

*Being released in the  
400th anniversary of his  
birth, Enamoured with*

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Reformation England, 1570  
1640

*Piety by Dr. Yarran  
Johnston, offers an  
insight into the life  
and ministry of the  
Puritan, Thomas Watson.*

*Johnston traces the  
pervading theme of*

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Christianity In Post  
Reformation England, 1570  
1640  
*godliness in Watson's  
thoughts and writings,  
making the case that  
Watson represents  
English Puritanism in  
its mature phase,  
specifically in its*



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Christianity In Post  
*understanding of*  
Reformation England, 1570  
*godliness as a proper*  
1640  
*regard for God.*

*Windows into Men's Souls*  
*focuses on the ways in*  
*which the concept of*  
*religious nonconformity*

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Christianity In Post

Reformation England, 1570

1640  
The book's uniqueness lies

in its blending of

different

historiographical

traditions dealing with

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Pathways To Heaven: Kinds Of  
Christianity In Post  
*Puritans, Catholics, and  
Reformation England, 1570  
1640*  
Separatists while  
melding them into a  
coherent and  
interpretive analysis of  
the phenomenon of  
religious nonconformity

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1640

*as a whole and the  
religious and  
intellectual impulses  
behind it.*

*Written by an  
international team of  
literary scholars and*

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Reformation England, 1570  
1640

*historians, this  
collaborative volume  
illuminates the  
diversity of early  
modern religious beliefs  
and practices in  
Shakespeare's England,*

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1640

*and considers how  
religious culture is  
imaginatively reanimated  
in Shakespeare's plays.*

*Fourteen new essays  
explore the creative  
ways Shakespeare engaged*

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*with the multifaceted  
dimensions of  
Protestantism,  
Catholicism, non-  
Christian religions  
including Judaism and  
Islam, and secular*

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*perspectives,*  
Reformation England, 1570  
1640  
*considering plays such  
as Hamlet, Julius*

*Caesar, King John, King  
Lear, Macbeth, Measure  
for Measure, A Midsummer  
Night's Dream and The*



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*Winter's Tale. The collection is of great interest to readers of Shakespeare studies, early modern literature, religious studies, and early modern history.*

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*The story of the reign  
of Charles I – told  
through the lives of his  
people. Prize-winning  
historian David Cressy  
mines the widest range  
of archival and printed*

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sources, including  
Reformation England, 1570  
1640

ballads, sermons,  
speeches, letters,  
diaries, petitions,  
proclamations, and the  
proceedings of secular  
and ecclesiastical

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Christianity In Post

*courts, to explore the  
Reformation England, 1570  
aspirations and*

*1640  
expectations not only of  
the king and his  
followers, but also the  
unruly energies of many  
of his subjects, showing*

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1640  
Reformation England, 1570  
how royal authority was  
constituted, in peace

and in war – and how it  
began to fall apart. A  
blend of micro-  
historical analysis and  
constitutional theory,

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*Christianity In Post  
Reformation England, 1570  
1640*  
*parish politics and  
ecclesiology, military,  
cultural, and social  
history, Charles I and  
the People of England is  
the first major attempt  
to connect the*

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Christianity In Post  
*political,*  
Reformation, England, 1570  
*constitutional, and*  
1640  
*religious history of*  
*this crucial period in*  
*English history with the*  
*experience and*  
*aspirations of the rest*

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Reformation England, 1570  
1640  
*of the population. From  
the king and his  
ministers to the  
everyday dealings and  
opinions of  
parishioners,  
petitioners, and*



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*Christians In Post  
Reformation England, 1570  
1640*  
taxpayers, David Cressy  
re-creates the broadest  
possible panorama of  
early Stuart England, as  
it slipped from  
complacency to  
revolution.

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*The Elizabethan World  
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Medieval and Early  
Modern Worlds*

*Roads to Fulfilment in  
Early Modern England  
George Herbert and the*

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Mystery of the Word  
Reformation England, 1570  
The Plain Man's Pathways  
1640  
to Heaven

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Cirencester, 1117-1643  
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*England, 1570-1640*

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reforms of Elizabeth's reign to be  
unfinished"--Provided by publisher.

A fascinating collection of essays by  
renowned and emerging scholars  
exploring how everyday matters  
from farting to friendship reveal  
extraordinary aspects of early

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modern life, while seemingly exceptional acts and beliefs – such as those of ghosts, prophecies, and cannibalism – illuminate something of the routine experience of ordinary people.

Makes original contributions to late

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medieval and early modern  
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historiography, including detailed,  
contextualized studies of the  
'Lancastrian revolution', the  
Reformation and the English  
Revolution.

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Modern World is a wide-ranging collection of essays investigating the impact of the English Bible on popular religion and reading practices, and on theology, religious controversy and intellectual history between 1530 and 1700.



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practical

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of Puritanism

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Modern England - Essays in Honour  
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Reformation England, 1570  
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Print, Manuscript and Puritanism in  
England, 1580-1720

*Mixed Faith and Shared Feeling explores the mutually generative relationship between post-Reformation religious life and London's commercial theaters. It explores the dynamic exchange between*

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*the imaginatively transformative capacities of shared theatrical experience, with the particular ideological baggage that individual playgoers bring into the theater. While early modern English drama was shaped by the polyvocal, confessional scene in which it was embedded, Musa Gurnis contends that*

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1640*

*theater does not simply reflect culture but shapes it. According to Gurnis, shared theatrical experience allowed mixed-faith audiences to vicariously occupy alternative emotional and cognitive perspectives across the confessional spectrum. In looking at individual plays, such as Thomas Middleton's A Game of*

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Reformation England 1570  
1640

*Chess and Shakespeare's Measure for Measure, Gurnis shows how theatrical process can restructure playgoers' experiences of confessional material and interrupt dominant habits of religious thought. She refutes any assumption that audiences consisted of conforming Church of England Protestants by tracking the*

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Reformation England, 1570-  
1640*  
*complex and changing religious lives of  
seventy known playgoers. Arguing against  
work that seeks to draw fixed lines of  
religious affiliation around individual  
playwrights or companies, she highlights  
the common practice of cross-confessional  
collaboration among playhouse  
colleagues. Mixed Faith and Shared*

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*Reformation England 1570-1640*  
*Feeling demonstrates how post-Reformation representational practices actively reshaped the ways ideologically diverse Londoners accessed the mixture of religious life across the spectrum of beliefs.*

*What did ordinary people believe in post-Reformation England, and what did they*



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*do about it? This book looks at religious belief and practice through the eyes of five sorts of people: godly Protestant ministers, zealous Protestant laypeople, the ignorant, those who complained about the burdens of religion, and the Catholics. Based on 600 court and visitation books from three national and twelve local*

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archives, it cites what people had to say about themselves, their religion, and the religions of others. How did people behave in church? What did they think of church rituals? What did they do on Sundays? What did they think of people of other faiths? How did they get along together, and what sort of issues produced

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1640

*tensions between them? What did parishioners think of their priests and what did the clergy think of their people? Was everyone seriously religious, or did some people mock or doubt religion? If these questions have been tackled before, it has usually been by way of claims about what the common people believed in books*

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*written by members of the educated ranks  
about their contemporaries. In contrast,*

*by going directly to other sources of  
evidence such court records and parish  
complaints, this book illuminates what  
ordinary people actually said and did.*

*Written by one of our leading historians of  
early modern England, it is a lively and*

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*Christianity In Post  
Reformation England, 1570-  
1640*  
*readable account of popular religion in  
England under Elizabeth I and the early  
Stuarts, dealing with the results of the  
Reformation, reactions to official policy,  
and the background to the Civil Wars of  
the mid-17th century.*

*On 9 January 2013 Dr. Ian M. Randall  
celebrated his sixty-fifth birthday. For this*

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*Christianity In Post  
Reformation England, 1570-  
1610.*

*occasion, some friends and colleagues presented him with a Festschrift which reflects his achievements as a church historian with a particular interest in the Evangelical movement and spirituality. It also mirrors his involvement with theological training in central and eastern Europe. Over the last twenty years Dr.*

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*Randall has also established himself as a leading historian of the Baptist churches in Europe. The contributions to Grounded in Grace interact with his areas of interest: Baptists, the Anabaptist movement, Evangelicalism and spirituality. This book makes a valuable contribution to thinking in all these areas.*

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*Scholars, pastors, other church leaders  
and students will profit hugely from it. It  
contains a short biography and a  
bibliography of Ian's publications.*

*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*



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Reformation England 1570-  
1640*  
*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*

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*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*

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*Reformation England, 1570-1640*  
*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.*

*Reformation England 1480-1642*

*A Plain Man's Journey Towards Eternity*

*Practical Predestinarians in England, c.*

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1590–1640  
*Inventing Eden*

1640  
*Writing Metamorphosis in the English  
Renaissance*

*Holy Communion in the Piety of the  
Reformed Church*

*Shakespeare and Early Modern Religion*

Now in its third edition,

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Reformation England 1480-1642  
1640  
Reformation England, 1570  
provides a clear and accessible  
narrative account of the English  
Reformation, explaining how  
historical interpretations of its major  
themes have changed and developed  
over the past few decades, where

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they currently stand, and where they seem likely to go. This new edition brings the text fully up-to-date with description and analysis of recent scholarship on the pre-Reformation Church, the religious policies of Henry VIII, Edward VI and Mary I,

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1640

the impact of Elizabethan and  
Jacobean Puritanism, the character  
of English Catholicism, the pitfalls of  
studying popular religion, and the  
relationship between the  
Reformation and the outbreak of  
civil war in the seventeenth century.

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Reformation England, 1570  
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With a significant amount of fresh material, including maps, illustrations and a substantial new Afterword on the Reformation's legacies in English (and British) history, Reformation England 1480-1642 will continue to be an



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Reformation England, 1570  
1640  
indispensable guide for students  
approaching the complexities and  
controversies of the English

Reformation for the first time, as  
well as for anyone wishing to deepen  
their understanding of this  
fascinating and formative chapter in

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the history of England.  
Some of the poorest regions of  
historic Britain had some of its most  
vibrant festivities. Between the  
sixteenth and nineteenth centuries,  
the peoples of northern England,  
Lowland Scotland, and Wales used

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extensive celebrations at events such as marriage, along with reciprocal exchange of gifts, to emote a sense of belonging to their locality. Bride Ales and Penny Weddings looks at regionally distinctive practices of giving and receiving wedding gifts,

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in order to understand social networks and community attitudes. Examining a wide variety of sources over four centuries, the volume examines contributory weddings, where guests paid for their own entertainment and gave money to

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the couple, to suggest a new view of the societies of 'middle Britain', and re-interpret social and cultural change across Britain. These regions were not old fashioned, as is commonly assumed, but differently fashioned, possessing social priorities

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1640

that set them apart both from the south of England and from 'the Celtic fringe'. This volume is about informal communities of people whose aim was maintaining and enhancing social cohesion through sociability and reciprocity.

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Communities relied on negotiation, compromise, and agreement, to create and re-create consensus around more-or-less shared values, expressed in traditions of hospitality and generosity. Ranging across issues of trust and neighbourliness,

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Reformation England, 1570  
1640  
recreation and leisure, eating and  
drinking, order and authority,  
personal lives and public attitudes,  
R. A. Houston explores many areas  
of interest not only to social  
historians, but also literary scholars  
of the British Isles.



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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

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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

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1640  
Edmund Spencer, 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

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transition. Topics covered include  
Reformation England, 1570  
central and local government;

1640  
political ideas; censorship and  
propaganda; parliament, the

Protestant Church, the Catholic  
community; social hierarchies;

women; the family and household;

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Reformation England, 1570  
1640  
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

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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.

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Spiritually there is a great hunger today for contemplative and more satisfying experiences with God. Puritanism might seem to be an unlikely source for this, yet few groups in the history of Christian spirituality have written more

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extensively or wisely on the subject.

Isaac Ambrose (1604-64), a relatively forgotten English Puritan, developed a theological foundation for the spiritual life based upon the Christian's intimate union with Christ, which the Puritans often



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called "spiritual marriage."

Schwanda demonstrates that this vibrant relationship of union and communion with Jesus, inspired by the Holy Spirit, was manifested in a deep contemplative piety of gazing lovingly and gratefully upon God. At

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the same time, Ambrose did not neglect loving his neighbors. This study reveals how heavenly

meditation was one of the significant practices engaged by Ambrose to cultivate spiritual intimacy and enjoyment of God. Further, his

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1640  
experiential reading of Scripture, in  
particular the Song of Songs,  
provided him with a language of  
ravishment and delight in God. This  
book provides a distinctively  
Protestant foundation for recovering  
the contemplative life while

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1640

recognizing the significant  
contributions of the Western  
Catholic tradition.

Cultural Reformations

Godliness as the Pervading Theme  
in the Thought and Ministry of  
Thomas Watson (C. 1620-1686)

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Reformation England, 1570  
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Theater in Post-Reformation  
London

Symon Patrick (1626-1707) and His  
Contribution to the Post-1660  
Restored Church of England  
The Ends of Life

Essays to Honour Ian M. Randall

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Christianity In Post  
Reformation England, 1570  
1640  
Recreations, Reciprocity, and  
Regions in Britain from the  
Sixteenth to the Nineteenth  
Centuries

*A survey of the most important  
British novelists of the past 250  
years, for students of British*

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Christianity In Post  
fiction.

*This volume seeks to increase understanding of the origins, ideology, implementation, impact, and historiography of religion and conflict in the medieval and early modern periods. The chapters examine*

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Reformation England, 1570  
1640*  
*ideas about religion and conflict  
in the context of text and  
identity, church and state, civic  
environments, marriage, the  
parish, heresy, gender,  
dialogues, war and finance, and  
Holy War. The volume covers a  
wide chronological period, and*



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*Christianity In Post  
Reformation England 1570  
1640*  
the contributors investigate  
relationships between religion  
and conflict from the seventh to  
eighteenth centuries ranging  
from Byzantium to post-conquest  
Mexico. Religious expressions of  
conflict at a localised level are  
explored, including the use of

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*Christianity In Post  
Reformation England, 1570  
1640*

*language in legal and clerical  
contexts to influence social  
behaviours and the use of  
religion to legitimise the spiritual  
value of violence, rationalising  
the enforcement of social rules.  
The collection also examines  
spatial expressions of religious*

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Pathways To Heaven: Kinds Of

*Christianity In Post  
Reformation England, 1570-  
1640.* conflict both within urban  
environments and through travel  
and pilgrimage. With both  
written and visual sources being  
explored, this volume is the ideal  
resource for upper-level  
undergraduates, postgraduates,  
and researchers of religion and

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*military, political, social, legal,  
cultural, or intellectual conflict in  
medieval and early modern  
worlds.*

*As Christopher Columbus  
surveyed lush New World  
landscapes, he eventually  
concluded that he had*

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rediscovered the biblical garden  
from which God expelled Adam  
and Eve. Reading the  
paradisiacal rhetoric of  
Columbus, John Smith, and other  
explorers, English immigrants  
sailed for North America full of  
hope. However, the rocky soil

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and cold winters of New England  
quickly persuaded Puritan and  
Quaker colonists to convert their  
search for a physical paradise  
into a quest for Eden's less  
tangible perfections: temperate  
physiologies, intellectual  
enlightenment, linguistic purity,

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1640  
*and harmonious social relations.  
Scholars have long acknowledged  
explorers' willingness to  
characterize the North American  
terrain in edenic terms, but  
Inventing Eden pushes beyond  
this geographical optimism to  
uncover the influence of Genesis*

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1640  
on the iconic artifacts, traditions,  
and social movements that  
shaped seventeenth- and  
eighteenth-century American  
culture. Harvard Yard, the Bay  
Psalm Book, and the Quaker use  
of antiquated pronouns like thee  
and thou: these are products of a



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*seventeenth-century desire for  
Eden. So, too, are the evangelical  
emphasis of the Great  
Awakening, the doctrine of  
natural law popularized by the  
Declaration of Independence, and  
the first United States judicial  
decision abolishing slavery. From*

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1610  
*public nudity to Freemasonry, a  
belief in Eden affected every  
sphere of public life in colonial  
New England and, eventually, the  
new nation. Spanning two  
centuries and surveying the work  
of English and colonial thinkers  
from William Shakespeare and*

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1610*  
*John Milton to Anne Hutchinson  
and Benjamin Franklin, Inventing  
Eden is the history of an idea that  
shaped American literature,  
identity, and culture.*

*An overview of a wide range of  
aspects of maritime social history  
in the Tudor and early Stuart*

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*period.*

*Britain's First Stuart Kings,  
1567-1642*

*Paratexts of the English Bible,  
1525-1611*

*Sin and Salvation in Reformation  
England*

*The Oxford Handbook of Tudor*

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*Drama*

1550-1700  
Reformation England, 1570

1546  
*Medieval and Renaissance in  
Literary History*

***The original essays in Oxford  
Twenty-First Century  
Approaches to Literature***

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***mean to provoke rather than  
reassure, to challenge rather  
than codify. Instead of  
summarizing existing  
knowledge scholars working  
in the field aim at opening  
fresh discussion; instead of***

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***emphasizing settled  
consensus they direct their  
readers to areas of enlivened  
and unresolved debate. The  
deepest periodic division in  
English literary history has  
been between the Medieval***

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***and the Early Modern, not  
least because the cultural  
investments in maintaining  
that division are exceptionally  
powerful. Narratives of  
national and religious identity  
and freedom; of individual***



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***liberties; of the history of  
education and scholarship; of  
reading or the history of the  
book; of the very possibility of  
persuasive historical  
consciousness itself: each of  
these narratives (and more) is***

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1640  
***motivated by positing a  
powerful break around 1500.***

***None of the claims for a  
profound historical and  
cultural break at the turn of the  
fifteenth into the sixteenth  
centuries is negligible. The***

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***very habit of working within  
those periodic bounds (either  
Medieval or Early Modern)  
tends, however,  
simultaneously to affirm and  
to ignore the rupture. It affirms  
the rupture by staying within***

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***standard periodic bounds, but  
it ignores it by never  
examining the rupture itself.  
The moment of profound  
change is either, for  
medievalists, just over an  
unexplored horizon; or, for***

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***Early Modernists, a zero point  
behind which more  
penetrating examination is  
unnecessary. That situation is  
now rapidly changing.  
Scholars are building bridges  
that link previously insular***

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***areas. Both periods are  
starting to look different in  
dialogue with each other. The  
change underway has yet to  
find collected voices behind it.  
Cultural Reformations volume  
aims to provide those voices.***

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***It will give focus, authority,  
and drive to a new area.***

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

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***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***



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***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***

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***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***

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***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***

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***whether predestination tended  
toward inclusive or divisive,  
and conformist or subversive,  
applications. Intersecting with  
recent debates about the  
popular reception of  
Protestant preaching, this***

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***book focusses upon the  
pastoral message itself - it is  
therefore an investigation into  
the public face of English  
Calvinism.***