

***The Kings Bedpost  
Reformation And Iconography  
In A Tudor Group Portrait***

This book offers a unique analysis of visual religion in Reformation England as seen in its religious printed images. Challenging traditional notions of an iconoclastic Reformation, it offers a thorough analysis of the widespread body of printed images and the ways the images gave shape to the religious culture.

Discussing the diverse relationships between law and the artistic image, this book includes coverage of the history of the relationship between art and law and the ways in which the visual is made subject to the force of the law.

Why were so many religious images and objects broken and damaged in the course of the Reformation? Margaret Aston's magisterial new book charts the conflicting imperatives of destruction and rebuilding throughout the English Reformation from the desecration of images, rails and screens to bells, organs and stained glass windows. She explores the motivations of those who smashed images of the crucifixion in stained glass windows and who pulled down crosses and defaced symbols of the Trinity. She shows that destruction was part of a methodology of religious revolution designed to

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change people as well as places and to forge in the long term new generations of new believers. Beyond blanked walls and whited windows were beliefs and minds impregnated by new modes of religious learning. Idol-breaking with its emphasis on the treacheries of images fundamentally transformed not only Anglican ways of worship but also of seeing, hearing and remembering.

Treacherous Faith offers a new and ambitious cross-disciplinary account of the ways writers from the early English Reformation to the Restoration generated, sustained, or questioned cultural anxieties about heresy and heretics. This book examines the dark, often brutal story of defining, constructing, and punishing heretics in early modern England, and especially the ways writers themselves contributed to or interrogated the politics of religious fear-mongering and demonizing. It illuminates the terrors and anxieties early modern writers articulated and the fantasies they constructed about pernicious heretics and pestilent heresies in response to the Reformation's shattering of Western Christendom. Treacherous Faith analyzes early modern writers who contributed to cultural fears about the contagion of heresy and engaged in the making of heretics, as well as writers who challenged the constructions of heretics and the culture of religious fear-mongering. The responses of early modern writers in English to the specter of heresy and the making of heretics

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were varied, complex, and contradictory, depending on their religious and political alignments. Some writers (for example, Thomas More, Richard Bancroft, and Thomas Edwards) used their rhetorical resourcefulness and inventiveness to contribute to the politics of heresy-making and the specter of cunning, diabolical heretics ravaging the Church, the state, and thousands of souls; others (for example, John Foxe) questioned within certain cultural limitations heresy-making processes and the violence and savagery that religious demonizing provoked; and some writers (for example, Anne Askew, John Milton, and William Walwyn) interrogated with great daring and inventiveness the politics of religious demonizing, heresy-making, and the cultural constructions of heretics. *Treacherous Faith* examines the complexities and paradoxes of the heresy-making imagination in early modern England: the dark fantasies, anxieties, terrors, and violence it was capable of generating, but also the ways the dreaded specter of heresy could stimulate the literary creativity of early modern authors engaging with it from diverse religious and political perspectives. *Treacherous Faith* is a major interdisciplinary study of the ways the literary imagination, religious fears, and demonizing interacted in the early modern world. This study of the early modern specter of heresy contributes to work in the humanities seeking to illuminate the

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changing dynamics of religious fear, the rhetoric of religious demonization, and the powerful ways the literary imagination represents and constructs religious difference.

Remembering the Reformation

A Brief History of the English Reformation

Events that Changed Great Britain, from 1066 to 1714

Memory and the English Reformation

The Boy King

Seeing Faith, Printing Pictures: Religious Identity during the English Reformation

The dramatic religious revolutions of the sixteenth and seventeenth centuries involved a battle over social memory.

On one side, the Reformation repudiated key aspects of medieval commemorative culture; on the other, traditional religion claimed that Protestantism was a religion without memory. This volume shows how religious memory was sometimes attacked and extinguished, while at other times rehabilitated in a modified guise. It investigates how new modes of memorialisation were embodied in texts, material objects, images, physical buildings, rituals, and bodily gestures. Attentive to the roles played by denial, amnesia, and fabrication, it also considers the retrospective processes by which the English Reformation became identified as an historic event. Examining dissident as well as official versions of this story, this richly illustrated, interdisciplinary collection traces how memory of the religious revolution evolved in the two centuries following the Henrician schism, and how the Reformation embedded itself in the early modern cultural

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When, in October 1517, Martin Luther pinned his Ninety-Five Theses to the door of All Saints' Church in Wittenberg he shattered the foundations of western Christendom. The Reformation of doctrine and practice that followed Luther's seismic action, and protest against the sale of indulgences, fragmented the Church and overturned previously accepted certainties and priorities. But it did more, challenging the relationship between spiritual and secular authority, perceptions of the supernatural, the interpretation of the past, the role of women in society and church, and clerical attitudes towards marriage and sex. Drawing on the most recent historiography, Helen L Parish locates the Protestant Reformation in its many cultural, social and political contexts. She assesses the Reformers' impact on art and architecture; on notions of authority, scripture and tradition; and - reflecting on the extent to which the printing press helped spread Reformation ideas - on oral, print and written culture.

The degree to which the English Protestant Reformation was a reflection of genuine popular piety as opposed to a political necessity imposed by the country's rulers has been a source of lively historical debate in recent years. Whilst numerous arguments and documentary sources have been marshalled to explain how this most fundamental restructuring of English society came about, most historians have tended to divide the sixteenth century into pre and post-Reformation halves, reinforcing the inclination to view the Reformation as a watershed between two intellectually and culturally opposed periods. In contrast, this study takes a longer and more

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integrated approach. Through the prism of charity and lay piety, as expressed in the wills and testaments taken from selected London parishes, it charts the shifting religious ideas about salvation and the nature and causes of poverty in early modern London and England across a hundred and twenty year period. Studying the evolution of lay piety through the long stretch of the period 1500 to 1620, Claire Schen unites pre-Reformation England with that which followed, helping us understand how 'Reformations' or a 'Long Reformation' happened in London. Through the close study of wills and testaments she offers a convincing cultural and social history of sixteenth century Londoners and their responses to religious innovations and changing community policy.

Interpreting the Death of Edward VI

Italian Reform and English Reformations, c.1535 – c.1585

Documents on the Image Debate in Reformation England

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The Black Legend of the Dudleys

Religion, Romance and Reality in the English Literary Tradition

In Nicodemites: Faith and Concealment Between Italy and Tudor England, Anne Overell examines those who concealed their beliefs, thus avoiding persecution.

Focusing on dilemmas in England and Italy, she concludes that Nicodemites contributed to the erratic development of toleration.

Religion, politics and fear: how England was transformed by the Tudors. The English Reformation was a unique turning point in English history. Derek Wilson retells the story of how the Tudor monarchs transformed English religion and why it still matters

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today. Recent scholarly research has undermined the traditional view of the Reformation as an event that occurred solely amongst the elite. Wilson now shows that, although the transformation was political and had a huge impact on English identity, on England's relationships with its European neighbours and on the foundations of its empire, it was essentially a revolution from the ground up. By 1600, in just eighty years, England had become a radically different nation in which family, work and politics, as well as religion, were dramatically altered. Praise for Derek Wilson:

'Stimulating and authoritative.' John Guy. 'Masterly. [Wilson] has a deep understanding of . . . characters, reaching out across the centuries.' Sunday Times.

King Edward VI tends to be glossed over in the historical narrative of the Tudor dynasty. His achievements during his brief time on the throne are eclipsed by the tumultuous and fascinating reigns of his grandfather, father and two half-sisters. This does a great disservice to the precocious and remarkable boy-king. Even with his early death, his effect on English history is undeniable - if he had lived, he would have almost certainly have been considered the greatest of the Tudor monarchs. What killed this impressive young man before he could deepen his mark on history?

Moreover, is that medical mystery connected to the premature deaths of the other Tudor male heirs?

Interpreting the Death of Edward VI is an exploration into the life, illness and unusually early death of Henry VIII's overshadowed son. The author uses her expertise in Tudor medical history to investigate and provide an

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in-depth analysis of the prevailing theories of what might have killed the otherwise healthy young Tudor before he reached adulthood.

The King's Bedpost is a fascinating and lavishly-illustrated detective story about the important allegorical painting Edward VI and the Pope, which the author has redated through the discovery of its Dutch sources. The anatomy of the picture and the imagery to which it is related opens up a wide-ranging discussion that contributes to the iconography, history and religious developments of the period. A large and varied cast of characters joins the Tudor monarchs as the tale unfolds, and ultimately offers the key to a series of hitherto locked doors.

Law and the Image

The Oxford Illustrated History of Tudor and Stuart Britain

The Political Bible in Early Modern England

Roger Ascham and His Sixteenth-Century World

Restoring the First-century Church in the Twenty-first Century

The Uncrowned Kings of England

Notions of which behaviours comprised sin, and what actions might lead to salvation, sat at the heart of Christian belief and practice in early modern England, but both of these vitally important concepts were fundamentally reconfigured by the reformation. Remarkably little work has been undertaken exploring the ways in which these

essential ideas were transformed by the religious changes of the sixteenth-century. In the field of reformation studies, revisionist scholarship has underlined the vitality of late-medieval English Christianity and the degree to which people remained committed to the practices of the Catholic Church up to the eve of the reformation, including those dealing with the mortification of sin and the promise of salvation. Such popular commitment to late-medieval lay piety has in turn raised questions about how the reformation itself was able to take root. Whilst post-revisionist scholars have explored a wide range of religious beliefs and practices - such as death, providence, angels, and music - there has been a surprising lack of engagement with the two central religious preoccupations of the vast majority of people. To address this omission, this collection focusses upon the history and theology of sin and salvation in reformation and post-reformation England. Exploring their complex social and cultural constructions, it underlines how sin and salvation were not only great religious constants, but also constantly evolving in order to survive in the rapidly transforming religious landscape of the reformation. Drawing upon a range of disciplinary

perspectives - historical, theological, literary, and material/art-historical - to both reveal and explain the complexity of the concepts of sin and salvation, the volume further illuminates a subject central to the nature and success of the Reformation itself. Divided into four sections, Part I explores reformers' attempts to define and re-define the theological concepts of sin and salvation, while Part II looks at some of the ways in which sin and salvation were contested: through confessional conflict, polemic, poetry and martyrology. Part III focuses on the practical attempts of English divines to reform sin with respect to key religious practices, while Part IV explores the significance of sin and salvation in the lived experience of both clergy and laity. Evenly balancing contributions by established academics in the field with cutting-edge contributions from junior researchers, this collection breaks new ground, in what one historian of the period has referred to as the 'social history of theology'.

A reappraisal of Lope's literary career, bringing out the complexities of his dramatic texts.

This book sheds light on the shaping of the English Bible and its impact on early modern

English society and culture.

This book explores the Bible as a political document in seventeenth-century England, revealing how it provided a key language of political debate.

The King's Bedpost

Charity and Lay Piety in Reformation London, 1500–1620

Religion, Secularity, & Identity in  
Shakespeare and Early Modern Culture  
From Icons to Idols

The Forge of Vision

Art and Communication in the Reign of Henry VIII

Liberal education taught Tudor and Stuart monarchs to wield pens like swords and transformed political culture in early modern Britain.

Experiencing God in Late Medieval and Early Modern England demonstrates that experiences of divine revelation, both biblical and contemporary, were central to late medieval and early modern English religion. The book sheds light on previously under-explored notions about divine revelation and the role these notions played in shaping large portions of English thought and belief.

Bringing together a wide variety of source materials, from contemplative works and

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accounts of revelatory experiences to biblical commentaries, devotionals, and religious imagery, David J. Davis argues that in the period there was a collective representation of divine revelation as a source of human knowledge, which transcended other religious and intellectual divisions. Not only did most people think that divine revelation, through a ravishing encounter with God, was possible, but also divine revelation was understood to be the pinnacle of religious experience and a source of pure understanding. The book highlights a common discourse running through the sources that underpinned this collective representation of how human beings experienced the divine, and it demonstrates a continual effort across large swathes of English religion to prepare an individual's soul for an encounter with the divine, through different spiritual disciplines and devotional practices. Over a period of several centuries this discourse and the larger culture of revelation provided an essential structure and legitimacy both to contemporary claims of divine revelation and the biblical precedents that contemporary experiences were modelled after. This discourse detailed the physical, metaphysical, and epistemological features of how a human

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being was understood to experience divine revelation, providing a means to delimit and define what happened when an individual was rapture by God. Finally, the book situates the experience of revelation within the wider context of knowledge and identifies the ways that claims to divine revelation were legitimated as well as stigmatized based on this common understanding of the experience of rapture.

This study explores why women in the English Renaissance wrote so few sonnet sequences, in comparison with the traditions of Continental women writers and of English male authors. In this focus on a single genre, Rosalind Smith examines the relationship between gender and genre in the early modern period, and the critical assumptions currently underpinning questions of feminine agency within genre.

The first study to deal exclusively with the cult and the political theology underpinning it, taking the story up to 1859.

The Specter of Heresy in Early Modern English Literature and Culture

Mortal Thoughts

King's Bedpost

Essays on the Stone-Campbell Restoration Movement in Honor of Don Haymes

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The Cult of King Charles the Martyr  
Sonnets and the English Woman Writer,  
1560-1621

Religions teach their adherents how to see and feel at the same time; learning to see is not a disembodied process but one hammered from the forge of human need, social relations, and material practice. David Morgan argues that the history of religions may therefore be studied through the lens of their salient visual themes. *The Forge of Vision* tells the history of Christianity from the sixteenth century through the present by selecting the visual themes of faith that have profoundly influenced its development. After exploring how distinctive Catholic and Protestant visual cultures emerged in the early modern period, Morgan examines a variety of Christian visual practices, ranging from the imagination, visions of nationhood, the likeness of Jesus, the material life of words, and the role of modern art as a spiritual quest, to the importance of images for education, devotion, worship, and domestic life. An insightful, informed presentation of how Christianity has shaped and continues to shape the modern world, this work is a must-read for scholars and students across fields of religious studies, history, and art history.

This edited volume offers a fresh and far-reaching survey of the life, career, intellectual networks, output and times of Roger Ascham (1515/16-1568).

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Focuses on the political, social, cultural, and religious changes that occurred in Great Britain during the sixteenth and seventeenth centuries. Continuing his exploration of the pathways of British history, Timothy Venning examines the turning points of the Tudor period, though he also strays over into the early Stuart period. As always, he discusses the crucial junctions at which History could easily have taken a different turn and analyses the possible and likely results. While necessarily speculative to a degree, the scenarios are all highly plausible and rooted in a firm understanding of actual events and their context. In so doing, Timothy Venning gives the reader a clearer understanding of the factors at play and why things happened the way they did, as well as a tantalizing view of what might so easily have been different.

??Key scenarios discussed in this volume include:  
??` Did the pretenders Lambert Simnel and Perkin Warbeck ever have a realistic chance of a successful invasion/coup???' If Henry Fitzroy, Henry VIII's illegitimate son, had not died young, might he have been a suitable King or at least Regent on the King's death? ??' What if Edward VI had not died at 15 but reigned into the 1560s and 70s???' How might the Spanish Armada have succeeded in landing an army in England, and with what likely outcome?

Defending the Faith

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Broken Idols of the English Reformation

The Tudors

Historical Dictionary of the Reformation and Counter-Reformation

John Jewel and the Elizabethan Church

The Life and Mysterious Demise of the Last Tudor King

*This unique resource describes and evaluates ten of the most important events in British history between the Norman Conquest of 1066 and the Glorious Revolution of 1689 and its aftermath. A full chapter is devoted to each event, and each chapter includes an introduction presenting factual information in a clear, chronological order. Longer, interpretive essays explore the short-term and far-reaching ramifications of the events. Coverage for each event also includes an annotated bibliography of works suitable for students and a full-page illustration. A glossary of terms, a timeline of British history up to 1714, and a chronological list of ruling houses and monarchs help students to better understand the major developments in modern British history, along with their significance and long-*

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term impact.

*Exploring the intersection between art and political ideology, this innovative study of art in Henrician England sheds new light on the ways in which Henry VIII and his advisers exploited visual images in order to communicate ideas to his subjects. The works analyzed include water triumphs, coronation pageants and funeral processions, printed title pages of vernacular Bibles, coins, portrait miniatures, and murals, as well as panel paintings. With her analysis of these categories of objects, and using communication theory as a starting point, String presents a new model of communication based on the concepts of magnificence, topicality, persuasiveness, and propaganda. Through this model she shows how medium, location, display, and viewership were all considered in the transmission of royal messages. Using the art of Henry VIII's reign as a case study, String enriches our understanding of the fundamental contribution of imagery to communication, and also provides a model for the study of the*

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dissemination of ideas and the patron-artist relationship in other royal courts and historical periods.

This volume brings together a diverse group of Reformation scholars to examine the life, work, and enduring significance of John Jewel, bishop of Salisbury from 1560 to 1571. A theologian and scholar who worked with early reformers in England such as Peter Martyr Vermigli, Martin Bucer, and Thomas Cranmer, Jewel had a long-lasting influence over religious culture and identity. The essays included in this book shed light on often-neglected aspects of Jewel's work, as well as his standing in Elizabethan culture not only as a priest but as a leader whose work as a polemicist and apologist played an important role in establishing the authority and legitimacy of the Elizabethan Church of England. The contributors also place Jewel in the wider context of gender studies, material culture, and social history. With its inclusion of a short biography of Jewel's early life and a complete list of his works published between

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1560 and 1640, *Defending the Faith* is a fresh and robust look at an important Reformation figure who was recognized as a champion of the English Church, both by his enemies and by his fellow reformers. In addition to the editors, contributors to this volume are Andrew Atherstone, Ian Atherton, Paul Dominiak, Alice Ferron, Paul A. Hartog, Torrance Kirby, W. Bradford Littlejohn, Aislinn Muller, Joshua Rodda, and Lucy Wooding.

The essays in this volume give an account of how the agenda for theology and religious studies was set and reset throughout the twentieth century - by rapid and at times cataclysmic changes (wars, followed by social and academic upheavals in the 1960s), by new movements of thought, by a bounty of archaeological discoveries, and by unprecedented archival research. Further new trends of study and fresh approaches (existentialist, Marxian, postmodern) have in more recent years generated new quests and horizons for reflection and research. Theological enquiry in Great Britain was transformed in the late nineteenth

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century through the gradual acceptance of the methods and results of historical criticism. New agendas emerged in the various sub-disciplines of theology and religious studies. Some of the issues raised by biblical criticism, for example Christology and the 'quest of the historical Jesus', were to remain topics of controversy throughout the twentieth century. In other important and far-reaching ways, however, the agendas that seemed clear in the early part of the century were abandoned, or transformed and replaced, not only as a result of new discoveries and movements of thought, but also by the unfolding events of a century that brought the appalling carnage and horror of two world wars. Their aftermath brought a shattering of inherited world views, including religious world views, and disillusion with the optimistic trust in inevitable progress that had seemed assured in many quarters and found expression in widely influential 'liberal' theological thought of the time. The centenary of the British Academy in 2002 has provided a most welcome

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*opportunity for reconsidering the contribution of British scholarship to theological and religious studies in the last hundred years.*

*Nicodemites*

*Companion to Historiography*

*Treacherous Faith*

*Edward VI and the Protestant Reformation*

*The Authority of Art and the Aesthetics of Law*

*A Visual History of Modern Christianity*

'Restoring the First-century Church in the Twenty-first Century: Essays on the Stone-Campbell

Restoration Movement in Honor of Don Haymes' is a snap-shot of a major American religious movement just after the turn of the millennium.

When the 'Disciples' of Alexander Campbell and the 'Christians' of Barton Warren Stone joined forces early in the 19th century, the first indigenous ecumenical movement in the United States came into being. Two hundred years later, this American experiment in biblical primitivism has resulted in three, possibly four, large segments. Best known is the Christian Church (Disciples of Christ), active wherever ecumenical Christians gather. The denomination is typically theologically open, having been reshaped by theological Liberalism and the Social Gospel in the twentieth century, and

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has been re-organized on the model of other Protestant bodies. The largest group, the Churches of Christ, easily distinguished by their insistence on 'a cappella' music (singing only), is theologically conservative, now tending towards the evangelical, and congregationally autonomous, though with a denominational sense of brotherhood. The Christian Churches/Churches of Christ (Independent) are a 'via media' between the two other bodies: theologically conservative and evangelical, congregationally autonomous, pastorally oriented, and comfortable with instrumental music. The fourth numerically significant group, the churches of Christ (Anti-Institutional), is a conservative reaction to the 'a cappella' churches, much in the way that the Southern 'a capella' churches reacted against the emerging intellectual culture and social location, instrumental music and institutional centrism of the Northern Disciples following the Civil War. Besides these four, numerous smaller fragments, typically one-article splinter groups, decorate the history of the Restoration Movement: One-Cup brethren, Premillennialists, No-Sunday-School congregations, No-Located-Preacher churches, and others. This movement to unite Christians on the basis of faith and immersion in Jesus Christ, and to restore New-Testament Christianity, is too little recognized on the American religious landscape,

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and it has been too little studied by the academic community. This volume is focused primarily on the 'a cappella' churches and their interests, but implications for the entire Stone-Campbell Restoration Movement abound. The voices that speak freely within were unimpeded in authoring these essays by standards of orthodoxy imposed from without. All of the contributors are acquainted with Don Haymes, the honoree of the volume, and have been inspired by this friend and colleague, a man with a rigorous and earthy intellect and a heavenly spirit. David Bundy, series editor Studies in the History and Culture of World Christianities

In the political ferment of the Tudor century one family above all others was always at the troubled centre of court and council. During those years the Dudleys were never far from controversy. Three of them were executed for treason. They were universally condemned as scheming, ruthless, over-ambitious charmers, and one was defamed as a wife murderer. Yet Edmund Dudley was instrumental in establishing the financial basis of the Tudor dynasty, and John Dudley, Duke of Northumberland, led victorious armies, laid the foundations of the Royal Navy, ruled as uncrowned king and almost succeeded in placing Lady Jane Grey on the throne. The most famous of them all, Robert Dudley, Earl of Leicester, came the closest to marrying Elizabeth I, was her foremost favourite for

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30 years and governed the Netherlands in her name, while his successor, Sir Robert Dudley, was one of the Queen's most audacious seadogs in the closing years of her reign, but fell foul of James I. Thus the fortunes of this astonishing family rose and fell with those of the royal line they served faithfully through a tumultuous century. see [www.derekwilson.com](http://www.derekwilson.com)

God and the Gothic: Romance and Reality in the English Literary Tradition provides a complete reimagining of the Gothic literary canon to examine its engagement with theological ideas, tracing its origins to the apocalyptic critique of the Reformation female martyrs, and to the Dissolution of the monasteries, now seen as usurping authorities. A double gesture of repudiation and regret is evident in the consequent search for political, aesthetic, and religious mediation, which characterizes the aftermath of the Glorious Revolution and Whig Providential discourse. Part one interprets eighteenth-century Gothic novels in terms of this Whig debate about the true heir, culminating in Ann Radcliffe's melancholic theology which uses distance and loss to enable a new mediation. Part two traces the origins of the doppelganger in Calvinist anthropology and establishes that its employment by a range of Scottish writers offers a productive mode of subjectivity, necessary in a culture equally

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concerned with historical continuity. In part three, Irish Gothic is shown to be seeking ways to mediate between Catholic and Protestant identities through models of sacrifice and ecumenism, while in part four nineteenth-century Gothic is read as increasingly theological, responding to materialism by a project of re-enchantment. Ghost story writers assert the metaphysical priority of the supernatural to establish the material world. Arthur Machen and other Order of the Golden Dawn members explore the double and other Gothic tropes as modes of mystical ascent, while raising the physical to the spiritual through magical control, and the M. R. James circle restore the sacramental and psychical efficacy of objects.

"This is Reformation history as it should be written, not least because it resembles its subject matter: learned, argumentative, and, even when mistaken, never dull."--Eamon Duffy, author of *The Stripping of the Altars: Traditional Religion in England, 1400-1580*

Scripture, Society, and Culture in Early Modern England

Lope de Vega and the Limits of Conformity  
The Social Universe of the English Bible  
Faith and Concealment between Italy and Tudor England  
The Politics of Absence

***This is the first full-scale study of interactions between Italy's religious reform and English reformations, which were notoriously liable to pick up other people's ideas. The book is of fundamental importance for those whose work includes revisionist themes of ambiguity, opportunism and interdependence in sixteenth century religious change. Anne Overell adopts an inclusive approach, retaining within the group of Italian reformers those spirituali who left the church and those who remained within it, and exploring commitment to reform, whether 'humanist', 'protestant' or 'catholic'. In 1547, when the internationalist Archbishop Thomas Cranmer invited foreigners to foster a bolder reformation, the Italians Peter Martyr Vermigli and Bernardino Ochino were the first to arrive in England. The generosity with which they were received caused comment all over Europe: handsome travel expenses, prestigious jobs, congregations which included the great and the good. This was an entry con brio, but the book also casts new light on our understanding of Marian reformation, led by Cardinal Reginald Pole, English by birth but once prominent among Italy's spirituali. When Pole arrived to take his native country back to papal allegiance, he brought with him like-minded men and Italian reform continued to be woven into English history. As the tables turned again at the accession of Elizabeth I, there was further clamour to 'bring back Italians'. Yet Elizabethans had grown cautious and the book's later chapters analyse the***

***reasons why, offering scholars a new perspective on tensions between national and international reformations. Exploring a nexus of contacts in England and in Italy, Anne Overell presents an intriguing connection, sealed by the sufferings of exile and always tempered by political constraints. Here, for the first time, Italian reform is shown as an enduring part of the Elect Nation's literature and myth.***

***This stimulating volume explores how the memory of the Reformation has been remembered, forgotten, contested, and reinvented between the sixteenth and twenty-first centuries. Remembering the Reformation traces how a complex, protracted, and unpredictable process came to be perceived, recorded, and commemorated as a transformative event. Exploring both local and global patterns of memory, the contributors examine the ways in which the Reformation embedded itself in the historical imagination and analyse the enduring, unstable, and divided legacies that it engendered. The book also underlines how modern scholarship is indebted to processes of memory-making initiated in the early modern period and challenges the conventional models of periodisation that the Reformation itself helped to create. This collection of essays offers an expansive examination and theoretically engaged discussion of concepts and practices of memory and Reformation. This volume is ideal for upper level undergraduates and postgraduates studying the Reformation, Early Modern Religious History, Early***

**Modern European History, and Early Modern Literature.**

***Since the nineteenth century it has been assumed that the concept of personal identity in the early modern period is bound up with secularization. Indeed, many explanations of the emergence of modernity have been based on this thesis, in which Shakespeare as a secular author has played a central role. However, the idea of secularization is now everywhere under threat. The secularity of modern society is less apparent than it was a generation ago. Shakespeare, too, has come to be seen in a religious perspective. What happens to human identity in this different framework? Mortal Thoughts asks what selfhood looks like if we do not assume that an idea of the self could only come into being as a result of an emptying out of a religious framework. It does so by examining human mortality. What it is to be human, and how a life is framed by its ending, are issues that cross religious confessions in early modernity, and interrogate the sacred and secular divide. A series of chapters examines literature and art in relation to concepts such as conscience, martyrdom, soliloquy, luck, suicide, and embodiment. Religious and philosophical creativity are revealed as poised around anxieties about finitude and contingency, challenging conventional divisions between kinds of literary and artistic endeavour. Mortal Thoughts considers incipient genres of life writing (More, Foxe, and Montaigne) and life drawing (Dürer, Hans***

**Baldung Grien) in relation to dramatic representation and literary narration (Shakespeare, Donne, Milton). In the process it asks whether the problem of human identity rewrites historical boundaries.**

**This book explores how the Reformation's transformation of religious belief into a political statement and the saturation of the national past with religious implications (created by the political developments of the 1530s) was reflected in sixteenth-century English historiography and historical drama, including Shakespeare's history plays.**

**A Short History of the Reformation**

**A Century of Theological and Religious Studies in Britain, 1902-2002**

**Playing the King**

**Experiencing God in Late Medieval and Early Modern England**

**Sin and Salvation in Reformation England**

**Princely Education in Early Modern Britain**

*The Companion to Historiography is an original analysis of the moods and trends in historical writing throughout its phases of development and explores the assumptions and procedures that have formed the creation of historical perspectives. Contributed by a distinguished panel of academics, each essay conveys in direct, jargon-free language a genuinely international, wide-angled view of the ideas, traditions and institutions that lie behind the contemporary urgency of world history.*

*In 1547, the young King Edward VI issued a series of religious injunctions that were intended to reform the Churches in England. Religious imagery was a tangible and permanent aspect of the landscape, both inside and outside churches. For many people, it*

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*was one of the first aspects of the Church to be reformed, and the degree to which it was reformed often was indicative of an individual's or community's theological leanings. Behind this destruction lay a longstanding debate over the nature, purpose, and appropriate uses of images, particularly in relation to worship and devotion. The Reformation lines between icon and idol, however, are much more difficult to identify than any single debate, event, or royal injunction would suggest. From Icons to Idols tracks the image debate from the perspectives of both Protestants and Catholics across the period of religious change in England from 1525 to 1625. For scholars of the English Reformation, iconoclasm has played a major role in the historiographical disputes over the nature, length, and efficacy of Protestant reform. The fresh perspective of David J. Davis incorporates geography historical use and abuse, popular appeal, size, dimensions and what was represented.*

*Historical Dictionary of the Reformation and Counter-Reformation provides a comprehensive account of two chains of events\_the Protestant Reformation and the Catholic Counter-Reformation\_that have left an enduring imprint on Europe, America, and the world at large. This is done through a chronology, a introductory essay, a bibliography, and over 300 cross-referenced dictionary entries on persons, places, countries, institutions, doctrines, ideas, and events.*

*Divinity and State*

*God and the Gothic*