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The Anti-Christ's Lewd Hat Catholic Reformation in Protestant Britain Women Prophets and Radical Protestantism in the British Atlantic World, 1640-1730 Early Modern English Catholicism Hamlet, Protestantism, and the Mourning of Contingency Anti-Catholicism in Britain and Ireland, 1600-2000 The Protestant Clergy of Early Modern Europe Protestantism and Drama in Early Modern England Catholics and the 'Protestant Nation' Church Music and Protestantism in Post-Reformation England The Post-Reformation Milton and Catholicism Cultures of Contagion Enforcing Reformation in Ireland and Scotland, 1550-1700 Making the British empire, 1660-1800 John Donne and Conformity in Crisis in the Late Jacobean Pulpit Devotional Experience and Erotic Knowledge in the Literary Culture of the English Reformation The Poetics of Conversion in Early Modern English Literature Rematerializing Shakespeare Shakespearean Sensations Jacobean Drama English Catholic Exiles in Late Sixteenth-century Paris The Advent of Evangelicalism Reformation England 1480-1642 Reading Fictions, 1660-1740 Reading and politics in early modern England Masculinities, Childhood, Violence Chaucer and Fame Heresy, Literature and Politics in Early Modern English Culture Permanent Revolution Shakespeare's Medieval Craft The Cambridge Companion to Shakespeare and Religion Apocalypse and Anti-Catholicism in Seventeenth-Century English Drama The Age of Reformation Ruin and Reformation in Spenser, Shakespeare, and Marvell The Oxford Handbook of the English Revolution The Ashgate Research Companion to Popular Culture in Early Modern England Enchantment and Dis-enchantment in Shakespeare and Early Modern Drama Illustrated Religious Texts in the North of Europe, 1500-1800 Revolutionary England and the National Covenant

The Protestant Clergy of Early Modern Europe provides a comprehensive survey of the Protestant clergy in Europe during the confessional age. Eight contributions, written by historians with specialist research knowledge in the field, offer the reader a wide-ranging synthesis of the main concerns of current historiography. Themes include the origins and the evolution of the Protestant clergy during the age of Reformation, the role and function of the clergy in the context of early modern history, and the contribution of the clergy to the developments of the age (the making of confessions, education, the reform of culture, social and political thought). The questions of fame and reputation are central to Chaucer's writings; the essays here discuss their various treatments and manifestations. This book examines the many and varied uses of apocalyptic and anti-Catholic language in seventeenth-century English drama. Adrian Streete argues that this rhetoric is not simply an expression of religious bigotry, nor is it only deployed at moments of political crisis. Rather, it is an adaptable and flexible language with national and international implications. It offers a measure of cohesion and order in a volatile century. By rethinking the relationship between theatre, theology and polemic, Streete shows how playwrights exploited these connections for a diverse range of political ends. Chapters focus on playwrights like Marston, Middleton, Massinger, Shirley, Dryden and Lee, and on a range of topics including imperialism, reason of state, commerce, prostitution, resistance, prophecy, church reform and liberty. Drawing on important recent work in religious and political history, this is a major re-interpretation of how and why religious ideas are debated in the early modern theatre. An assessment of the importance of oaths, and the taking of, and the idea of national covenants during a turbulent time in English history. This book studies the oaths and covenants taken during the late sixteenth to the late seventeenth century, a time of great religious and political upheaval, assessing their effect and importance. From the reign of Mary I to the Exclusion crisis, Protestant writers argued that England was a nation in covenant with God and urged that the country should renew its contract with the Lord through taking solemn oaths. In so doing, they radically modified understandings of monarchy, political allegiance and the royal succession. During the civil war, the tendering of oaths of allegiance, the Protestation of 1641 and the Vow and Covenant and Solemn League and Covenant of 1643 (all described as embodiments of England's national covenant) also extended the boundaries of the political nation. The poor and illiterate, women as well as men, all subscribed to these tests of loyalty, which were presented as social contracts between the Parliament and the people. The Solemn League and Covenant in particular continued to provoke political controversy after 1649 and even into the 1690s many English Presbyterians still viewed themselves as bound by its terms; the author argues that these covenants had a significant, and until now unrecognised, influence on 'politics-out-of-doors' in the eighteenth century. EDWARD VALLANCE is Lecturer in Early Modern British History, University of Liverpool. In this extraordinary and ambitious book, Peter Lake examines how different sections of sixteenth- and early seventeenth-century England - protestant, puritan and catholic, the press and the popular stage - sought to enlist these pamphlets to their own ideological and commercial purposes." In Shakespeare's Medieval Craft, Kurt A. Schreyer explores the relationship between Shakespeare's plays and a tradition of late medieval English biblical drama known as mystery plays. Scholars of English theater have long debated Shakespeare's connection to the mystery play tradition, but Schreyer provides new perspective on the subject by focusing on the Chester Banns, a sixteenth-century proclamation announcing the annual performance of that city's cycle of mystery plays. Through close study of the Banns, Schreyer demonstrates the central importance of medieval stage objects—as vital and direct agents and not merely as precursors—to the Shakespearean stage. As Schreyer shows, the Chester Banns serve as a paradigm for how Shakespeare's theater might have reflected on and incorporated the mystery play tradition, yet distinguished itself from it. For instance, he demonstrates that certain material features of Shakespeare's stage—including the ass's head of *A Midsummer Night's Dream*, the theatrical space of Purgatory in *Hamlet*, and the knocking at the gate in the Porter scene of *Macbeth*—were in fact remnants of the earlier mysteries transformed to meet the exigencies of the commercial London playhouses. Schreyer argues that the ongoing agency of supposedly superseded theatrical objects and practices reveal how the mystery plays shaped dramatic production long after their demise. At the same time, these medieval traditions help to reposition Shakespeare as more than a writer of plays; he was a play-wright, a dramatic artisan who forged new theatrical works by fitting poetry to the material remnants of an older dramatic tradition. The survival and revival of Roman Catholicism in post-Reformation Britain remains the subject of lively debate. This volume examines key aspects of the evolution and experience of the Catholic communities of these Protestant kingdoms during the sixteenth and seventeenth centuries. Rejecting an earlier preoccupation with recusants and martyrs, it highlights the importance of those who exhibited varying degrees of conformity with the ecclesiastical establishment and explores the moral and political dilemmas that confronted the clergy and laity. It reassesses the significance of the Counter Reformation mission as an evangelical enterprise; analyses its communication strategies and its impact on popular piety; and illuminates how Catholic ritual life creatively adapted itself to a climate of repression. Reacting sharply against the insularity of many previous accounts, this book investigates developments in the British Isles in relation to wider international initiatives for the renewal of the Catholic faith in Europe and for its plantation overseas. It emphasises the reciprocal interaction between Catholicism and anti-Catholicism throughout the period and casts fresh light on the nature of interconfessional relations in a pluralistic society. It argues that persecution and suffering paradoxically both constrained and facilitated the resurgence of the Church of Rome. They presented challenges and fostered internal frictions, but they also catalysed the process of religious identity formation and imbued English, Welsh and Scottish Catholicism with peculiar dynamism. Prefaced by an extensive new historiographical overview, this collection brings together a selection of Alexandra Walsham's essays written over the last fifteen years, fully revised and updated to reflect recent research in this flourishing field. Collectively these make a major contribution to our understanding of minority Catholicism and the Counter Reformation in the era after the Council of Trent. This volume addresses dealings with the wondrous, magical, holy, sacred, sainted, numinous, uncanny, auratic, and sacral in the plays of Shakespeare and contemporaries, produced in an era often associated with the irresistible rise of a thinned-out secular rationalism. By starting from the literary text and looking outwards to social, cultural, and historical aspects, it comes to grips with the instabilities of 'enchanted' and 'disenchanted' practices of thinking and knowledge-making in the early modern period. If what marvelously stands apart from conceptions of the world's ordinary functioning might be said to be 'enchanted', is the enchantedness

weakened, empowered, or modally altered by its translation to theatre? We have a received historical narrative of disenchantment as a large-scale early modern cultural process, inexorable in character, consisting of the substitution of a rationally understood and controllable world for one containing substantial areas of mystery. Early modern cultural change, however, involves transpositions, recreations, or fresh inventions of the enchanted, and not only its replacement in diminished or denatured form. This collection is centrally concerned with what happens in theatre, as a medium which can give power to experiences of wonder as well as circumscribe and curtail them, addressing plays written for the popular stage that contribute to and reflect significant contemporary reorientations of vision, awareness, and cognitive practice. The volume uses the idea of disenchantment/re-enchantment as a central hub to bring multiple perspectives to bear on early modern conceptualizations and theatricalizations of wonder, the sacred, and the supernatural from different vantage points, marking a significant contribution to studies of magic, witchcraft, enchantment, and natural philosophy in Shakespeare and early modern drama. Christians in post-Reformation England inhabited a culture of conversion. Required to choose among rival forms of worship, many would cross - and often recross - the boundary between Protestantism and Catholicism. This study considers the poetry written by such converts, from the reign of Elizabeth I to that of James II, concentrating on four figures: John Donne, William Alabaster, Richard Crashaw, and John Dryden. Murray offers a context for each poet's conversion within the era's polemical and controversial literature. She also elaborates on the formal features of the poems themselves, demonstrating how the language of poetry could express both spiritual and ecclesiastical change with particular vividness and power. Proposing conversion as a catalyst for some of the most innovative devotional poetry of the period, both canonical and uncanonical, this study will be of interest to all specialists in early modern English literature. This collection offers a timely reappraisal of the origins and nature of the first British empire, in response to the 'cultural turn' in historical scholarship and the 'new imperial history'. It addresses topics that have been neglected in recent literature, providing a series of political and institutional perspective; at the same time it recognises the importance of developments across the empire, not least in terms of how they affected imperial 'policy' and its implementation. It analyses a range of contemporary debates and ideas - political and intellectual as well as religious and administrative - relating to political economy, legal geography and sovereignty, as well as the messy realities of the imperial project, including the costs and losses of empire, collectively and individually. A wide-ranging yet accessible investigation into the importance of religion in Shakespeare's works, from a team of eminent international scholars. Building on current scholarly interest in the religious dimensions of the play, this study shows how Shakespeare uses Hamlet to comment on the Calvinistic Protestantism predominant around 1600. By considering the play's inner workings against the religious ideas of its time, John Curran explores how Shakespeare portrays in this work a completely deterministic universe in the Calvinist mode, and, Curran argues, exposes the disturbing aspects of Calvinism. By rendering a Catholic Prince Hamlet caught in a Protestant world which consistently denies him his aspirations for a noble life, Shakespeare is able in this play, his most theologically engaged, to delineate the differences between the two belief systems, but also to demonstrate the consequences of replacing the old religion so completely with the new. This Handbook brings together leading historians of the events surrounding the English revolution, exploring how the events of the revolution grew out of, and resonated, in the politics and interactions of the each of the Three Kingdoms - England, Scotland, and Ireland. It captures a shared British and Irish history, comparing the significance of events and outcomes across the Three Kingdoms. In doing so, the Handbook offers a broader context for the history of the Scottish Covenanters, the Irish Rising of 1641, and the government of Confederate Ireland, as well as the British and Irish perspective on the English civil wars, the English revolution, the Regicide, and Cromwellian period. The Oxford Handbook of the English Revolution explores the significance of these events on a much broader front than conventional studies. The events are approached not simply as political, economic, and social crises, but as challenges to the predominant forms of religious and political thought, social relations, and standard forms of cultural expression. The contributors provide up-to-date analysis of the political happenings, considering the structures of social and political life that shaped and were re-shaped by the crisis. The Handbook goes on to explore the long-term legacies of the crisis in the Three Kingdoms and their impact in a wider European context. Contagion as process, metaphor, and timely interpretive tool, from antiquity to the twenty-first century. Cultures of Contagion recounts episodes in the history of contagions, from ancient times to the twenty-first century. It considers contagion not only in the medical sense but also as a process, a metaphor, and an interpretive model--as a term that describes not only the transmission of a virus but also the propagation of a phenomenon. The authors describe a wide range of social, cultural, political, and anthropological instances through the prism of contagion--from anti-Semitism to migration, from the nuclear contamination of the planet to the violence of Mao's Red Guard. The book proceeds glossary style, with a series of short texts arranged alphabetically, beginning with an entry on aluminum and "environmental contagion" and ending with a discussion of writing and "textual resemblance" caused by influence, imitation, borrowing, and plagiarism. The authors--leading scholars associated with the Center for Historical Research (CRH, Centre de recherches historiques), Paris--consider such topics as the connection between contagion and suggestion, "waltzmania" in post-Terror Paris, the effect of reading on sensitive imaginations, and the contagiousness of yawning. They take two distinct approaches: either examining contagion and what it signified contemporaneously, or deploying contagion as an interpretive tool. Both perspectives illuminate unexpected connections, unnoticed configurations, and invisible interactions. The Age of Reformation charts how religion, politics and social change were always intimately interlinked in the sixteenth century, from the murderous 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 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 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 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 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 unexpected and unlikely one. It is essential reading for students of early modern British history and the history of the reformation. The 17th century was a dynamic period characterized by huge political and social changes, including the Civil War, the execution of Charles I, the Commonwealth and the Restoration. The Britain of 1714 was recognizably more modern than it was in 1603. At the heart of these changes was religion and the search for an acceptable religious settlement, which stimulated the Pilgrim Fathers to leave to settle America, the Popish plot and the Glorious Revolution in which James II was kicked off the throne. This book looks at both the private aspects of human beliefs and practices and also institutional religion, investigating the growing competition between rival versions of Christianity and the growing expectation that individuals should be allowed to worship as they saw fit. This collection of original essays combines the interests of leading 'Catholic historians' and leading historians of early modern English culture to pull Catholicism back into the mainstream of English historiography 'Church Music and Protestantism in Post-Reformation England' breaks new ground in the religious history of Elizabethan England, through a closely focused study of the relationship between the practice of religious music and the complex process of Protestant identity formation. Hearing was of vital importance in the early modern period, and music was one of the most prominent, powerful and emotive elements of religious worship. But in large part, traditional historical narratives of the English Reformation have been distinctly tone deaf. Recent scholarship has begun to take increasing notice of some elements of Reformed musical practice, such as the congregational singing of psalms in meter. This book marks a significant advance in that area, combining an understanding of theory as expressed in contemporary religious and musical discourse, with a detailed study of the practice of church music in key sites of religious worship. Divided into three sections - 'Discourses', 'Sites', and 'Identities' - the book begins with an exploration of the classical and religious discourses which underpinned sixteenth-century understandings of music, and its use in religious worship. It then moves on to an investigation of the actual practice of church music in parish and cathedral churches, before shifting its attention to the people of Elizabethan England, and the ways in which music both served and shaped the difficult process of Protestantisation. Through an exploration of these issues, and by reintegrating music back into the Elizabethan church, we gain an expanded and enriched understanding of the complex evolution of religious identities, and of what it actually meant to be Protestant in post-Reformation England. Kate Loveman explores the ways in which seventeenth- and eighteenth-century reading habits were

applied to and shaped genres. Examining works by authors such as Defoe, Swift, Richardson and Fielding, she recovers a lost critical discourse through which authors and readers interrogated, mocked, and elaborated fictions. Her lively book offers a striking new approach to Restoration and eighteenth-century literature and politics, in particular to understanding the development of the novel. The proto-Liberalism of the late seventeenth century in England reverses all the central persuasions of illiberal evangelical religion of the early sixteenth century. Free-will, division of powers, non-literalist Biblical reading, aesthetics, theatricality: each reverses cardinal positions of Lutheran and Calvinist religion. How? Permanent Revolution argues that all revolutions take about 150 years to settle down. In the case of the Reformation in England, the first revolution (what Simpson calls "permanent revolution") was heady and radical. It was also ultimately unsustainable. In about 150 years it produced its opposite, the second Reformation which led to the Enlightenment. In our own times, the author says, liberals make a dangerous mistake when they do not understand that Evangelical fundamentalists descend from the same parent as themselves - the "permanent revolution" of the early Reformation. The core of the book is about the English Reformation and the archive is largely literary. Yet the political and intellectual ramifications exceed the remit of literary studies. The story of the proto-Enlightenment narrated here is not a story of secularist repudiation from outside. Instead, it is primarily a story of transformation and reversal of the Protestant tradition from within. The second Reformation (the one that became the Enlightenment) is less a secularist opponent of the first than its dissident younger sibling, driven and marked, if not scarred, by its older evangelical sibling and competitor.

- Illustrated Religious Texts in the North of Europe, 1500-1800 provides a new perspective on the role of visual imagery in the Reformation period by focusing on international forms of collaboration, and makes a significant contribution to ongoing debates concerning the history of the book by focusing on the ideological as well as practical side of international contacts. Various scholars discuss the thesis put forth in David Bebbington's increasingly popular 1989 book, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s*. This edited collection brings together varying angles and approaches to tackle the multi-dimensional issue of anti-Catholicism since the Protestant Reformation in Britain and Ireland. It is of course difficult to infer from such geographically and historically diverse studies one single contention, but what the book as a whole suggests is that there can be no teleological narration of anti-Catholicism - its manifestations were episodic, more or less rooted in common worldviews, and its history does not end today. Now in its third edition, *Reformation England 1480-1642* 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 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, 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. 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 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 the history of England. The last few years have witnessed a growing interest in the study of the Reformation period within the three kingdoms of Britain, revolutionizing the way in which scholars think about the relationships between England, Scotland and Ireland. Nevertheless, it is a fact that the story of the British Reformation is still dominated by studies of England, an imbalance that this book will help to right. By adopting an international perspective, the essays in this volume look at the motives, methods and impact of enforcing the Protestant Reformation in Ireland and Scotland. The juxtaposition of these two countries illuminates the similarities and differences of their social and political situations while qualifying many of the conclusions of recent historical work in each country. As well as investigating what 'reformation' meant in the early modern period, and examining its literal, rhetorical, doctrinal, moral and political implications, the volume also explores what enforcing these various reformations could involve. Taken as a whole, this volume offers a fascinating insight into how the political authorities in Scotland and Ireland attempted, with varying degrees of success, to impose Protestantism on their countries. By comparing the two situations, and placing them in the wider international picture, our understanding of European confessionalization is further enhanced. This title uses a range of evidence to investigate the polemical and practical impact of religious exile. Moving beyond contemporary stereotypes, it reconstructs the experience and the priorities of the English Catholics in Paris and the hostile and sympathetic responses that they elicited in both England and France. *Ruin and Reformation in Spenser, Shakespeare, and Marvell* explores writerly responses to the religious violence of the long reformation in England and Wales, spanning over a century of literature and history, from the establishment of the national church under Henry VIII (1534), to its disestablishment under Oliver Cromwell (1653). It focuses on representations of ruined churches, monasteries, and cathedrals in the works of a range of English Protestant writers, including Spenser, Shakespeare, Jonson, Herbert, Denham, and Marvell, reading literature alongside episodes in English reformation history: from the dissolution of the monasteries and the destruction of church icons and images, to the puritan reforms of the 1640s. The study departs from previous responses to literature's 'bare ruined choirs', which tend to read writerly ambivalence towards the dissolution of the monasteries as evidence of traditionalist, catholic, or Laudian nostalgia for the pre-reformation church. Instead, *Ruin and Reformation* shows how English protestants of all varieties—from Laudians to Presbyterians—could, and did, feel ambivalence towards, and anxiety about, the violence that accompanied the dissolution of the monasteries and other acts of protestant reform. The study therefore demonstrates that writerly misgivings about ruin and reformation need not necessarily signal an author's opposition to England's reformation project. In so doing, *Ruin and Reformation* makes an important contribution to cross-disciplinary debates about the character of English Protestantism in its formative century, revealing that doubts about religious destruction were as much a part of the experience of English protestantism as expressions of popular support for iconoclasm in the sixteenth and seventeenth centuries. This collection of original essays by literary critics and historians analyzes a wide range of Milton's writing, from his early poetry, through his mid-century political prose, to *De Doctrina Christiana*, which was unpublished in his lifetime, and finally to his last and greatest poems. The contributors investigate the rich variety of approaches to Milton's engagement with Catholicism and its relationship to reformed religion. The essays address latent tensions and contradictions, explore the nuances of Milton's relationship to the easy commonplaces of Protestant compatriots, and disclose the polemical strategies and tactics that often shape that engagement. The contributors link Milton and Catholicism with early modern confessional conflicts between Catholics and Protestants that in turn led to new models and standards of authority, scholarship, and interiority. In Milton's case, he deployed anti-Catholicism as a rhetorical device and the negative example out of which Protestants could shape their identity. The contributors argue that Milton's anti-Catholicism aligns with his understanding of inwardness and conscience and illuminates one of the central conflicts between Catholics and Protestants in the period. Building on recent scholarship on Catholic and anti-Catholic discourses over the English Tudor and Stuart period, new understandings of martyrdom, and scholarship on Catholic women, *Milton and Catholicism*, provides a diverse and multifaceted investigation into a complex and little-explored field in Milton studies. Contributors: Alastair Bellany, Thomas Cogswell, Thomas N. Corns, Ronald Corthell, Angelica Duran, Martin Dzelzainis, John Flood, Estelle Haan, and Elizabeth Sauer. This book provides a reassessment of the relationship between Reformed theology and early modern literature, with analysis of key writers and thinkers. This study explores the way Calvinist experientialism provided both a theology and an epistemology in the poetry of five early modern English poets: William Shakespeare, Robert Herrick, John Donne, Fulke Greville, and John Milton. In both official church ecclesiology and informal devotional practice, the Reformation introduced the idea that an individual's experience of devotion did not only entail feeling, but also thought. For early modern English people, bodily experience offered a means of corroborating and verifying devotional truth, making the invisible visible and knowable. This volume maintains that these religious developments gave early modern thinkers and poets a new epistemological framework for imagining and interpreting devotional intention and access. These Reformed models for devotion not only shaped how people experienced their encounters with God; the changing religious landscape of post-Reformation England also held profound implications for how English poets described sexual longing and access to earthly beloveds in the literary production of the period. In placing the works of English poets in conversation with devotional writers such as William Perkins, Samuel Hieron, Joseph Hall, and William Gouge, this book demonstrates how the English Calvinist tradition attributed epistemological potential to a wide range of ordinary experience, including sexual

experience. This book examines the activities of William Blundell, a seventeenth-century Catholic gentleman, and using the approaches of the history of reading, provides a detailed analysis of his mindset. Blundell was neither the passive victim nor the entirely loyal subject that he and others have claimed. He actively defended his family from the penal laws and used the relative freedom that this gave him to patronise other Catholics. Not only did he rewrite the histories of recent civil conflicts to show that Protestants were prone to rebellion and Catholics to loyalty, but we also find a different perspective on his religious beliefs. Blundell's commonplaces suggest an underlying tension with aspects of Catholicism, a tension manifest throughout his notes on his practical engagement with the world, in which it is clear that he was wrestling with the various aspects of his identity. This is an important study that will be of interest to all who work on the early modern period. The sermons of John Donne are seen to embody the tensions and pressure on public religious discourse 1621 - 25. This book considers the professional contribution of John Donne to an emerging homiletic public sphere in the last years of the Jacobean English Church (1621-25), arguing that his sermons embody the conflicts, tensions, and pressures on public religious discourse in this period; while they are in no way "typical" of any particular preaching agenda or style, they articulate these crises in their most complex forms and expose fault lines in the late Jacobean Church. The study is framed by Donne's two most pointed contributions to the public sphere: his sermon defending James I's Directions to Preachers and his first sermon preached before Charles I in 1625. These two sermons emerge from the crises of controversy, censorship, and identity that converged in the late Jacobean period, and mark Donne's clearest professional interventions in the public debate about the nature and direction of the Church of England. In them, Donne interrogates the boundaries of the public sphere and of his conformity to the institutions, authorities, and traditions governing public debate in that sphere, modelling for his audience an actively engaged conformist identity. Professor JEANNE SHAMI teaches in the Department of English at the University of Regina. The plays of Shakespeare's contemporaries are increasingly popular thanks to a spate of recent stage and screen productions and to courses that set Shakespeare's plays in context. This Reader's Guide introduces students to the criticism and debates that are specific to the drama of playwrights such as Jonson, Middleton, Dekker and Webster. Pascale Aebischer explores recent critical developments in key areas including: - How the plays were staged and printed - Innovative editions of plays - How the plays represent and contest the dominant ideologies of the Jacobean period - Dramatic genres - The representation of the human body and of social, gender and race relations - Modern productions on stage and screen Featuring suggestions for further research and reading, and a filmography of commercially available film versions of non-Shakespearean drama, this is an invaluable resource for anyone with an interest in the diverse plays of the Jacobean age. The Ashgate Research Companion to Popular Culture in Early Modern England is a comprehensive, interdisciplinary examination of current research on popular culture in the early modern era. For the first time a detailed yet wide-ranging consideration of the breadth and scope of early modern popular culture in England is collected in one volume, highlighting the interplay of 'low' and 'high' modes of cultural production (while also questioning the validity of such terminology). The authors examine how popular culture impacted upon people's everyday lives during the period, helping to define how individuals and groups experienced the world. Issues as disparate as popular reading cultures, games, food and drink, time, textiles, religious belief and superstition, and the function of festivals and rituals are discussed. This research companion will be an essential resource for scholars and students of early modern history and culture. To 'rematerialize' in the sense of Rematerializing Shakespeare: Authority and Representation on the Early Modern English Stage is not to recover a lost material infrastructure, as Marx spoke of, nor is it to restore to some material existence its priority over the imaginary. Indeed, this collection of work by some of the most highly-regarded critics in Shakespeare studies does not offer a single theoretical stance on any of the various forms of critical materialism (Marxism, cultural materialism, new historicism, transversal poetics, gender studies, or performance criticism), but rather demonstrates that the materiality of Shakespeare is multidimensional and consists of the imagination, the intended, and the desired. Nothing returns in this rematerialization, unless it is a return in the sense of the repressed, which, when it comes back, comes back as something else. An all-star line-up of contributors includes Kate McLuskie, Terence Hawkes, Catherine Belsey and Doug Bruster. Shakespearean Sensations explores the ways Shakespeare and his contemporaries imagined literature affecting audiences' bodies, minds and emotions. This interdisciplinary volume of essays brings together a team of leading early modern historians and literary scholars in order to examine the changing conceptions, character, and condemnation of 'heresy' in sixteenth- and seventeenth-century England. Definitions of 'heresy' and 'heretics' were the subject of heated controversies in England from the English Reformation to the end of the seventeenth century. These essays illuminate the significant literary issues involved in both defending and demonising heretical beliefs, including the contested hermeneutic strategies applied to the interpretation of the Bible, and they examine how debates over heresy stimulated the increasing articulation of arguments for religious toleration in England. Offering fresh perspectives on John Milton, Thomas Hobbes, John Locke and others, this volume should be of interest to all literary, religious and political historians working on early modern English culture. This interdisciplinary volume examines the role that gender plays in the early modern period and explores the shift in scholarly understanding of women's lives and works when they are placed alongside nuanced considerations of men's lives and works. With material drawing from the 2006 Attending to Early Modern Women--and Men symposium, the varied contributions consider women's works, lives, and culture across geographical regions, primarily in England, France, Germany, Italy, the Low Countries, the Caribbean, and the Islamic world. This book analyzes how women negotiated and shaped ideas about community in the British Atlantic world through claims of revelation. Early Modern English Catholicism: Identity, Memory and Counter-Reformation is an interdisciplinary collection that brings together leading scholars in the field to demonstrate the significance of early modern English Catholicism as a contributor to national and European Counter-Reformation culture.