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An edited collection of a number of newsletters written by Catholic priests during the Jacobean period.

Publishes newsletters written by Catholics with access to the Court of Charles I during the 1630s.

Elizabethan and early Stuart England saw the prevailing medium for transmitting military news shift from public ritual, through private letters, to public newspapers. This study is based on an examination of hundreds of manuscript news letters, printed pamphlets and corantos, and news diaries which are in holdings in the US and the UK.

Drawing upon a myriad of literary and political texts, Literature and Political Intellection in Early Stuart England charts how some of the Stuart period's major challenges to governance⭐the equivocation of recusant Catholics, the parsing of one's civil and religious obligations, the composition and distribution of subversive texts, and the increasing assertiveness of Parliament⭐evoked much greater disputes about the mental processes by which monarchs and subjects alike imagined, understood, and effected political action. Rather than emphasizing particular forms of political thought such as republicanism or absolutism, Todd Butler here investigates the more foundational question of political intellection, or the various ways that early modern individuals thought through the often uncertain political and religious environment they occupied, and how attention to such thinking in oneself or others could itself constitute a political position. Focusing on this continuing immanence of cognitive processes in the literature of the Stuart era, Butler examines how writers such as Francis Bacon, John Donne, Philip Massinger, John Milton, and other less familiar figures of the seventeenth-century evidence a shared concern with the interrelationship between mental and political behavior. These analyses are combined with similarly close readings of religious and political affairs that similarly return our attention to how early Stuart writers of all sorts understood the relationship between mental states and the forms of political engagement such as speech, oaths, debate, and letter-writing that expressed them. What results is a revised framework for early modern political subjectivity, one in which claims to liberty and sovereignty are tied not simply to what one can do but how⭐or even if⭐one can freely think.

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

Contributing to the growing interest in early modern women and religion, this essay collection advances scholarship by introducing readers to recently recovered or little-studied texts and by offering new paradigms for the analysis of women's religious literary activities. Contributors underscore the fact that women had complex, multi-dimensional relationships to the religio-political order, acting as activists for specific causes but also departing from confessional norms in creative ways and engaging in intra-as well as extra-confessional conflict. The volume thus includes essays that reflect on the complex dynamics of religious culture itself and that illuminate the importance of women's engagement with Catholicism throughout the period. The collection also highlights the vitality of neglected intertextual genres such as prayers, meditations, and translations, and it focuses attention on diverse forms of textual production such as literary writing, patronage, epistolary exchanges, public reading, and epitaphs. Collectively, English Women, Religion, and Textual Production, 1500-1625 offers a comprehensive treatment of the historical, literary, and methodological issues preoccupying scholars of women and religious writing.

Religion and the Early Modern British Marketplace explores the complex intersection between the geographic, material, and ideological marketplaces through the lens of religious belief and practice. By examining the religiously motivated markets and marketplace practices in the sixteenth and seventeenth centuries in England, Scotland, and Wales, the volume presents religious praxis as a driving force in the formulation and everyday workings of the social and economic markets. Within the volume, the authors address first spiritual markets and marketplaces, discussing the intersection of Puritan and Protestant Ethics with the market economy. The second part addresses material marketplaces, including the marriage market, commercial trade markets, and the post-Reformation Catholic black market. In the third part of the volume, the chapters focus specifically on publication markets and books, including manuscripts and commonplace books, as well as printed volumes and pamphlets. Finally, the volume concludes with an examination of the literary marketplace, with analyses of plays and poems which engage with and depict both spiritual and material markets. Taken as a whole, this collection posits that the "modern" conception of a division between religion and the socioeconomic marketplace was a largely fictional construct, and the chapters demonstrate the depth to which both were integrated in early modern life.

Conceived in optimism but baptized with blood, Jesuit missions to the British Isles and Ireland withstood government repression, internal squabbles, theological disputes, political machinations, and overbearing prelates to survive to the Society⭐s sSuppression in 1773 and beyond.

Re-orientates our understanding of English convents in exile towards Catholic Europe, contextualizing the convents within the transnational Church.

For many Catholics, the Elizabethan "Golden Age" was an alien concept. Following the criminalization of their religion by Elizabeth I, nearly two hundred Catholics were executed, and many more wasted away in prison during her reign. Torture was used more than at any other time in England's history. While some bowed to the pressure of the government and new church, publicly conforming to acts of Protestant worship, others did not - and quickly found themselves living in a state of siege. Under constant surveillance, haunted by the threat of imprisonment - or worse - the ordinary lives of these so-called recusants became marked by evasion, subterfuge, and constant fear. In God's Traitors, Jessie Childs tells the fascinating story of one Catholic family, the Vauxes of Harrowden Hall, from the foundation of the Church of England in the 1530s to the Gunpowder Plot of 1605, and their struggle to keep the faith in Protestant England. Few Elizabethans would have disputed that obedience was a Christian duty, but following the excommunication of Queen Elizabeth by Pope Pius V in 1570 and the growing anti-Catholic sentiment in the decades that followed, it became increasingly difficult for English Catholics to maintain a dual allegiance to their God and their Queen. Childs follows the Vauxes into the heart of the underground Catholic movement, exploring the conflicts of loyalty they faced and the means by which they exerted defiance. Tracing the family's path from staunch loyalty to the Crown, to passive resistance and on to increasing activism, Childs illustrates the pressures and painful choices that confronted the persecuted Catholic community. Though recusants like the Vauxes comprised only a tiny fraction of the Catholic minority in England, they aroused fears in the heart of the commonwealth. Childs shows how "anti-popery" became an ideology and a cultural force, shaping not only the life and policy of Elizabeth I, but also those of her successors. From clandestine chapels and side-street inns to exile communities and the corridors of power, God's Traitors exposes the tensions and insecurities that plagued Catholics living under the rule of Elizabeth I. Above all, it is a timely story of courage and concession, repression and reaction, and the often terrible consequences when religion and politics collide.

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