

## Kingship And Commonweal Political Thought In Renaissance And Reformation Scotland

James Harrington's brief career as a political and historical theorist spans the last years of the Cromwellian Protectorate and the Restoration of 1660. This volume comprises the first and last of Harrington's writings. Harrington was the first theorist to interpret the English Civil Wars as a revolution, the result of a long-term process of social change which led to the decay of the old political order. The Commonwealth of Oceana (1656) is a fictionalised presentation of English history up to the victory of the New Model Army, explaining the fall of the monarchy and proposing a republic to replace it. A System of Politics, written after the Restoration, is a scheme of history and political philosophy erected on the foundations of his previous works. Professor Pocock's introduction emphasises Harrington's place as a pivotal figure in the history of English political thought. This edition also contains a chronology of events in Harrington's life and a guide to further reading. Conventional scholarship holds that the theology and social ethics of the Reformed tradition stand at odds with concepts of natural law and the two kingdoms. But David VanDrunen here challenges that status quo through his careful, thoroughgoing exploration of the development of Reformed social thought from the Reformation to the present. - from publisher description.

Common Wealth, Common Good is a study of the political discourse of the Commonwealth of Poland-Lithuania in the late seventeenth and early eighteenth centuries. It argues that the Polish-Lithuanian political tradition was preoccupied during this period with moral concepts, in particular that of public virtue, understood as the subordination of private interests to the common good. Polish-Lithuanian politicians and commentators analysed their politics primarily in moral terms, arguing that the Commonwealth existed for the promotion of virtue, and depended for its survival upon on the retention of virtue among rulers and citizens. They analysed the acute political dysfunction that the Commonwealth experienced from the late seventeenth century as the result of corruption in the body politic. Proposals for reform of the Commonwealth's government aimed at reversing this corruption and restoring virtuous government in the service of the common good. Benedict Wagner-Rundell analyses the most important political treatises, including reform proposals, of the late seventeenth and early eighteenth century, to demonstrate how virtue was central to contemporaries' understanding of the Commonwealth and its situation. He also argues that a concern with promoting virtue drove the development of local government during this period, and animated efforts for reform of the Commonwealth at the Sejm (Parliament) of 1712-13, and during the General Confederation of Tarnogród of 1715-17, a mass uprising by the Polish-Lithuanian nobility against King Augustus II. Placing the subject in international context, Common Wealth, Common Good argues that the Polish-Lithuanian political tradition's continuing preoccupation with virtue set it apart from republican traditions elsewhere in early-modern Europe and North America, where thinkers were beginning to consider whether self-interest could be harnessed as a positive political force. The Polish-Lithuanian tradition's failure to match such developments elsewhere in Europe arguably demonstrates its backwardness: however, its emphasis on the need for political systems to be underpinned by shared values still has great relevance today.

In the sixteenth century, Erasmus of Rotterdam led a humanist campaign to deter European princes from vainglorious warfare by giving them liberal educations. His prescriptions for the study of classical authors and scripture transformed the upbringing of Tudor and Stuart royal children. Rather than emphasising the sword, the educations of Henry VIII, James VI and I, and their successors prioritised the pen. In a period of succession crises, female sovereignty, and minority rulers, liberal education played a hitherto unappreciated role in reshaping the political and religious thought and culture of early modern Britain. This book explores how a humanist curriculum gave princes the rhetorical skills, biblical knowledge, and political impetus to assert the royal supremacy over their subjects' souls. Liberal education was meant to prevent over-mighty monarchy but in practice it taught kings and queens how to extend their authority over church and state.

The Jesuit Juan de Mariana (1535-1624) is one of the most misunderstood authors in the history of political thought. His treatise *De rege et regis institutione libri tres* (1599) is dedicated to Philip III of Spain. It was to present the principles of statecraft by which the young king was to abide. Yet soon after its publication, Catholic and Calvinist politiquers in France started branding Mariana a regicide. *De rege* was said to empower the private individual to kill a legitimate king. Its 'pernicious doctrines' were blamed for the murder of Henry IV in 1610, and it was burned at the order of the parlement of Paris. Modern historians have tended to build on this interpretation and consider *De rege* a stepping stone towards modern pluralist and democratic thought. Nothing could be further from the truth. The notion of Mariana as an uncompromising theorist of resistance is in fact based on the distorted reading of a few select sentences from the first book of the treatise. This study offers a radical departure from the old view of Mariana as an early modern constitutionalist thinker and advocate of regicide. Thorough analysis of the text as a whole reveals him to be a shrewd and creative operator of political language as well as a champion of the church and bishops of Castile. The argument as a whole is informed by a Catholic-Augustinian view of human nature. Mariana's bleak, at times downright cynical view of man imparts focus and coherence to a text that challenges well established terminological boundaries and political discourses. In the first instance, his deeply pessimistic appraisal of human virtue justifies his disregard of positive law. He is thus able to mould diverse elements extracted from Roman and canon law, scholastic theology and humanist literature into a deliberately equivocal discourse of reason of state. Finally, this secular interpretation of the world of politics is cleverly yoked to a thoroughly clerical agenda of reform. In fact, reason of state is made to propagate an episcopal monarchy. *De rege* is exceptional in that it strings together a curious scholastic theory of the origins of society, a conservative ideology of absolute monarchy and a breathtakingly radical vision of theocratic renewal of Spanish government and society. *Juan de Mariana and Early Modern Political Thought* elucidates the differentiated nature of political debate in Habsburg Spain. It confirms the complexity of Spanish political life in the later sixteenth and early seventeenth century. Complementing recent work on Catholic political thought, the European reception of Machiavelli, and Spanish Habsburg government, this study offers a more complete and holistic picture of early modern Spanish political culture.

Shining new light onto an historically pivotal time, this book re-examines the Tudor commonwealth from a socio-political perspective and looks at its links to its own past. Each essay in this collection addresses a different aspect of the intellectual and cultural climate of the time, going beyond the politics of state into the underlying thought and tradition that shaped Tudor policy. Placing security and economics at the centre of debate, the key issues are considered in the context of medieval precedence and the wider European picture.

This book offers a reappraisal of the kingship and politics of the reign of Edward VI, the third Tudor king of England who reigned from the age of nine in 1547 until his death in 1553. The reign has often been interpreted as a period of political instability, mainly because of Edward's age, but this account challenges the view that the king's minority was a time of political faction. It shows how Edward was shaped and educated from the start for adult kingship, and how Edwardian politics evolved to accommodate a maturing and able young king. The book also explores the political values of the men around the king, and tries to reconstruct the relationships of family and association that bound together the governing elite in the king's Council, his court, and in the universities. It also assesses the impact of Edward's reign on Elizabethan politics.

Mary Stuart is infamous for the mysteries of her reign. Mary ruled in a patriarchal society and married a subject; a Catholic queen who was the only person in her kingdom legally allowed to hear Catholic mass. These contradictions in Mary's life forced her contemporaries to search for new answers about how Scotland should be governed.

A comprehensive study of Scottish and British sixteenth-century political history.

This is the third volume in *The History of the Scottish Parliament*. In volumes 1 and 2 the contributors addressed discrete episodes in political

history from the early thirteenth century through to 1707, demonstrating the richness of the sources for such historical writing and the importance of parliament to that history. In Volume 3 the contributors have built on that foundation and taken advantage of the Records of the Parliaments of Scotland to discuss a comprehensive range of key themes in the development of parliament. The editors, Keith M. Brown and Alan R. MacDonald, have assembled a team of established and younger scholars who each discuss a theme that ranges over the entire six centuries of the parliament's existence. These include broad, interpretive chapters on each of the key political constituencies represented in parliament. Thus Roland Tanner and Gillian MacIntosh write on parliament and the crown, Roland Tanner and Kirsty McAlister discuss parliament and the church, Keith Brown addresses parliament and the nobility and Alan MacDonald examines parliament and the burghs. Cross-cutting themes are also analysed. The political culture of parliament is the subject of a chapter by Julian Goodare, while parliament and the law, political ideas and social control are dealt with in turn by Mark Godfrey, James Burns and Alastair Mann. Finally, parliament's own procedures are also discussed by Alastair Mann. The History of the Scottish Parliament: Parliament in Context offers the most comprehensive and up-to-date account of the workings and significance of this important institution to the history of late medieval and early modern Scotland.

This book provides an in-depth analysis of seventeenth-century Irish political thought and culture.

This study examines what it meant to be a freeman and citizen in early modern England.

A wide range of topics is covered: identity, nationalism, language, patriotism, the Union of 1707, in all its manifestations, and relations with Europe and the world, and controversial and often opposing views are argued with passion and authority.

By recovering a largely forgotten English Renaissance mindset that regarded sovereignty and Providence as being fundamentally entwined, Alexander Haskell reconnects concepts historians had before treated as separate categories and argues that the first English planters in Virginia operated within a deeply providential age rather than an era of early modern entrepreneurialism. These men did not merely settle Virginia; they and their London-based sponsors saw this first successful English venture in America as an exercise in divinely inspired and approved commonwealth creation. When the realities of Virginia complicated this humanist ideal, growing disillusionment and contention marked debates over the colony. Rather than just "selling" colonization to the realm, proponents instead needed to overcome profound and recurring doubts about whether God wanted English rule to cross the Atlantic and the process by which it was to happen. By contextualizing these debates within a late Renaissance phase in England, Haskell links increasing religious skepticism to the rise of decidedly secular conceptions of state power. Haskell offers a radical revision of accepted narratives of early modern state formation, locating it as an outcome, rather than as an antecedent, of colonial endeavor.

A panoramic history of Puritanism in England, Scotland, and New England This book is a sweeping transatlantic history of Puritanism from its emergence out of the religious tumult of Elizabethan England to its founding role in the story of America. Shedding critical light on the diverse forms of Puritan belief and practice in England, Scotland, and New England, David Hall describes the movement's deeply ambiguous triumph under Oliver Cromwell, its political demise with the Restoration of the English monarchy in 1660, and its perilous migration across the Atlantic to establish a "perfect reformation" in the New World. This monumental book traces how Puritanism was a catalyst for profound cultural changes in the early modern Atlantic world, opening the door for other dissenter groups such as the Baptists and the Quakers, and leaving its enduring mark on religion in America.

King James is well known as the most prolific writer of all the Stuart monarchs, publishing works on numerous topics and issues. These works were widely read, not only in Scotland and England but also on the Continent, where they appeared in several translations. In this book, Dr Stilma looks both at the domestic and international context to James's writings, using as a case study a set of Dutch translations which includes his religious meditations, his epic poem *The Battle of Lepanto*, his treatise on witchcraft *Daemonologie* and his manual on kingship *Basilikon Doron*. The book provides an examination of James's writings within their original Scottish context, particularly their political implications and their role in his management of his religio-political reputation both at home and abroad. The second half of each chapter is concerned with contemporary interpretations of these works by James's readers. The Dutch translations are presented as a case study of an ultra-protestant and anti-Spanish reading from which James emerges as a potential leader of protestant Europe; a reputation he initially courted, then distanced himself from after his accession to the English throne in 1603. In so doing this book greatly adds to our appreciation of James as an author, providing an exploration of his works as politically expedient statements, which were sometimes ambiguous enough to allow diverging - and occasionally unwelcome - interpretations. It is one of the few studies of James to offer a sustained critical reading of these texts, together with an exploration of the national and international context in which they were published and read. As such this book contributes to the understanding not only of James's works as political tools, but also of the preoccupations of publishers and translators, and the interpretative spaces in the works they were making available to an international audience.

Volume 14 publishes some of the best historical research by world-renowned historians.

Looking at late medieval Scottish poetic narratives which incorporate exploration of the amorousness of kings, this study places these poems in the context of Scotland's repeated experience of minority kings and a consequent instability in governance. The focus of this study is the presence of amatory discourses in poetry of a political or advisory nature, written in Scotland between the early fifteenth and the mid-sixteenth century. Joanna Martin offers new readings of the works of major figures in the Scottish literature of the period, including Robert Henryson, William Dunbar, and Sir David Lyndsay. At the same time, she provides new perspectives on anonymous texts, among them *The Thre Prestis of Peblis* and *King Hart*, and on the works of less well known writers such as John Bellenden and William Stewart, which are crucial to our understanding of the literary culture north of the Border during the period under discussion.

This collection of essays brings together in readily accessible form some of the fruits of over a decade of research into the political thought and culture of Renaissance and Reformation Scotland.

This is the first full scholarly study of state formation and the exercise of state power in Scotland. It sets the Scottish state in a British and European context, revealing that Scotland — like larger and better-known states — developed a more integrated governmental system in the sixteenth and seventeenth centuries. This study provides an invaluable new contribution to the history of Scotland. Julian Goodare shows how the magnates ceased to exercise autonomous local power, and instead managed the new administrative structure through client networks. The state no longer drew its main revenues from land, but developed new taxes; its fighting forces were modernized and detached from landed power. With the Reformation, powerful church institutions were created, and were gradually integrated into the state. The states territorial integrity increased, giving it a closer and more troubled relationship with the Highlands. Scotland remained a sovereign state even after the union of crowns in 1603, but it was finally absorbed by England in 1707, and Dr Goodare examines the long-term context of this development.

George Buchanan (1506-82) was the most distinguished Scottish humanist of the sixteenth century with an unparalleled

contemporary reputation as a Latin poet, playwright, historian and political theorist. However, while his contemporary importance as the scourge of Mary Queen of Scots and advocate of popular rebellion has long been recognised, this volume represents the first attempt to explore the subsequent influence of his ideas and his contested reputation as a political ideologue and cultural icon. Featuring a wide-ranging selection of essays by an international cast of established and younger scholars, the volume explores Buchanan's legacy as an historian and political theorist in Britain and Europe in the two centuries following his death, with particular emphasis on the reception of his remarkably radical views on popular sovereignty and political assassination. Divided into four parts, the volume covers the immediate impact and reception of his writings in sixteenth- and early seventeenth-century Britain; the wider Northern European context in which his thought was influential; the engagement with his political ideas in the course of the seventeenth-century British constitutional struggles; and the influence of his ideas as well as the changing nature of his reputation through the eighteenth century and beyond. The introduction to the volume not only reviews the material in the body of the collection, but also reflects on the use and abuse of Buchanan's ideas in the early modern period and the methodological issues of influence and reputation raised by the contributors. Such a reassessment of Buchanan and his legacy is long overdue and this volume will be welcomed by all scholars with an interest in the political and cultural history of early modern Britain and Europe.

This book investigates the concept of the heroic, questions what it is that makes the national hero an indispensable appendage to any possible interpretation of national identity, and asks why scholars stop short before coming to terms with this elusive phenomenon. It finds answers by following heroic traditions in Scotland, Norway and Lithuania from the early modern period to the twentieth century. The book argues that heroic traditions - prevailing trends in situating heroes in national history - owe much to the early modern state. Both national heroes and the nation state had been conceived with a similar moral political mindset that looked for new ways to identify sources for commonality. The confluence of political theory and Realpolitik attested to three classical types of polities, i.e. *civitas popularis* (democracy), *regnum* (kingship), and *optimatum* (aristocracy), as found at that time in Scotland, Norway and Lithuania respectively. The author shows the varied impact these patterns had on heroic traditions. The long record of national heroes in Scotland is explained as a vestige of the legacy of civic humanism, the continuing traditions of the heroic king-lines in Norway are seen as a result of long-standing absolutism, while the belated arrival of national heroes in Lithuania is excused by the country's aristocratic if at times oligarchic past.

Integralism is the application to the temporal, political order of the full implications of the revelation of man's supernatural end in Christ and of the divinely established means by which it is to be attained. These implications are identified by means of the *philosophia perennis* exemplified in the fundamental principles of St Thomas Aquinas. Since the first principle in moral philosophy is the last end, and man's last end cannot be known except by revelation, it is only by accepting the role of handmaid of theology that political philosophy can be adequately constituted. *Integralism: A Manual of Political Philosophy* is a handbook for those who seek to understand the consequences of this integration of faith and reason for political, economic and individual civic life. It will also serve as a scholastic introduction to political philosophy for those new to the subject. Each chapter finishes with a list of the principal theses proposed.

A "freeze frame" volume showcasing the range of current debate and ideas surrounding one of the most familiar of Shakespeare's tragedies. Each chapter has been carefully selected for its originality and relevance to the needs of students, teachers and researchers. Key themes and topics covered include: The Text and its Status History and Topicality Critical Approaches and Close Reading Adaptation and Afterlife All the essays offer new perspectives and combine to give readers an up-to-date understanding of what's exciting and challenging about Macbeth. The approach based on an individual play, unlike that of topic-based series, reflects how Shakespeare is most commonly studied and taught.

This book investigates the political, legal, historical circumstances under which the 'tyrant' of early Tudor drama becomes conflated with the 'usurper-tyrant' of the commercial theatres of London, and how the usurpation plot emerges as one of the central preoccupations of early modern drama.

Andrew Melville is chiefly remembered today as a defiant leader of radical Protestantism in Scotland, John Knox's heir and successor, the architect of a distinctive Scottish Presbyterian kirk and a visionary reformer of the Scottish university system. While this view of Melville's contribution to the shaping of Protestant Scotland has been criticised and revised in recent scholarship, his broader contribution to the development of the neo-Latin culture of early modern Britain has never been given the attention it deserves. Yet, as this collection shows, Melville was much more than simply a religious reformer: he was an influential member of a pan-European humanist network that valued classical learning as much as Calvinist theology. Neglect of this critical aspect of Melville's intellectual outlook stems from the fact that almost all his surviving writings are in Latin - and much of it in verse. Melville did not pen any substantial prose treatise on theology, ecclesiology or political theory. His poetry, however, reveals his views on all these topics and offers new insights into his life and times. The main concerns of this volume, therefore, are to provide the first comprehensive listing of the range of poetry and prose attributed to Melville and to begin the process of elucidating these texts and the contexts in which they were written. While the volume contributes to an on-going process that has seen Melville's role as an ecclesiastical politician and educational reformer challenged and diminished, it also seeks to redress the balance by opening up other dimensions of Melville's career and intellectual life and shedding new light on the broader cultural context of Jacobean Scotland and Britain.

During the most recent conference of the Renaissance Society of America, two sessions were devoted entirely to the Renaissance in Poland. In fifty-nine editions of what is considered the most prestigious international appointment for experts of Renaissance culture, this is the first time that characteristic features of sixteenth-century Poland were the subject of analysis and debate. The interest generated at the conference and the academic value of the contributions convinced the organisers of the panels to ask the speakers to develop and revise their contributions to conform with the conventions of the academic article. The result is a selection of essays that pursue specific pathways in exploring the cultural factors that affected the Renaissance in Poland: influences and originality in Polish literary and artistic production, orthodoxy and dissidence, the circulation of thought and reflection on the *Res Publica* in the spheres of both politics and philosophy. Adopting a distinctly interdisciplinary approach, the aim of this publication is to focus certain aspects of the Polish Renaissance and the cultural identity of sixteenth-century Poland in relation to the European context.

This volume is a sequel to the author's earlier work on the development of European theories of sovereignty and constitutionalism. Professor Franklin here explains a major innovation associated with the English Civil Wars. It was only now, he shows, that there

finally emerged a theory of sovereignty and resistance that was fully compatible with a mixed constitution. The new conception of resistance in a mixed constitution was to enter the main tradition via Locke, who stood alone among major writers of the 1680s in holding that the effect of tyranny by any constituted power, even by the King alone, was entire dissolution of the government and the reversion of power to the general community. When this familiar position is read against the background of preceding constitutionalist theory, the Second Treatise reveals a new dimension of novelty and historical significance.

The History begins with the first full-scale critical consideration of Scotland's earliest literature, drawn from the diverse cultures and languages of its early peoples. The first volume covers the literature produced during the medieval and early modern period in Scotland, surveying the riches of Scottish work in Gaelic, Welsh, Old Norse, Old English and Old French, as well as in Latin and Scots. New scholarship is brought to bear, not only on imaginative literature, but also law, politics, theology and philosophy, all placed in the context of the evolution of Scotland's geography, history, languages and material cultures from our earliest times up to 1707.

[The series is an indispensable component of any historical or Arthurian library.] NOTES AND QUERIES

Throughout the twentieth century Scottish literary studies was dominated by a critical consensus that critiqued contemporary anti-Catholic by advancing a re-reading of the Reformation. This consensus understood that Scotland's rich medieval culture had been replaced with an anti-aesthetic tyranny of life and letters. As a result, Scottish literature has consistently been defined in opposition to the Calvinism to which it frequently returns. Yet, as the essays in this collection show, such a consensus appears increasingly untenable in light both of recent research and a more detailed survey of Scottish literature. This collection launches a full-scale reconsideration of the series of relationships between literature and reformation in early modern Scotland. Previous scholarship in this area has tended to dismiss the literary value of the writing of the period - largely as a reaction to its regular theological interests. Instead the essays in this volume reinforce recent work that challenges the received scholarly consensus by taking these interests seriously. This volume argues for the importance of this religiously orientated writing, through the adoption of a series of interdisciplinary approaches. Arranged chronologically, the collection concentrates on major authors and texts while engaging with a number of contemporary critical issues and so highlighting, for example, writing by women in the period. It addresses the concerns of historians and theologians who have routinely accepted the established reading of this period of literary history in Scotland and offers a radically new interpretation of the complex relationships between literature and religious reform in early modern Scotland.

This work is an attempt to change thinking not only on the political practice and the role of the Polish-Lithuanian Commonwealth in a European context (both East and West), but to also connect the early modern past with present notions of citizenship and participatory political systems.

This book analyzes the consequences of the accession of James I in 1603 for English and British history, politics, literature and culture.

Questioning the extent to which 1603 marked a radical break with the past, the book explores the Scottish, Welsh, and wider European and colonial contexts, to this crucial date in history.

This title was first published in 2002. This second volume of The Shakespearean International Yearbook continues the work of assessing the present state of Shakespeare studies in the new millennium. Comprising 20 essays by distinguished scholars from North America, the UK and Australia, it is divided into sections on criticism and theory; text, textuality and technology; Renaissance ideas and conventions; and Shakespeare and the city. The essays address issues that are fundamental to our interpretive encounter with Shakespeare, including those of gender and sexuality, the staging of plays, and historical research on matters such as the monarchy, language, religion, and the law.

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