

# Contexts of Conscience in Early Modern Europe 1500–1700

Edited by Harald Braun and  
Edward Vallance



# Contexts Of Conscience In The Early Modern World

## 1500-1700

**Rachel Zhang**



## **Contexts Of Conscience In The Early Modern World 1500-1700:**

*The Play of Conscience in Shakespeare's England* Jade Standing, 2023-12-29 Having a conscience distinguishes humans from the most advanced AI systems Acting in good conscience consulting one's conscience and being conscience wracked are all aspects of human intelligence that involve reckoning deriving general laws from particular inputs and vice versa and judgement contemplating the relationship of the reckoning system to the world While AI developers have mastered reckoning they are still working towards the creation of judgement This book sheds light on the reckoning and judgement of conscience by demonstrating how these concepts are explored in *Everyman* *Doctor Faustus* *The Merchant of Venice* and *Hamlet* Academic student or general interest readers discover the complexity and multiplicity of the early modern concept of conscience which is informed by the scholastic intellectual tradition juridical procedures of the court of Chancery the practical advice of Protestant casuistry and Reformation theology The aims are to examine the rubrics for thinking through regulating and judging actions that define the various consciences of Shakespeare's day to use these rubrics to interpret questions of truth and action in early modern plays and to offer insights into what it is about conscience that developers want to grasp to eliminate the difference between human and non human intelligences and achieve true AI

*Public Opinion in Early Modern Scotland, c.1560-1707* Karin Bowie, 2020-12-17 Reveals the dynamics and rise in prominence of Scottish public opinion in a period of religious and constitutional tension

*Labors of Innocence in Early Modern England* Joanna Picciotto, 2010-06-15 Joanna Picciotto's *Labors of Innocence in Early Modern England* is a splendid study of the origins development and eventual decline of the Experimentalist tradition in seventeenth and early eighteenth century English letters In tracing out the arc of this intellectual and professional trajectory Picciotto engages productively with the crucial religious socio economic philosophical and literary movements associated with the ongoing labors of the innocent eye Eileen Reeves Princeton University

*The Sacrament of Penance and Religious Life in Golden Age Spain* Patrick J. O'Banion, 2012-09-15 *The Sacrament of Penance and Religious Life in Golden Age Spain* explores the practice of sacramental confession in Spain between roughly 1500 and 1700 One of the most significant points of contact between the laity and ecclesiastical hierarchy confession lay at the heart of attempts to bring religious reformation to bear upon the lives of early modern Spaniards Rigid episcopal legislation royal decrees and a barrage of prescriptive literature lead many scholars to construct the sacrament fundamentally as an instrument of social control foisted upon powerless laypeople Drawing upon a wide range of early printed and archival materials this book considers confession as both a top down and a bottom up phenomenon Rather than relying solely upon prescriptive and didactic literature it considers evidence that describes how the people of early modern Spain experienced confession offering a rich portrayal of a critical and remarkably popular component of early modern religiosity

*Contexts of Conscience in Early Modern Europe, 1500-1700* H. Braun, E. Vallance, 2003-12-16 In the early modern period the conscience stood as a powerful mediator between God and man directing and judging moral actions This

collection conveys the breadth of the conscience's jurisdiction analyzing its impact on politics religion science and the understanding of gender and sexuality It demonstrates how individuals resolved ethical problems in these areas through applying the methods of casuistry the branch of theology devoted to resolving difficult moral cases However casuistry itself was challenged by newer sources of moral guidance

### **William Perkins and the Making of a Protestant England**

William Brown Patterson, 2014 William Perkins and the Making of Protestant England presents a new interpretation of the theology and historical significance of William Perkins 1558-1602 a prominent Cambridge scholar and teacher during the reign of Queen Elizabeth I Though often described as a Puritan W B Patterson argues that Perkins was in fact a prominent and effective apologist for the established church whose contributions to English religious thought had an immense influence on an English Protestant culture that endured well into modern times The English Reformation is shown to be a part of the European wide Reformation and Perkins himself a leading Reformed theologian In A Reformed Catholike 1597 Perkins distinguished the theology upheld in the English Church from that of the Roman Catholic Church while at the same time showing the considerable extent to which the two churches shared common concerns His books dealt extensively with the nature of salvation and the need to follow a moral way of life Perkins wrote pioneering works on conscience and practical divinity In The Arte of Prophecyng 1607 he provided preachers with a guidebook to the study of the Bible and their oral presentation of its teachings He dealt boldly and in down to earth terms with the need to achieve social justice in an era of severe economic distress Perkins is shown to have been instrumental to the making of a Protestant England and to have contributed significantly to the development of the religious culture not only of Britain but also of a broad range of countries on the Continent

*Dissimulation and Deceit in Early Modern Europe* Miriam Eliav-Feldon, Tamar Herzog, 2015-09-29 In this book twelve scholars of early modern history analyse various categories and cases of deception and false identity in the age of geographical discoveries and of forced conversions from two faced conversos to serial converts from demoniacs to stigmatics and from self appointed ambassadors to lying cosmographer

Accounting for Oneself Alexandra Shepard, 2018-04-05 Accounting for Oneself is a major new study of the social order in early modern England as viewed and articulated from the bottom up Engaging with how people from across the social spectrum placed themselves within the social order it pieces together the language of self description deployed by over 13 500 witnesses in English courts when answering questions designed to assess their creditworthiness Spanning the period between 1550 and 1728 and with a broad geographical coverage this study explores how men and women accounted for their worth and described what they did for a living at differing points in the life cycle A corrective to top down male centric accounts of the social order penned by elite observers the perspective from below testifies to an intricate hierarchy based on sophisticated forms of social reckoning that were articulated throughout the social scale A culture of appraisal was central to the competitive processes whereby people judged their own and others social positions For the majority it was not land that was the yardstick of status but moveable

property the goods and chattels in people's possession ranging from livestock to linens tools to trading goods tables to tubs clothes to cushions Such items were repositories of wealth and the security for the credit on which the bulk of early modern exchange depended Accounting for Oneself also sheds new light on women's relationship to property on gendered divisions of labour and on early modern understandings of work which were linked as much to having as to getting a living The view from below was not unchanging but bears witness to the profound impact of widening social inequality that opened up a chasm between the middle ranks and the labouring poor between the mid sixteenth and mid seventeenth centuries As a result not only was the social hierarchy distorted beyond recognition from the later seventeenth century there was also a gradual yet fundamental reworking of the criteria informing the calculus of esteem

**Royal Favouritism and the Governing Elite of the Spanish Monarchy, 1640-1665** Alistair Malcolm, 2017 Royal Favouritism and the Governing Elite of the Spanish Monarchy 1640 1665 presents a study of the later years of the reign of Philip IV from the perspective of his favourite valido don Luis Mendez de Haro and of the other ministers who helped govern the Spanish Habsburg Monarchy It offers a positive vision of a period that is often seen as one of failure and decline Unlike his predecessors Haro exercised the favour that he enjoyed in a discreet way acting as a perfect courtier and honest broker between the king and his aristocratic subjects Nevertheless Alistair Malcolm also argues that the presence of a royal favourite at the head of the government of Spain amounted to a major problem The king's delegation of his authority to a single nobleman was considered by many to have been incompatible with good kingship and Philip IV was himself very uneasy about failing in his responsibilities as a ruler Haro was thus in a highly insecure situation and sought to justify his regime by organizing the management of a prestigious and expensive foreign policy In this context the eventual conclusion of the very honourable peace with France in 1659 is shown to have been as much the result of the independent actions of other ministers as it was of a royal favourite very reluctantly brought to the negotiating table at the Pyrenees By conclusion the quite sudden collapse of Spanish European hegemony after Haro's death in 1661 is represented as a delayed reaction to the repercussions of a flawed system of government

**Luis de Molina's De Iustitia Et Iure** Diego Alonso-Lasheras, 2011-04-11 This book shows how threads of field research economic reflection natural law tradition casuistry and the quest for justice weave together in Luis de Molina's De Iustitia et Iure thus forming a major work of Catholic moral theology

**Samson's Cords** Alex Garganigo, 2018-01-01 Samson's Cords examines the radically different responses of John Milton Andrew Marvell and Samuel Butler to the existential crises caused by an explosion of loyalty oaths in Britain before and after 1660

**Theologians and Contract Law** Wim Decock, 2013 In Theologians and Contract Law Wim Decock offers an account of the moral roots of modern contract law He explains why theologians in the sixteenth and seventeenth centuries built a systematic contract law around the principles of freedom and fairness

**Reimagining Constancy in the English Civil Wars** Rachel Zhang, 2024-09-30 Reimagining Constancy in the English Civil Wars exposes writers' reliance on conservative language during one of the most

radical periods of English history In case studies of both familiar genres country house poem love lyric epic and understudied ones emblem book prose romance it shows how the conservative language of constancy was used to justify opposing positions in the period s most pressing controversies including monarchical rule ecclesiastical order Catholicism and England s relationship to the wider world At the same time writers like John Milton Andrew Marvell Hester Pulter Percy Herbert and others establish the virtue s importance to literary tradition as they use constancy to retain yet reimagine inherited formal structures and strategies This book thus uses women s writing and non canonical texts to highlight cross factional conservatism and international investment in what scholars often describe as the English Revolution

**The Personal Rule of Charles II, 1681-85** Grant Tapsell, 2007 From 1681 until his death in 1685 Charles II ruled without a Parliament and his personal rule forms the central subject of this book The author discusses the nature of the Whig and Tory parties at this crucial period of their formation as political parties showing how they coped with the absence of a parliamentary forum

Pictures and Popery Clare Haynes, 2017-05-15 The part religion played in questions of national identity in early modern England is a familiar historical theme yet little work has been done on how this worked culturally Nowhere is this more visible than in the seeming contradiction of a militantly Protestant nation such as England that had a high regard for Catholic art It is this dichotomy the tensions between art and anti Catholicism that forms the central investigation of this book During the late seventeenth and eighteenth century religious art was closely identified with idolatry and the use of images was one of the most obvious markers of the boundary between Protestantism and Catholicism This manifested itself in an unease about the status of the religious image in English society which was articulated in religious tracts anti Catholic propaganda polemical debate court cases and numerous other places In light of these attacks upon idolatry the fact that a great deal of Catholic art was so highly regarded and sought after seems puzzling By discussing English attitudes towards the works of Italian painters including Raphael Michelangelo and Domenichino and the ways in which native artists sought appropriately Protestant ways of emulating them this volume offers a fascinating perspective on the dichotomy that existed between English appreciation and disapproval of Catholic culture By taking this cultural and artistic approach and applying it to the broader historical themes a new and invigorating way of understanding religion and national identity is offered

**Uncertainty in Post-Reformation Catholicism** Stefania Tutino, 2018 This book provides a historical account of early modern probabilism and its theological intellectual and cultural implications Tutino argues that probabilism played a central role in helping early modern theologians grapple with the uncertainties originated by a geographically and intellectually expanding world

*Revolutionary England and the National Covenant* Edward Vallance, 2005 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.

**The Legal Legacy of the Reformation** John Duddington, 2024-11-25 The growing interest in the relationship between religion and law is in the case of Christianity often viewed in monolithic terms. Moreover the debate is often seen in terms of the relationship of Christianity to the state along with discussions about, for example, religious freedom. Christianity is often seen as responding to claims made on it by the state and by the growth of secularism. This book takes a different approach. First it makes the claim that Christianity has something of value to say about various pressing issues which are of direct relevance to contemporary society. Amongst these are the place of human rights and that of individual claims of conscience. Second it does not regard Christianity as a monolithic whole but takes as its starting point the sundering of Christendom at the Reformation which it claims led in many cases to divergent patterns of thought between Catholics and Protestants about law and its place in society. However as this book shows in many cases Catholic and Protestant thinking on areas such as natural law is not as divergent as it is often thought. Five hundred years after the Reformation the work presents a reflection on the roots of Catholic and Protestant thinking on law and its place in society. It will be of interest to canon lawyers as well as academics and students of law and religion.

**William Penn** Andrew R. Murphy, 2019 It may surprise many that William Penn who founded one of the thirteen original American colonies spent just four years on American soil. Even more surprising though is Penn's remarkable impact on the fundamental principles of religious freedom on both sides of the Atlantic, especially given his tumultuous life from his youthful radicalism as leader of the Quaker movement to his role as governor and proprietor of a major American colony from royal courtier to alleged traitor to the Crown. In the first major biography of this important transatlantic figure in more than forty years, Andrew R. Murphy takes readers through the defiant and complex life of a religious dissenter, political theorist and social activist.

**Writing and Religion in England, 1558-1689** Anthony W. Johnson, 2016-02-17 The fruit of intensive collaboration among leading international specialists on the literature, religion and culture of early modern England, this volume examines the relationship between writing and religion in England from 1558, the year of the Elizabethan Settlement, up until the Act of Toleration of

1689 Throughout these studies religious writing is broadly taken as being communicational in the etymological sense that is as a medium which played a significant role in the creation or consolidation of communities Some texts shaped or reinforced one particular kind of religious identity whereas others fostered communities which cut across the religious borderlines which prevailed in other areas of social interaction For a number of the scholars writing here such communal differences correlate with different ways of drawing on the resources of cultural memory The denominational spectrum covered ranges from several varieties of Dissent through via media Anglicanism to Laudianism and Roman Catholicism and there are also glances towards heresy and the mid seventeenth century s new atheism With respect to the range of different genres examined the volume spans the gamut from poetry fictional prose drama court masque sermons devotional works theological treatises confessions of faith church constitutions tracts and letters to history writing and translation Arranged in roughly chronological order Writing and Religion in England 1558 1689 presents chapters which explore religious writing within the wider contexts of culture ideas attitudes and law as well as studies which concentrate more on the texts and readerships of particular writers Several contributors embrace an inter arts orientation relating writing to liturgical ceremony painting music and architecture while others opt for a stronger sociological slant explicitly emphasizing the role of women writers and of writers from different sub cultural backgrounds



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