

Aspects Of English Protestantism C 1530 1700 Politics Culture And Society In Early Modern Britain

'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

Read Free Aspects Of English Protestantism C 1530 1700 Politics Culture And Society In Early Modern Britain

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.

This is a full-length study of one of the most prolific & controversial polemical authors of the 17th-century, Peter Heylyn. The book provides a detailed analysis of the ways in which Laudian & royalist polemical literature was created, tracing continuities & changes in a single corpus of writings from 1621 through to 1662. In the seventeenth century, English Baptists existed on the fringe of the nation's collective religious life. Today, Baptists have developed into one of the world's largest Protestant denominations. Despite this impressive transformation, those first English Baptists remain chronically misunderstood. In *Orthodox Radicals*, Matthew C. Bingham clarifies and analyzes the origins and identity of Baptists during the English Revolution, arguing that mid-seventeenth century Baptists did not, in fact, understand themselves to be a part of a larger, all-encompassing Baptist movement. Contrary to both the explicit statements of many historians and the tacit suggestion embedded in the very use of "Baptist" as an overarching

Read Free Aspects Of English Protestantism C 1530 1700 Politics Culture And Society In Early Modern Britain

historical category, the early modern men and women who rejected infant baptism would not have initially understood that single theological stance as being in itself constitutive of a new collective identity. Rather, the rejection of infant baptism was but one of a number of doctrinal revisions then taking place among English puritans eager to further their on-going project of godly reformation. *Orthodox Radicals* complicates our understanding of Baptist identity, setting the early English Baptists in the cultural, political, and theological context of the wider puritan milieu out of which they arose. The book also speaks to broader themes, including early modern debates on religious toleration, the mechanisms by which early modern actors established and defended their tenuous religious identities, and the perennial problem of anachronism in historical writing. Bingham also challenges the often too-hasty manner in which scholars have drawn lines of theological demarcation between early modern religious bodies, and reconsiders one of this period's most dynamic and influential religious minorities from a fresh and perhaps controversial perspective. By combining a provocative reinterpretation of Baptist identity with close readings of key theological and political texts, *Orthodox Radicals* offers the most original and stimulating analysis of mid-seventeenth-century Baptists in decades. This book explores the threat of Christian conversion to Islam in twelve early

Read Free Aspects Of English Protestantism C 1530 1700 Politics Culture And Society In Early Modern Britain

modern English plays. In works by Shakespeare, Marlowe, Massinger, and others, conversion from Christianity to Islam is represented as both tragic and erotic, as a fate worse than death and as a sexual seduction. Degenhardt examines the stage's treatment of this intercourse of faiths to reveal connections between sexuality, race, and confessional identity in early modern English drama and culture. In addition, she shows how England's encounter with Islam reanimated post-Reformation debates about the embodiment of Christian faith. As Degenhardt compellingly demonstrates, the erotics of conversion added fuel to the fires of controversies over Pauline universalism, Christian martyrdom, the efficacy of relics and rituals, and even the Knights of Malta.

"A joint publication of the Society for Church Archaeology and the Society for Post-Medieval Archaeology."

"Close examination of the divided religious life of Norwich in the late sixteenth and early seventeenth centuries, with wider implications for the country as a whole"--Provided by publisher.

The sequence of civil wars that ripped England apart in the 17th century was the single most traumatic event between the medieval Black Death and the two world wars. Braddick gives the reader a sense both of what it was like to live through events of uncontrollable violence and what really animated the different sides.

Read Free Aspects Of English Protestantism C 1530 1700 Politics Culture And Society In Early Modern Britain

This tour of the American church/state issue revisits past controversies and personalities in the hope of enlightening present-day debates. • Chronological organization • A short, bibliographical essay at the end of each chapter highlighting sources of further reading

This volume is the first attempt to assess the impact of both humanism and Protestantism on the education offered to a wide range of adolescents in the hundreds of grammar schools operating in England between the Reformation and the Enlightenment. By placing that education in the context of Lutheran, Calvinist and Jesuit education abroad, it offers an overview of the uses to which Latin and Greek were put in English schools, and identifies the strategies devised by clergy and laity in England for coping with the tensions between classical studies and Protestant doctrine. It also offers a reassessment of the role of the 'godly' in English education, and demonstrates the many ways in which a classical education came to be combined with close support for the English Crown and established church. One of the major sources used is the school textbooks which were incorporated into the 'English Stock' set up by leading members of the Stationers' Company of London and reproduced in hundreds of thousands of copies during the seventeenth and eighteenth centuries. Although the core of classical education remained essentially the same for two centuries, there was a growing gulf between the methods by which classics were taught in elite institutions such as Winchester and Westminster and in the many town and country grammar schools in which translations or bilingual versions of many classical texts were given to weaker students. The success of these new translations probably encouraged editors and publishers to offer those adults who had received little or no classical education new versions of works by Aesop, Cicero, Ovid, Virgil, Seneca and Caesar. This fascination with ancient Greece and Rome left its mark not only on

Read Free Aspects Of English Protestantism C 1530 1700 Politics Culture And Society In Early Modern Britain

the lifestyle and literary tastes of the educated elite, but also reinforced the strongly moralistic outlook of many of the English laity who equated virtue and good works with pleasing God and meriting salvation.

Tracing the many changes in religious life that took place in the turbulent years of the sixteenth and seventeenth centuries, this book explains the major historical controversies surrounding the period.

The politics of virtue -- Honour and its enemies: women on top - again -- Anti-popery -- Divided we fall: the politics of faction in time of war -- CHAPTER 6 Richard III: political ends, providential means -- The making of a Machiavel -- Monstrous bodies and providential signs -- Signs and prophecies -- The audience as 'high all- seer' -- Ambiguities of 'evil counsel' -- From providence to predestination: the return of legitimacy -- Richard III as a guide to the past, present and future -- CHAPTER 7 Going Roman: Richard III and Titus Andronicus compared

For the people of early modern England, the dividing line between the natural and supernatural worlds was both negotiable and porous - particularly when it came to issues of authority. Without a precise separation between 'science' and 'magic' the realm of the supernatural was a contested one, that could be used both to bolster and challenge various forms of authority and the exercise of power in early modern England. In order to better understand these issues, this volume addresses a range of questions regarding the ways in which ideas, beliefs and constructions of the supernatural threatened and conflicted with authority, as well as how the power of the supernatural could be used by authorities (monarchical, religious, legal or familial) to reinforce established social norms. Drawing upon a range of historical, literary and dramatic texts the collection reveals intersecting early modern anxieties in relation

Read Free Aspects Of English Protestantism C 1530 1700 Politics Culture And Society In Early Modern Britain

to the supernatural, issues of control and the exercise of power at different levels of society, from the upper echelons of power at court to local and domestic spaces, and in a range of publication contexts - manuscript sources, printed prose texts and the early modern stage. Divided into three sections - 'Magic at Court', 'Performance, Text and Language' and 'Witchcraft, the Devil and the Body' - the volume offers a broad cultural approach to the subject that reflects current research by a range of early modern scholars from the disciplines of history and literature. By bringing scholars into an interdisciplinary dialogue, the case studies presented here generate fresh insights within and between disciplines and different methodologies and approaches, which are mutually illuminating.

John Milton (1608-1674) was arguably one of the best-read persons of his epoch. Milton's commonplace book reveals that in addition to the thoroughly humanistic education that he received at Trinity College Cambridge (1625-1632), he also conducted an extensively broad reading program of his own immediately after concluding his university studies which included forays into nearly every branch of learning in a period that he affectionately referred to as his 'studious retirement' (1632-38). For over 400 years, many literary critics have declared this monumental work, *Paradise Lost*, to be the greatest poem in the English language. Dr. Stallard contends that a full understanding of the Bible as the poem's primary inter-text is essential to appreciating the poem in its Puritan context. John Milton's Bible is lavishly annotated with Biblical references that demonstrates that Milton was mining a wide variety of translations including the 1540 Great Bible, the 1560 Geneva Bible, the Bishops Bible of 1568, the Douay-Rheims of 1582, and the revised Authorized Version of 1612. This Biblically annotated edition of *Paradise Lost* will be useful to all scholars and students of Milton alike.

Read Free Aspects Of English Protestantism C 1530 1700 Politics Culture And Society In Early Modern Britain

That a lack of familiarity with the Bible should discourage students of English literature from reading the pinnacle achievement of one of the finest poets and minds in the English language is both sad and avoidable. This edition makes Milton more accessible, comprehensible, and enjoyable for everyone.

Living in Posterity, presented to Bart Westerweel on his retirement as Professor of Early Modern English literature at the University of Leiden, brings together thirty-nine essays on a wide variety of subjects and themes. The contributors, scholars from the Netherlands and abroad, have drawn inspiration from the many dualities that are characteristic of Westerweel's work, such as word/image, Anglo/Dutch, familiar/other, traditional/modern, and form/function. The result is a colourful mosaic of essays on history, culture, art and literature from the first century to the modern era. The binding theme of this richly diverse book lies in the idea of the continuity between the past and the present, the cohesion between what was and what is. As such, Living in Posterity is part of the larger project of the humanities to engage sympathetically with the past - to speak with the dead and keep history alive.

The belief that God eternally and unalterably decrees the election of one part of humankind and the reprobation of the rest has not aged well, but in the sixteenth and seventeenth centuries the doctrine of predestination was publicised and popularised to an extent unparalleled in the history of Christianity. Why was this? How successfully was the doctrine able to mix with other ideas, and to what effect? And did belief in predestination encourage confidence or despair? Practical Predestinarians is a study of the ways in which the doctrine of predestination was understood and communicated by churchmen in late Tudor and early Stuart England. It connects with debates about the 'popularity' of Protestantism during

Read Free Aspects Of English Protestantism C 1530 1700 Politics Culture And Society In Early Modern Britain

England's 'long reformation', as well as with the question of whether predestination tended toward inclusive or divisive, and conformist or subversive, applications. Intersecting with recent debates about the popular reception of Protestant preaching, this book focusses upon the pastoral message itself - it is therefore an investigation into the public face of English Calvinism.

Containing detailed readings of plays by Shakespeare, Marlowe and Middleton, as well as poetry and prose, this book provides a major historical and critical reassessment of the relationship between early modern Protestantism and drama. Examining the complex and painful shift from late medieval religious culture to a society dominated by the ideas of the Reformers, Adrian Streete presents a fresh understanding of Reformed theology and the representation of early modern subjectivity. Through close analysis of major thinkers such as Augustine, William of Ockham, Erasmus, Luther and Calvin, the book argues for the profoundly Christological focus of Reformed theology and explores how this manifests itself in early modern drama. Moving beyond questions of authorial 'belief', Streete assesses Elizabethan and Jacobean drama's engagement with the challenges of the Reformation.

From William Langland's *Piers Plowman*, through the highly polemicized literary culture of fifteenth-century Lollardy, to major Reformation writers such as Simon Fish, William Tyndale and John Bale, and into the 1590s, this book argues for a vital reassessment of our understanding of the literary and cultural modes of the Reformation. It argues that the ostensibly revolutionary character of early Protestant literary culture was deeply indebted to medieval satirical writing and, indeed, can be viewed as a remarkable crystallization of the textual movements and polemical personae of a rich, combative tradition of medieval writing

Read Free Aspects Of English Protestantism C 1530 1700 Politics Culture And Society In Early Modern Britain

which is still at play on the London stage in the age of Marlowe and Shakespeare. Beginning with a detailed analysis of *Piers Plowman*, this book traces the continued vivacity of combative satirical personae and self-fashionings that took place in an appropriative movement centred on the figure of the medieval labourer. The remarkable era of Protestant 'plowman polemics' has too often been dismissed as conventional or ephemeral writing too stylistically separate to be linked to *Piers Plowman*, or held under the purview of historians who have viewed such texts as sources of theological or documentary information, rather than as vital literary-cultural works in their own right. *Radical Pastoral, 1381-1594* makes a vigorous case for the existence of a highly politicised tradition of 'polemical pastoral' which stretched across the whole of the sixteenth century, a tradition that has been largely marginalised by both medievalists and early modernists.

Alphabetically arranged, cross-referenced entries explore the social, cultural, and political developments of the early modern world, including profiles of European city-states, prominent figures, empires, and geographical regions.

Aspects of English Protestantism examines the reverberations of the Protestant Reformation, which contented up until the end of the 17th century. In this wide-ranging book Nicholas Tyacke looks at the history of Puritanism, from the Reformation itself, and the new marketplace of ideas that opened up, to the establishment of the freedom of worship for Protestant non-conformists in 1689. Tyacke also looks at the theology of the Restoration Church, and the relationship between religion and science.

The early modern period inherited a deeply-ingrained culture of Christian remembrance that proved a platform for creativity in a remarkable variety of forms. From the literature of church

Read Free Aspects Of English Protestantism C 1530 1700 Politics Culture And Society In Early Modern Britain

ritual to the construction of monuments; from portraiture to the arrangement of domestic interiors; from the development of textual rites to drama of the contemporary stage, the early modern world practiced 'arts of remembrance' at every turn. The turmoils of the Reformation and its aftermath transformed the habits of creating through remembrance. Ritually observed and radically reinvented, remembrance was a focal point of the early modern cultural imagination for an age when beliefs both crossed and divided communities of the faithful. The Arts of Remembrance in Early Modern England maps the new terrain of remembrance in the post-Reformation period, charting its negotiations with the material, the textual and the performative.

Rodney Stark's provocative new book argues that, whether we like it or not, people acting for the glory of God have formed our modern culture. Continuing his project of identifying the widespread consequences of monotheism, Stark shows that the Christian conception of God resulted--almost inevitably and for the same reasons--in the Protestant Reformation, the rise of modern science, the European witch-hunts, and the Western abolition of slavery. In the process, he explains why Christian and Islamic images of God yielded such different cultural results, leading Christians but not Muslims to foster science, burn "witches," and denounce slavery. With his usual clarity and skepticism toward the received wisdom, Stark finds the origins of these disparate phenomena within monotheistic religious organizations. Endemic in such organizations are pressures to maintain religious intensity, which lead to intense conflicts and schisms that have far-reaching social results. Along the way, Stark debunks many commonly accepted ideas. He interprets the sixteenth-century flowering of science not as a sudden revolution that burst religious barriers, but as the normal, gradual, and direct outgrowth

Read Free Aspects Of English Protestantism C 1530 1700 Politics Culture And Society In Early Modern Britain

of medieval theology. He also shows that the very ideas about God that sustained the rise of science led also to intense witch-hunting by otherwise clear-headed Europeans, including some celebrated scientists. This conception of God likewise yielded the Christian denunciation of slavery as an abomination--and some of the fiercest witch-hunters were devoted participants in successful abolitionist movements on both sides of the Atlantic. For the Glory of God is an engrossing narrative that accounts for the very different histories of the Christian and Muslim worlds. It fundamentally changes our understanding of religion's role in history and the forces behind much of what we point to as secular progress.

Desiderius Erasmus' humanist works were influential throughout Europe, in various areas of thought including theology, education, philology, and political theory. Exploiting Erasmus examines the legacy of Erasmus in England from the mid-sixteenth century to the overthrow of James II in 1688 and studies the various ways in which his works were received, manipulated, and used in religious controversies that threatened both church and state. In viewing movements and events such as the rise of anti-Calvinism, the religious politics leading to the English civil war, and the emergence of the Latitudinarians during the Restoration, Gregory D. Dodds provides a fascinating account not only of the reception and effects of Erasmus' works, but also of the early history of English Protestantism. Exploiting Erasmus offers a critical new angle for rethinking the theology and rhetoric of the time. It is a remarkable study of Erasmus' influence on issues of conformity, tolerance, war, and peace.

The Origins of Anglican Moral Theology shows how Anglican moral theology draws on Abelard, Aquinas, Scotus, Luther and Calvin. Perkins, Hooker, Sanderson and Taylor express its flowering from 1590 to 1670.

Read Free Aspects Of English Protestantism C 1530 1700 Politics Culture And Society In Early Modern Britain

Legal and political theorist, common lawyer and parliamentary leader, historian and polyglot, John Selden (1584-1654) was a formidable figure in Renaissance England, whose real importance and influence are now being recognized once again. John Selden and the Western Political Tradition highlights his important role in the development of such early modern political ideas as modern natural law and natural rights, national identity and tradition, the political integration of church and state, and the effect of Jewish ideas on Western political thought. Selden's political ideas are analysed in the context of his contemporaries Grotius, Hobbes and Filmer. The book demonstrates how these ideas informed and influenced more familiar works of later thinkers like Burke.

This book discusses the revolutionary broadening of concepts of freedom of press and freedom of speech in Great Britain and in America in the late eighteenth century, in the period that produced state declarations of rights and then the First Amendment and Fox's Libel Act. The conventional view of the history of freedoms of press and speech is that the common law since antiquity defined those freedoms narrowly, and that Sir William Blackstone in 1769, and Lord Chief Justice Mansfield in 1770, faithfully summarized the common law in giving a very narrow definition of those freedoms as mere liberty from prior restraint and not liberty from punishment after something was printed or spoken. This book proposes, to the contrary, that Blackstone carefully selected the narrowest definition that had been suggested in popular essays in the prior seventy years, in order to oppose the growing claims for much broader protections of press and speech. Blackstone misdescribed his summary as an accepted common law definition, which in fact did not exist. A year later, Mansfield inserted a similar definition into the common law for the first time, also misdescribing it as a long-accepted

Read Free Aspects Of English Protestantism C 1530 1700 Politics Culture And Society In Early Modern Britain

definition, and soon misdescribed the unique rules for prosecuting sedition as having an equally ancient pedigree. Blackstone and Mansfield were not declaring the law as it had long been, but were leading a counter-revolution about the breadth of freedoms of press and speech, and cloaking it as a summary of a narrow common law doctrine that in fact was nonexistent. That conflict of revolutionary view and counter-revolutionary view continues today. For over a century, a neo-Blackstonian view has been dominant, or at least very influential, among historians. Contrary to those narrow claims, this book concludes that the broad understanding of freedoms of press and speech was the dominant context of the First Amendment and of Fox's Libel Act, and that it enjoyed greater historical support.

This compelling new history situates the religious upheavals of the civil war years within the broader history of the Church of England and demonstrates how, rather than a destructive aberration, this period is integral to (and indeed the climax of) England's post-Reformation history.

Utopias have long interested scholars of the intellectual and literary history of the early modern period. From the time of Thomas More's *Utopia* (1516), fictional utopias were indebted to contemporary travel narratives, with which they shared interests in physical and metaphorical journeys, processes of exploration and discovery, encounters with new peoples, and exchange between cultures. Travel writers, too, turned to utopian discourses to describe the new worlds and societies they encountered. Both utopia and travel writing came to involve a process of reflection upon their authors' societies and cultures, as well as representations of new and different worlds. As awareness of early modern encounters with new worlds moves beyond the Atlantic World to consider exploration and travel, piracy and cultural exchange throughout the

Read Free Aspects Of English Protestantism C 1530 1700 Politics Culture And Society In Early Modern Britain

globe, an assessment of the mutual indebtedness of these genres, as well as an introduction to their development, is needed. *New Worlds Reflected* provides a significant contribution both to the history of utopian literature and travel, and to the wider cultural and intellectual history of the time, assembling original essays from scholars interested in representations of the globe and new and ideal worlds in the period from the sixteenth to eighteenth centuries, and in the imaginative reciprocal responsiveness of utopian and travel writing. Together these essays underline the mutual indebtedness of travel and utopia in the early modern period, and highlight the rich variety of ways in which writers made use of the prospect of new and ideal worlds. *New Worlds Reflected* showcases new work in the fields of early modern utopian and global studies and will appeal to all scholars interested in such questions.

An important 2010 account of the causes, courses and consequences of the secularisation of modern English society.

This book rescues three little-known bestsellers of the English Reformation and employs them in an examination of intellectual and religious revolution. How did sixteenth-century English Protestant manuals of private devotion - often to be read aloud - stream continental theology into the domestic contexts of parish, school, and home? Patterson elucidates ideological programs presented in key texts in light of evolving patterns of public and private worship; she also considers the processes of transmission by which complex doctrinal debates were packaged for cultivating an everyday piety in a confusing age of inflammatory, politicized religion. It is in the most prosaic challenges of daily realities, that the deepest opportunities lie for experiencing the divine. Intersecting issues of piety, rhetoric, and the devotional life of the home, this book brings to life reformists' endeavors to guide popular responses to the

Read Free Aspects Of English Protestantism C 1530 1700 Politics Culture And Society In Early Modern Britain

Protestant revolution itself.

Samuel Rutherford's (1600-1661) scholastic theology has been criticized as overly deterministic and even fatalistic, a charge common to Reformed Orthodox theologians of the era. This project applies the new scholarship on Reformed Orthodoxy to Rutherford's doctrine of divine providence. The doctrine of divine providence touches upon many of the disputed points in the older scholarship, including the relationship between divine sovereignty and creaturely freedom, necessity and contingency, predetermination, and the problem of evil. Through a close examination of Rutherford's Latin works of scholastic theology, as well as many of his English works, a portrait emerges of the absolutely free and independent Creator, who does not utilize his sovereignty to dominate his subordinate creatures, but rather to guarantee their freedom. This analysis challenges the older scholarship while making useful contributions to the lively conversation concerning Reformed thought on freedom.

This Companion brings together new contributions from internationally renowned scholars in order to examine the past, present and future of Protestantism. Co-edited by leading Protestant theologians Alister E. McGrath and Darren C. Marks, with contributions from internationally renowned scholars. Opens with an investigation into the formation of Protestant identity across Europe, North America, Asia, Australasia and Africa. Includes coverage of leading Protestant thinkers, such as Luther, Calvin, Schleiermacher and Barth. Considers the interaction of Protestantism with different areas of modern life, including the arts, politics, the law and science. Debates the future of Protestantism in both Western and non-Western settings.

The Oxford History of Anglicanism is a major new and unprecedented international study of the

Read Free Aspects Of English Protestantism C 1530 1700 Politics Culture And Society In Early Modern Britain

identity and historical influence of one of the world's largest versions of Christianity. This global study of Anglicanism from the sixteenth century looks at how was Anglican identity constructed and contested at various periods since the sixteenth century; and what was its historical influence during the past six centuries. It explores not just the ecclesiastical and theological aspects of global Anglicanism, but also the political, social, economic, and cultural influences of this form of Christianity that has been historically significant in western culture, and a burgeoning force in non-western societies today. The chapters are written by international experts in their various historical fields which includes the most recent research in their areas, as well as original research. The series forms an invaluable reference for both scholars and interested non-specialists. Volume one of The Oxford History of Anglicanism examines a period when the nature of 'Anglicanism' was still heavily contested. Rather than merely tracing the emergence of trends that we associate with later Anglicanism, the contributors instead discuss the fluid and contested nature of the Church of England's religious identity in these years, and the different claims to what should count as 'Anglican' orthodoxy. After the introduction and narrative chapters explain the historical background, individual chapters then analyse different understandings of the early church and church history; variant readings of the meaning of the royal supremacy, the role of bishops and canon law, and cathedrals; the very diverse experiences of religion in parishes, styles of worship and piety, church decoration, and Bible usage; and the competing claims to 'Anglican' orthodoxy of puritanism, 'avant-garde conformity' and Laudianism. Also analysed are arguments over the Church of England's confessional identity and its links with the foreign Reformed Churches, and the alternative models provided by English Protestant activities in Ireland, Scotland and North America. The

Read Free Aspects Of English Protestantism C 1530 1700 Politics Culture And Society In Early Modern Britain

reforms of the 1640s and 1650s are included in their own right, and the volume concludes that the shape of the Restoration that emerged was far from inevitable, or expressive of a settled 'Anglican' identity.

What is true liberty? Milton labors to provide an answer, and his answer becomes the ruling principle behind both prose works and poetry. The scholarly community has largely read liberty in Milton retrospectively through the spectacles of liberalism. In so doing, it has failed to emphasize that the Christian paradigm of liberty speaks of an inward microcosm, a place of freedom whose precincts are defined by man's fellowship with God. All other forms of freedom relate to the outer world, be they freedom to choose the good, absence of external constraint and oppression, or freedom of alternatives. None of these is true liberty, but they are pursued by Milton in concert with true liberty. Milton's Inward Liberty attempts to address the bearing of true liberty in Milton's work through the magnifying glass of seventeenth-century theology.

Aspects of English Protestantism C. 1530-1700 Manchester University Press

[Copyright: 8bb5229ef0a9669e14c7622d752e2655](https://www.manchesterhive.com/doi/full/10.1017/9781107300000)