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Judith Middleton-Stewart

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Cheshire and the Tudor State 1480-1560 Tim Thornton,2000 The palatinate of Chester survives Tudor centralisation

William Waynflete, Bishop and Educationalist Virginia Davis,1993 Study of the life of bishop of Winchester 1447 86 one of the great educationalists and patrons of learning of late medieval England This is the first modern study of William Waynflete powerful and influential bishop of Winchester from 1447 to 1486 Waynflete was one of the great educationalists and patrons of learning of late medieval England and his career was dominated by an interest in education He played a leading role in some of the changes which transformed education in 15th century England the emergence in Oxford and Cambridge of new and larger colleges the influence of continental humanist ideas which reshaped English thought the introduction of the teaching of Greek the composition of new grammars and the introduction of printing as a means of disseminating the new learning Through her examination of Waynflete's career Davis challenges the received view of the gangrenous corruption of the medieval church and instead supports recent research which suggests the truth to have been far more complex As this biography records Waynflete himself was politically linked to Henry VI and the Lancastrian administration and most of his time was spent in southern England However he retained close links with his native Lincolnshire and his commitments there are also fully considered VIRGINIA DAVIS is lecturer in history at Queen Mary and Westfield College University of London Reading and Writing During the Dissolution Mary C. Erler,2013-07-25 This book provides fascinating studies of English religious men and women through their reading and writing during the turbulent period of the Dissolution **Inward Purity and Outward Splendour** Judith Middleton-Stewart,2001 A record of material and spiritual gifts to churches compiled from 3000 wills made over 180 years Reads like a medieval detective story A splendid book should be treated as a companion volume to The Stripping of the Altars JULIAN LITTEN CHURCH TIMES In the late medieval churches of the former deanery of Dunwich there are many features which were provided by testamentary gifts this study of three thousand wills from fifty two Suffolk parishes written between 1370 and 1547 records such material and spiritual bequests Many purchased prayer the prayers of the poor being particularly sought vital for the swift passage of the soul through Purgatory other testators left instructions for the acquisition of liturgical books church plate and embroidered vestments Gifts and outright donations also provided stained glass seven sacrament fonts and rood screens which have survived The wills give no hint of the destruction that was to come a medieval chancel with vacant niches and whitewashed walls says more than the wills are prepared to tell but the pennies and shillings which had helped towards building expenses in this coastal district of East Anglia produced at least two of the finest parish churches in the country within a few decades of the Reformation The late JUDITH MIDDLETON STEWART was a tutor for the Board of Continuing Education for the universities of Cambridge and East Anglia Calendar of Entries in the Papal Registers Relating to Great Britain and Ireland Catholic Church. Pope,Great Britain. Public Record Office,1986 **Indulgences in Late Medieval**

England R. N. Swanson, 2007-12-13 This book presents a history of indulgences or pardons in late medieval England

Venomous Tongues Sandy Bardsley, 2006 Sandy Bardsley examines the complex relationship between speech and gender in the fourteenth and fifteenth centuries and engages debates on the static nature of women's status after the Black Death. Focusing on England, *Venomous Tongues* uses a combination of legal, literary and artistic sources to show how deviant speech was increasingly feminized in the later Middle Ages. Women of all social classes and marital statuses ran the risk of being charged as scolds and local jurisdictions interpreted the label scold in a way that best fit their particular circumstances. Indeed, Bardsley demonstrates this flexibility of definition helped to ensure the longevity of the term: women were punished as scolds as late as the early nineteenth century. The tongue, according to late medieval moralists, was a dangerous weapon that tempted people to sin. During the fourteenth and fifteenth centuries, clerics railed against blasphemers, liars and slanderers, while village and town elites prosecuted those who abused officials or committed the newly devised offense of scolding. In courts, women in particular were prosecuted and punished for insulting others or talking too much in a public setting. In literature, both men and women were warned about women's propensity to gossip and quarrel, while characters such as Noah's Wife and the Wife of Bath demonstrate the development of a stereotypically garrulous woman. Visual representations such as depictions of women gossiping in church also reinforced the message that women's speech was likely to be disruptive and deviant.

New Legends of England Catherine Sanok, 2018-02-01 In *New Legends of England*, Catherine Sanok examines a significant albeit previously unrecognized phenomenon of fifteenth-century literary culture in England: the sudden fascination with the Lives of British Anglo-Saxon and other native saints. Embodying a variety of literary forms, from elevated Latin verse to popular traditions such as the carol, translations of earlier verse legends into the medium of prose, the Middle English Lives of England's saints are rarely discussed in relation to one another or seen as constituting a distinct literary genre. However, Sanok argues these legends, when grouped together, were an important narrative forum for exploring overlapping forms of secular and religious community at local, national and supranational scales: the monastery, the city and local cults, the nation and the realm, European Christendom and at the end of the fifteenth century, a world that was suddenly expanding across the Atlantic. Reading texts such as the South English Legendary, *The Life of St Etheldrede*, the Golden Legend and poems about Saints Wenefrid and Ursula, Sanok focuses especially on the significance of their varied and often experimental forms. She shows how Middle English Lives of native saints revealed through their literary forms modes of affinity and difference that in turn reflected a diversity in the extent and structure of medieval communities. Taking up key questions about jurisdiction, temporality and embodiment, *New Legends of England* presents some of the ways in which the Lives of England's saints theorized community and explored its constitutive paradox: the irresolvable tension between singular and collective forms of identity.

The Religious Orders in Pre-Reformation England James G. Clark, 2002 Essays provide evidence for the vigour and involvement of religious orders in the years immediately prior to the reformation.

The

Knights Hospitaller of the English Langue 1460-1565 Gregory O'Malley, 2005-09-22 The Knights of St John of Jerusalem also known as the Hospitallers were a military religious order subject to monastic vows and discipline but devoted to the active defence of the Holy Land After evacuating the Holy Land at the beginning of the fourteenth century they occupied Rhodes which they held into the sixteenth century when their headquarters moved to Malta Branches of the order existed throughout Europe and it is the English branch in the fifteenth and sixteenth centuries that is examined here Among the major subjects researched by O Malley are the recruitment of members of the Hospital and their family ties the operation of the order s career structure the administration of its estates its provision of spiritual and charitable services and the publicity and logistical support it provided for the holy war carried on by its headquarters against the Ottoman Turks It is argued that the English Hospitallers in particular took their military and financial duties to the order very seriously making a major contribution to the Hospital s operations in the Mediterranean as a result They were able to do so because they were wealthy had close family and other ties with gentle and mercantile society and above all because their activities had royal support Where this was lacking or ineffective as in Ireland the Hospital might become the plaything of local interests eager to exploit its estates and its wider functions might be neglected Consequently the heart of the book lies in an extended discussion of the relationship between senior Hospitaller officers and the governing authorities of Britain and Ireland It is concluded that rulers were generally supportive of the order s activities but within strict limits particularly in matters concerning appointments the size of payments to the east and the movement and foreign allegiances of senior brethren When these limits were breached or at times of political or religious sensitivity such as the 1460s and 1530s the Hospital s personnel and estates would suffer In addition more general areas of historical debate are illuminated such as those concerning the relationship between late medieval societies and the religious orders British attitudes to Christendom and holy war and the rights of rulers over their subjects This is the first such book to be based on archival records in both Britain and Malta and will make a major contribution to understanding the order s European network its place in the ordering of Latin Christendom and in particular its role in late medieval British and Irish society Elf Queens and Holy Friars Richard Firth Green, 2016-09-26 In Elf Queens and Holy Friars Richard Firth Green investigates an important aspect of medieval culture that has been largely ignored by modern literary scholarship the omnipresent belief in fairyland Taking as his starting point the assumption that the major cultural gulf in the Middle Ages was less between the wealthy and the poor than between the learned and the lay Green explores the church s systematic demonization of fairies and infernalization of fairyland He argues that when medieval preachers inveighed against the demons that they portrayed as threatening their flocks they were in reality often waging war against fairy beliefs The recognition that medieval demonology and indeed pastoral theology were packed with coded references to popular lore opens up a whole new avenue for the investigation of medieval vernacular culture Elf Queens and Holy Friars offers a detailed account of the church s attempts to suppress or redirect belief in such

things as fairy lovers changelings and alternative versions of the afterlife That the church took these fairy beliefs so seriously suggests that they were ideologically loaded and this fact makes a huge difference in the way we read medieval romance the literary genre that treats them most explicitly The war on fairy beliefs increased in intensity toward the end of the Middle Ages becoming finally a significant factor in the witch hunting of the Renaissance

The Last Generation of English Catholic Clergy Tim Cooper,1999 Traces the careers and fortunes of the last priests ordained before the Reformation A central paradox of the English reformation is that the call to the Catholic priesthood was never more eagerly answered than on the very eve of religious upheaval In this important new study based on the records of the third largest diocese in the country covering six counties of the midlands and north west Dr Cooper traces the careers of the pastoral clergy from their preparatory education through ordination and job hunting to the writing of their wills often in ripe old age and having served a single parish through the entirety of the main period of reform In this highly clericalised society in which ten new priests were ordained each year for every arising vacancy it was those priests without livings who were the main point of contact between the church and its people This clerical proletariat and indeed the majority of parochial incumbents emerge as conscientious servants of their native communities distinguishable from their neighbours by virtue of their sacramental function rather than their social backgrounds and general concerns Throughout the book argues that the parish clergy whose services were in greater demand than ever before were remarkably well integrated into the communities they served and that popular anticlericalism as an explanatory factor of the English reformation is difficult to sustain Dr TIM COOPER has taught history at the universities of Sheffield Manchester and Hull

The King's Converts Lauren Fogle,2018-11-26 In the Middle Ages Jews who converted to Christianity occupied a shadowy and often dangerous place between the two religions Rejected by their former community and sometimes not accepted fully as Christians converts were often destitute and at the mercy of noble benefactors Only in London was there an official royally sanctioned and funded policy of conversion When Henry III founded the Domus Conversorum in 1232 he created a unique institution one intended to house protect and instruct converts from Judaism This book provides an analysis of Jewish conversion in England and continental Europe in the 12th and 13th centuries and offers a detailed look at London's Domus Conversorum its finances its administration and its inhabitants Using royal records financial accounts and receipts Church letters and documents London wills and assizes and chronicles this book presents the most in depth account of Jewish conversion in London to date

Lily's Grammar of Latin in English: An Introduction of the Eyght Partes of Speche, and the Construction of the Same William Lily,2013-06-27 This is an edition of the sixteenth century Latin grammar which became by Henry VIII's acclamation the first authorized text for the teaching of Latin in grammar schools in England It deeply influenced the study of Latin and the understanding of grammar This edition includes chapters on its origins composition and subsequent history

Love Spells and Lost Treasure Tabitha Stanmore,2022-12-22 Magic is ubiquitous across the world and throughout history Yet if witchcraft is acknowledged as a

persistent presence in the medieval and early modern eras practical magic by contrast performed to a useful end for payment and actually more common than malign spellcasting has been overlooked Exploring many hundred instances of daily magical usage and setting these alongside a range of imaginative and didactic literatures Tabitha Stanmore demonstrates the entrenched nature of service magic in premodern English society This she shows was a type of spellcraft for needs that nothing else could address one well established by the time of the infamous witch trials The book explores perceptions of magical practitioners by clients and neighbours and the way such magic was utilised by everyone from lowliest labourer to highest lord Stanmore reveals that even if technically illicit magic was for most people an accepted even welcome aspect of everyday life

Gender and Heresy Shannon McSheffrey, 2010-11-24 Shannon McSheffrey studies the communities of the late medieval English heretics the Lollards and presents unexpected conclusions about the precise ways in which gender shaped participation and interaction within the movement

Dodnash Priory Charters Christopher Harper-Bill, 1998 The history of Dodnash Priory one of numerous Augustinian priories founded in East Anglia in the twelfth and early thirteenth centuries has hitherto been totally obscure The two hundred original charters edited here now show that it was founded by Wimer the chaplain sheriff of Norfolk and Suffolk and a prominent servant of Henry II and that although always small it played a disproportionately large part in the economic and social life of south east Suffolk for the next three centuries The early charters include the first known references to Flatford Mill at East Bergholt later documents relate to serious flooding at the end of the thirteenth century and soon thereafter to the leasing of estates in order to adapt to new economic conditions As always the charters provide much information about local lay society as well as the canons themselves CHRISTOPHER HARPER BILL is Professor of English History at the University of East Anglia

Bishops and Power in Early Modern England Marcus K. Harmes, 2013-10-24 Armed with pistols and wearing jackboots Bishop Henry Compton rode out in 1688 against his King but in defence of the Church of England and its bishops His actions are a dramatic but telling indication of what was at stake for bishops in early modern England and Compton's action at the height of the Restoration was the culmination of more than a century and a half of religious controversy that engulfed bishops Bishops were among the most important instruments of royal religious national and local authority in seventeenth century England While their actions and ideas trickled down to the lower strata of the population poor opinions of bishops filtered back up finding expression in public forums printed pamphlets and more subversive forms including scurrilous verse and mocking illustrations Bishops and Power in Early Modern England explores the role and involvement of bishops at the centre of both government and belief in early modern England It probes the controversial actions and ideas which sparked parliamentary agitation against them demands for religious reform and even war Bishops and Power in Early Modern England examines arguments challenging episcopal authority and the counter arguments which stressed the necessity of bishops in England and their status as useful and godly ministers The book argues that episcopal writers constructed an identity as reformed agents of church authority Charting the

development of this identity over a hundred and fifty years from the Reformation to the Restoration this book traces the history of early modern England from an original and highly significant perspective This book engages with many aspects of the social political and religious history of early modern England and will therefore be key reading for undergraduates and postgraduates and researchers working in the early modern field and anyone who has an interest in this period of history

Divorce in Medieval England Sara M. Butler, 2013-03-05 Divorce in Medieval England is intended to reorient scholarly perceptions concerning divorce in the medieval period Divorce as we think of it today is usually considered to be a modern invention This book challenges that viewpoint documenting the many and varied uses of divorce in the medieval period and highlighting the fact that couples regularly divorced on the grounds of spousal incompatibility Because the medieval church was determined to uphold the sacrament of marriage whenever possible divorce in the medieval period was a much more complicated process than it is today Thus this book steps readers through the process of divorce including grounds for divorce the fundamentals of the process the risks involved financial implications for wives who were legally disabled thanks to the rules of coverture the custody and support of children and finally what happens after a divorce Readers will gain a much greater appreciation of marriage and women's position in later medieval England *Humanism, Reading, & English Literature 1430-1530* Daniel Wakelin, 2007-06-28 Wakelin uses new methods and theories in the history of reading to uncover fresh information about the design ownership and marginalia of books in a neglected period in English literary history This is the first book to identify the origins of the humanist tradition in England in the 15th century

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