

Ayrshire And The Reformation People And Change 1490 1600

While the Reformed tradition originated with Huldrych Zwingli and was more fully developed with John Calvin, it was John Knox who made significant contributions to this movement as it unfolded in Scotland. John Knox: An Introduction to His Life and Works traces the life and thought of John Knox in a succinct and readable way. While a number of biographies tell the story of the famous Scottish reformer, professors Kyle and Johnson take the reader in a different direction, offering an interpretation of his writings. They take a chronological approach to his works--leading the reader through his early years, his exile, and his return to Scotland--allowing them to speak for themselves, an approach that also tells the story of Knox's life and ideas.

Situating his life and thought within the broader context of the northern European Renaissance and French humanism, this work offers a critical re-evaluation of Andrew Melville in light of current research and the primary historical sources of the period.

Thomas Green examines the Scottish Reformation from a new perspective - the legal system and lawyers. Green covers the Wars of the Congregation, the Reformation Parliament, the legitimacy of the Scottish government in 1558-61, the courts of the early Church of Scotland and the legal significance of Mary Stewart's personal reign.

From the death of James III to the execution of Mary, Queen of Scots, Jane Dawson tells story of Scotland from the perspective of its regions and of individual Scots, as well as incorporating the view from the royal court. Scotland Re-formed shows how the country was re-formed as the relationship between church and crown changed, with these two institutions converging, merging and diverging, thereby permanently altering the nature of Scottish governance. Society was also transformed, especially by the feuars, new landholders who became the backbone of rural Scotland. The Reformation Crisis of 1559-60 brought the establishment of a Protestant Kirk, an institution influencing the lives of Scots for many centuries, and a diplomatic revolution that discarded the 'auld alliance' and locked Scotland's future into the British Isles. Although the disappearance of the pre-Reformation church left a patronage deficit with disastrous effects for Scottish music and art, new forms of cultural expression arose that

In Clerics and Clansmen Iain MacDonald examines the medieval diocese of Argyll in Gaelic Scotland between the twelfth and sixteenth centuries, and the clergy who served within it, exploring their origins, clerical celibacy, education and pastoral care.

A new analysis of mind/body unity, based on the philosophy of Spinoza

This account draws on a wide range of documentary sources, pinpointing developments in a significant region in Scottish Reformation history. The story is set in its social and political context, illuminating events in Ayrshire and of the Reformation in Scotland as a whole.

The first detailed study of Scottish post-Reformation church interiors for fifty years.

The period between the Reformation and the Covenanting Revolution has generated much historical debate on issues of political authority and power. In this volume Keith M Brown builds on his previous book, Noble Society in Scotland, to argue that in spite of the changes brought about by the Reformation, by the recovery of crown authority and by the regal union between England and Scotland, the huge power exercised by the nobility remained fundamentally unaltered. Hence when political crisis did surface in 1637-8 the crown lacked the means to oppose a noble-led revolution. Noble Power in Scotland is constructed within a framework that discusses the nobility's political relationship with the crown in chapters at either end of this volume, taking the regal union of 1603 as the crucial dividing point. The remainder of the book addresses in turn themes that analyse the various roles nobles inhabited in exercising power. There are chapter on nobles as chiefs of the remarkably strong and durable kindreds or clans, as lords over extensive territorial networks of dependants, as warriors and soldiers in domestic and foreign service, as men whose notions of honour often determined political behaviour, as magistrates presiding over a system of private local jurisdictions while also colonising central law courts, as parliamentarians and royal councillors, and as courtiers in attendance on the king in Scotland and after 1603 in London. Brown places this discussion firmly within a wider debate about the enduring power of European nobilities, showing that the Scottish nobility successfully adapted to political change, just as it did to economic and cultural change, to retain its dominant political position throughout the period.

John Calvin was a leader of the European Reformation of the sixteenth century and the influence of his thought remains crucial in our world. This collection explores the origins of Calvin's thought and the theological, historical, and cultural circumstances in which they have evolved from Geneva to our times.

Existing studies of early modern Scotland tend to focus on the crown, the nobility and the church. Yet, from the sixteenth century, a unique national representative assembly of the towns, the Convention of Burghs, provides an insight into the activities of another key group in society. Meeting at least once a year, the Convention consisted of representatives from every parliamentary burgh, and was responsible for apportioning taxation, settling disputes between members, regulating weights and measures, negotiating with the crown on issues of concern to the merchant community. The Convention's role in relation to parliament was particularly significant, for it regulated urban representation, admitted new burghs to parliament, and co-ordinated and oversaw the conduct of the burgh estate in parliament. In this, the first full-length study of the burghs and parliament in Scotland, the influence of this institution is fully analysed over a one hundred year period. Drawing extensively on local and national sources, this book sheds new light upon the way in which parliament acted as a point of contact, a place where legislative business was done, relationships formed and status affirmed. The interactions between centre and localities, and between urban and rural elites are prominent themes, as is Edinburgh's position as the leading burgh and the host of parliament. The study builds upon existing scholarship to place Scotland within the wider British and European context and argues that the Scottish parliament was a distinctive and effective institution which was responsive to the needs of the burghs both collectively and individually.

This book examines the power of the past upon the present. It shows how generations of Scots have exploited and reshaped history to meet the needs of a series of presents, from the conquest of the Picts to the refounding of Parliament. Dauvit Broun, Fiona Watson, and Steve Boardman explore the violent manipulations of the past in medieval Scotland. Michael Lynch questions well-entrenched assumptions about the Scottish Reformation. Roger Mason looks at the transformation of 'Highland barbarism' into 'Gaelicism'. Ted Cowan examines the 'Killing Times' of the covenanters, and David Allan the seventeenth century fashion for creative family history. Colin Kidd discovers the victims of Pictomania in Scotland and modern Ulster, and Murray Pittock uncovers the comparable mania driving Jacobitism. Richard Finlay links the cult of Victoria with the queen's idea of herself as the heiress of the Scottish monarchy. Catriona MacDonald considers the neglect of women and the dangers of reconstructing history to suit modern sensitivities. Finally David McCrone provides a sociologist's perspective on the continuing dialogue between the past and the present. By exploring how the people of Scotland have variously understood, used and been inspired by the past this book offers a series of insights into the concerns of previous generations and their understanding of themselves and their times. It throws fresh light on the evolution of history in Scotland and on the actions and ambitions of the Scots who have formed and reformed the nation.

What did it mean to be a man in Scotland over the past nine centuries? Scotland, with its stereotypes of the kilted warrior and the industrial ahard man has long been characterised in masculine terms, but there has been little historical exploration of what masculinity actually means for men (and women) in a Scottish context. This interdisciplinary collection explores a diverse range of the multiple and changing forms of masculinities from the late eleventh to the late twentieth century, examining the ways in which Scottish society through the ages defined expectations for men and their behaviour. How men reacted to those expectations is examined through sources such as documentary materials, medieval seals, romance, poetry, begging letters, police reports and court records, charity records, oral histories and personal

correspondence. Focusing upon the wide range of activities and roles undertaken by men a work, fatherhood and play, violence and war, sex and commerce a the book also illustrates the range of masculinities which affected or were internalised by men. Together, they illustrate some of the ways Scotlands gender expectations have changed over the centuries and how more generally masculinities have informed the path of Scottish history. Contributors Lynn Abrams, University of Glasgow Katie Barclay, University of Adelaide Angela Bartiem University of Edinburgh Rosalind Carr, University of East London Tanya Cheadle, University of Glasgow Harriet Cornell, University of Edinburgh Sarah Dunnigan, University of Edinburgh Elizabeth Ewan, University of Guelph Alistair Fraser, University of Glasgow Sergi Mainer, University of Edinburgh Jeffrey Meek, University of Glasgow Cynthia J. Neville, Dalhousie University Janay Nugent, University of Lethbridge Tawny Paul, Northumbria University

The Scottish People, 1490-1625 is one of the most comprehensive texts ever written on Scottish History. All geographical areas of Scotland are covered from the Borders, through the Lowlands to the Gaidhealtachd and the Northern Isles. The chapters look at society and the economy, Women and the family, International relations: war, peace and diplomacy, Law and order: the local administration of justice in the localities, Court and country: the politics of government, The Reformation: preludes, persistence and impact, Culture in Renaissance Scotland: education, entertainment, the arts and sciences, and Renaissance architecture: the rebuilding of Scotland. In many past general histories there was a relentless focus upon the elite, religion and politics. These are key features of any medieval and early modern history books, but The Scottish People looks at less explored areas of early-modern Scottish History such as women, how the law operated, the lives of everyday folk, architecture, popular belief and culture."

This book provides a comprehensive account of attitudes towards the dead and their 'placing'.

As Superintendent of Fife, John Winram played a pivotal role in the reform of the Scottish Church. Charting his career within St Andrews priory from canon to subprior, Linda Dunbar examines the ambiguity of Winram's religious stance in the years before 1559 and argues that much of the difficulty in pinning down Winram's views stems from the mis-identification of John Knox's un-named reforming sub-prior with Winram. In fact, as the book shows, this early reformer was probably Winram's own sub-prior, Alexander Young. The various reforming influences on Winram, and the gradual change in his religious stance is charted, together with his robust attempts at Catholic reform with St Andrews and his profound effect upon John Knox during the siege of the castle. In 1559, Winram eventually decided to side with the Protestants. The book concludes with an analysis of the difficulties experienced by Winram and the preponderance of accusations against him which led to his final relinquishing of office in 1577. In his transition from a Catholic to a Protestant reformer, Winram's experience is typical of that of many of his contemporaries in Scotland and in Europe.

This book examines the ordinary, routine, daily behaviour, experiences and beliefs of people in Scotland from the earliest times to 1600. Its purpose is to discover the character of everyday life in Scotland over time and to do so, where possible, within a comparative context. Its focus is on the mundane, but at the same time it takes heed of the people's experience of wars, famine, environmental disaster and other major causes of disturbance, and assesses the effects of longer-term processes of change in religion, politics, and economic and social affairs. In showing how the extraordinary impinged on the everyday, the book draws on every possible kind of evidence including a diverse range of documentary sources, artefactual, environmental and archaeological material, and the published work of many disciplines. The authors explore the lives of all the people of Scotland and provide unique insights into how the experience of daily life varied across time according to rank, class, gender, age, religion

Pierre Martyr Vermigli (1499-1562), né en Italie, prieur augustinien à Naples, puis réformateur à Strasbourg, Oxford et Zurich, fut un personnage clé du protestantisme réformé. Ce recueil rassemble une quinzaine de contributions qui se sont attachées particulièrement à la pensée théologico-politique de cet humaniste européen au plein sens de l'expression.

This book is the first detailed discussion of the political history of the Scottish Church in the reign of James VI (1567-1625). It offers a refreshing new perspective on the Reformed Kirk during the crucial period in its development. It is an examination of relations between Kirk and State based firmly on contemporary sources. Analysing the formation and evolution of clerical views, it argues for fluid patterns of opinion governed by events rather than fixed ideologies. As a result, it rejects the established notion of 'Melvillian' and 'Episcopalian' parties in the Kirk. Pivoting on the regal union of 1603, it explores the Scottish experience of the implementation of ecclesiastical policies under a multi-state monarchy in the light of recent British scholarship. It also assesses the significance of the regal union for the government of Scotland, for the status of the Kirk within Scotland and in relation to the Church of England. The result is a significant and challenging contribution to early modern Scottish and British historiography. According to traditional interpretations, the Reformations in England and Scotland had little in common: their timing, implementation, and very character marked them out as separate events. This book challenges the accepted view by demonstrating that the processes of reform in the two countries were, in fact, thoroughly intertwined.

Scotland has long been known for its emphasis upon an educated clergy, yet little serious historical attention has been given to how this was actually fostered. This book begins to fill that gap. While a thoroughly historical study in Scottish church history and historical theology, the book also serves as a springboard for reflection and application to the work of theological education today with the evangelical Presbyterian and Reformed community.

Based on church and state records from the burgh of Aberdeen, this study explores the deeper social meaning behind petty crime during the Reformation. Falconer argues that an analysis of both criminal behaviour and law enforcement provides a unique view into the workings of an early modern urban Scottish community.

The Scottish Reformation of 1560 is one of the most controversial events in Scottish history, and a turning point in the history of Britain and Europe. Yet its origins remain mysterious, buried under competing Catholic and Protestant versions of the story. Drawing on fresh research and recent scholarship, this book provides the first full narrative of the question. Focusing on the period 1525-60, in particular the childhood of Mary, Queen of Scots, it argues that the Scottish Reformation was neither inevitable nor predictable. A range of different 'Reformations' were on offer in the sixteenth century, which could have taken Scotland and Britain in dramatically different directions. This is not a 'religious' or a 'political' narrative, but a synthesis of the two, paying particular attention to the international context of the Reformation, and focusing on the impact of violence - from state persecution, through terrorist activism, to open warfare. Going beyond the heroic certainties of John Knox, this book recaptures the lived experience of the early Reformation: a bewildering, dangerous and exhilarating period in which Scottish (and British) identity was remade.

An international community of Reformed churches emerged during the sixteenth century. Although attempts were made by Calvinists to reach agreement over key beliefs, and to establish uniformity in patterns of worship and church government, there were continuing divisions over some ideas and differences between local practices of moral discipline and religious life. However, Reformed intellectuals developed common ideas about rights of resistance against tyrants, communities prayed, fasted and donated money to aid brethren in distress, and many Calvinists across the Continent developed a strong sense of collective

identity. Beyond Calvin considers the Reformed churches of Europe in an international and comparative context from around 1540 to 1620. Graeme Murdock: - discusses how Calvinism operated as an international movement by looking at links between Reformed churches, communities and states - explains what Reformed churches across the Continent stood for - focuses on how Calvinists sought to purify the practice of Christian religion, and to renew European politics, society and culture - examines both the strengths and limits of the international Reformed community

During the Reformation, the Book of Psalms became one of the most well-known books of the Bible. This was particularly true in Britain, where people of all ages, social classes and educational abilities memorized and sang poetic versifications of the psalms. Those written by Thomas Sternhold and John Hopkins became the most popular, and the simple tunes developed and used by English and Scottish churches to accompany these texts were carried by soldiers, sailors and colonists throughout the English-speaking world. Among these tunes were a number that are still used today, including 'Old Hundredth', 'Martyrs', and 'French'. This book is the first to consider both English and Scottish metrical psalmody, comparing the two traditions in print and practice. It combines theological literary and musical analysis to reveal new and ground-breaking connections between the psalm texts and their tunes, which it traces in the English and Scottish psalters printed through 1640. Using this new analysis in combination with a more thorough evaluation of extant church records, Duguid contends that Britain developed and maintained two distinct psalm cultures, one in England and the other in Scotland.

This series of essays offers new perspectives on the longer-term context and development of the Scottish Reformation, emphasising changes and continuities in religious life in early modern Scotland, and synthesising the fruits of the latest research in the field.

The Reformation was a seismic event in history, whose consequences are still working themselves out in Europe and across the world. The protests against the marketing of indulgences staged by the German monk Martin Luther in 1517 belonged to a long-standing pattern of calls for internal reform and renewal in the Christian Church. But they rapidly took a radical and unexpected turn, engulfing first Germany and then Europe as a whole in furious arguments about how God's will was to be discerned, and how humans were to be 'saved'. However, these debates did not remain confined to a narrow sphere of theology. They came to reshape politics and international relations; social, cultural, and artistic developments; relations between the sexes; and the patterns and performances of everyday life. They were also the stimulus for Christianity's transformation into a truly global religion, as agents of the Roman Catholic Church sought to compensate for losses in Europe with new conversions in Asia and the Americas. Covering both Protestant and Catholic reform movements, in Europe and across the wider world, this beautifully illustrated volume tells the story of the Reformation from its immediate, explosive beginnings, through to its profound longer-term consequences and legacy for the modern world. The story is not one of an inevitable triumph of liberty over oppression, enlightenment over ignorance. Rather, it tells how a multitude of rival groups and individuals, with or without the support of political power, strove after visions of 'reform'. And how, in spite of themselves, they laid the foundations for the plural and conflicted world we now inhabit.

First extended treatment of the city of St Andrews during the middle ages.

A nuanced approach to the role played by clerics at a turbulent time for religious affairs.

This book unusually brings together work on 15th century and the 16th century Scottish history, asking questions such as: How far can medieval themes such as OtylordshipOCO function in the late 16th-century world of Reformation and state formation? How"e;

Ayrshire and the ReformationPeople and Change, 1490-1600John Donald

Even in the sixteenth and seventeenth centuries it was conventional for humanist writers and their Enlightenment successors to regard the nobility which dominated early modern Scottish society and politics as violent, unlearned, and backward - at best conservatively bound to feudal codes of behaviour; at worst, brutal, corrupt and anarchic. It is a view that prevails still. Keith Brown takes issue with this. The author draws on extensive research in the rich archives of the Scottish noble houses to demonstrate that the conventional view of the Scottish nobility is wrong. He shows that the nobility were as steeped in contemporary European debates and movements as they were rooted in local society. Far from holding back Scotland's economic and cultural development, they embraced economic change, seized financial opportunities, led the way in the pursuit of Renaissance ideals through their own learning and in the education of their children, and were partners in religious reform. Professor Brown makes extensive comparisons with the noble societies elsewhere in Europe to reveal how the differences and above all the similarities between the lives of Scottish nobles and their peers abroad. Elegantly written and illustrated with a wealth of contemporary incident and anecdote, the book presents an intimate and vivid picture of noble life in Scotland. It challenges and will change perceptions of early modern Scotland. Noble Society in Scotland is the first of two related books on the subject. The second, on noble power and the relations between the nobility, state and monarchy, will be published by EUP in 2003.

In this volume, hitherto unused manuscript material brings to light the history of the Dominican Order in one of Scotland's most turbulent periods. Issues of reform and Reformers, literature, and religious practice are set out with a fresh perspective.

In Riches and Reform Bess Rhodes explores the ruinous financial consequences of the Reformation in Scotland's ecclesiastical capital of St Andrews, tracing how the religious changes of the sixteenth century triggered economic crisis and eventual urban decline.

Early modern historians have theorized about the nature of the new 'British' history for a generation. This study examines how British politics operated in practice during the age of Mary, Queen of Scots, and explains how the crises of the mid-sixteenth century moulded the future political shape of the British Isles. A central figure in these struggles was the fifth earl of Argyll, the most powerful magnate not only at the court of Queen Mary, his sister-in-law, but throughout the three kingdoms. His domination of the Western Highlands and Islands drew him into the complex politics of the north of Ireland, while his Protestant commitment involved him in Anglo-Scottish relations. His actions also helped determine the Protestant allegiance of the British mainland and the political and religious complexion of Ireland. Argyll's career therefore demonstrates both the possibilities and the limitations of British history throughout the early modern period.

The Protestant Reformation of the sixteenth century brought a radical shift from a profoundly sensual and ceremonial experience of religion to the dominance of the word through Book and sermon. In Scotland, the revolution assumed proportions unequalled by any other national Calvinist Reformation, with Christmas and Easter formally abolished, sabbaths turned to fasting days, and mandatory attendance of weekday as well as Sunday sermons strictly enforced as part of an invasive disciplinary regimen.

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.

The Protestant Reformation of 1560 is widely acknowledged as being a watershed moment in Scottish history. However, whilst the antecedents of the reform movement have been widely explored, the actual process of establishing a reformed church in the parishes in the decades following 1560 has been largely ignored. This book helps remedy the situation by examining the foundation of the reformed church and the impact of Protestant discipline in the parishes of Fife. In early modern Scotland, Fife was both a distinct and important region, containing a preponderance of coastal burghs as well as St Andrews, the ecclesiastical capital of medieval Scotland. It also contained many rural and inland parishes, making it an ideal case study for analysing the course of religious reform in diverse communities. Nevertheless, the focus is on the Reformation, rather than on the county, and the book consistently places Fife's experience in the wider Scottish, British and European context. Based on a wide range of under-utilised sources, especially kirk session minutes, the study's focus is on the grass-roots religious life of the parish, rather than the more familiar themes of church politics and theology. It evaluates the success of the reformers in affecting both institutional and ideological change, and provides a detailed account of the workings of the reformed church, and its impact on ordinary people. In so doing it addresses important questions regarding the timescale and geographical patterns of reform, and how such dramatic religious change succeeded and endured without violence, or indeed, widespread opposition.

Frequent discussions of Satan from the pulpit, in the courtroom, in print, in self-writings, and on the streets rendered the Devil an immediate and assumed presence in early modern Scotland. For some, especially those engaged in political struggle, this produced a unifying effect by providing a proximate enemy for communities to rally around. For others, the Reformed Protestant emphasis on the relationship between sin and Satan caused them to suspect, much to their horror, that their own depraved hearts placed them in league with the Devil. Exploring what it meant to live in a world in which Satan's presence was believed to be, and indeed, perceived to be, ubiquitous, this book recreates the role of the Devil in the mental worlds of the Scottish people from the Reformation through the early eighteenth century. In so doing it is both the first history of the Devil in Scotland and a case study of the profound ways that beliefs about evil can change lives and shape whole societies. Building upon recent scholarship on demonology and witchcraft, this study contributes to and advances this body of literature in three important ways. First, it moves beyond establishing what people believed about the Devil to explore what these beliefs actually did- how they shaped the piety, politics, lived experiences, and identities of Scots from across the social spectrum. Second, while many previous studies of the Devil remain confined to national borders, this project situates Scottish demonic belief within the confluence of British, Atlantic, and European religious thought. Third, this book engages with long-running debates about Protestantism and the 'disenchantment of the world', suggesting that Reformed theology, through its dogged emphasis on human depravity, eroded any rigid divide between the supernatural evil of Satan and the natural wickedness of men and women. This erosion was borne out not only in pages of treatises and sermons, but in the lives of Scots of all sorts. Ultimately, this study suggests that post-Reformation beliefs about the Devil profoundly influenced the experiences and identities of the Scottish people through the creation of a shared cultural conversation about evil and human nature.

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