

Early Modern Europe, 1450–1789

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Further Reading

CHAPTER FIVE: RELIGIOUS REFORM AND CONSOLIDATION, 1450–1600

A new **general survey** of the Reformation era is Ulinka Rublack, *Reformation Europe* (Cambridge: Cambridge University Press, 2005). David Bagchi and David C. Steinmetz, eds., *The Cambridge Companion to Reformation Theology* (Cambridge: Cambridge University Press, 2004) provides introductions to all aspects of Reformation thought, as does Thomas F. Mayer, *Reforming Reformation* (Aldershot: Ashgate 2012). Euan Cameron, *Enchanted Europe: Superstition, Reason, and Religion 1250-1750* (New York: Oxford University Press, 2010) examines the rise, diversification and decline of folklore and superstition, and Peter Wallace, *The Long European Reformation: Religion, Political Conflict and the Search for Conformity, 1350-1750*, 2nd ed. (London: Palgrave Macmillan, 2012) examines the political and cultural impact of the Reformation, and includes a chapter on the Reformation and Islam.

Much recent scholarship on the Reformations has focused on **themes**, rather than on one particular group or individual. See, for example: Carlos Eire, *War against the Idols: The Reformation of Worship from Erasmus to Calvin* (Cambridge: Cambridge University Press, 1989); Auke Jelsma, *Frontiers of the Reformation: Dissidence and Orthodoxy in Sixteenth-century Europe* (Aldershot: Ashgate, 1998); Irena Backus, *Reformation Reading of the Apocalypse: Geneva, Zurich, and Wittenberg* (Oxford: Oxford University Press, 2000); Carol Piper Heming, *Protestants and the Cult of the Saints in German-Speaking Europe, 1517-1531* (Kirkville, MO: Truman State University Press, 2003); Scott Hendrix,

Recultivating the Vineyard: The Reformation Agendas of Christianization (Louisville: John Knox Press, 2004); Luc Racaut and Alec Ryrie, eds. *Moderate Voices in the European Reformation* (Aldershot: Ashgate, 2005); Andrew Cunningham and Ole Peter Grell, *The Four Horsemen of the Apocalypse: War, Famine, Disease and Gospel in Reformation Europe* (Cambridge: Cambridge University Press, 2005); Andrew Pettegree, *Reformation and the Culture of Persuasion* (Cambridge: Cambridge University Press, 2005); Will Coster and Andrew Spicer, eds., *Sacred Space in Early Modern Europe* (Cambridge: Cambridge University Press, 2005); Peter Marshall and Alexandra Walsham, eds., *Angels in the Early Modern World* (Cambridge: Cambridge University Press, 2006); Susan C. Karant-Nunn, *The Reformation of Feeling: Shaping the Religious Emotions in Early Modern Germany* (Oxford: Oxford University Press, 2010); Alexandra Walsham, *The Reformation of the Landscape: Religion, Identity, and Memory in Early Modern Britain and Ireland* (New York: Oxford University Press, 2011).

James D. Tracy and Marguerite Ragnow, ed., *Religion and the Early Modern State: Views from China, Russia, and the West* (Cambridge: Cambridge University Press, 2004) is one of the few works that includes **both eastern and western Europe**, and also includes a few essays on Confucianism and Buddhism in China. Anthony D. Wright, *The Counter-Reformation: Catholic Europe and the Non-Christian World* 2nd edition (Aldershot: Ashgate, 2005) also takes the story beyond Europe.

The thematic emphasis has not led to any diminishing in the number of new studies of the **English Reformation**. Susan Doran and Christopher Durston, *Princes, Pastors and People: The Church and Religion in England, 1500-1700* 2nd edition (London: Routledge, 2003) is a good place to begin. Alexandra Walsham, *Providence in Early Modern England* (Oxford: Oxford University Press, 1999) argues that every social group expected God's active intervention. Peter Lake and Michael Questier, *The Antichrist's Lewd Hat: Protestants, Papists, and Players in Post-Reformation England* (New Haven: Yale University Press, 2001) and Peter Marshall, *Religious Identities in Henry VIII's England* (Aldershot: Ashgate, 2006) stress the complexity of the religious situation. Lucy E.C.

Wooding, *Rethinking Catholicism in Reformation England* (Oxford: Oxford University Press, 2000) and Eamon Duffy, *Fires of Faith: Catholic England under Mary Tudor* (Yale: Yale University Press, 2009) stress that Catholicism was a vigorous intellectual movement, not just a defense of tradition. Eamon Duffy, *Voices of Morebath: Reformation and Rebellion in an English Village* (New Haven: Yale University Press, 2001) explores the way in which one parish adapted to the bewildering process of the English Reformation and Kenneth Fincham and Nicholas Tyacke, *Altars Restored: The Changing Face of English Religious Worship 1547-c.1700* (Oxford: Oxford University Press, 2007) examines local situations as well.

Robert Bireley, *The Refashioning of Catholicism: A Reassessment of the Counter Reformation* (Catholic University Press of America, 1999) presents a rethinking of the impact of the **Catholic Reformation**. Lu Ann Homza, *Religious Authority in the Spanish Renaissance* (Baltimore: Johns Hopkins University Press, 2004) offers a rethinking of Catholic thought and practice, and Anne Schutte, *By Force and Fear: Taking and Breaking Monastic Vows in Early Modern Europe* (Ithaca, NY: Cornell University Press, 2011) examines the reality behind the many stories of individuals forced into convents.

Gigliola Fragnito, ed., *Church, Censorship and Culture in Early Modern Italy*, translated by Adrian Belton (Cambridge: Cambridge University Press, 2001), Harro Höpfl, *Jesuit Political Thought: The Society of Jesus and the State, c. 1540-1630* (Cambridge: Cambridge University Press, 2004), and Eric Nelson, *The Jesuits and the Monarchy: Catholic Reform and Political Authority in France (1590-1615)* (Aldershot: Ashgate, 2005) explore some of the intersections between **church and state**. The role of **confraternities** has recently been a very hot topic among scholars of Catholicism. See: Nicholas Terpstra, *Lay Confraternities and Civic Religion in Renaissance Bologna* (Cambridge: Cambridge University Press, 1995); John Patrick Donnelly, S.J., and Michael W. Maher, S.J., *Confraternities and Catholic Reform in Italy, France, and Spain* (Kirkville, MO: Truman State University Press, 1998); Christopher Black and Pamela Gravestock, eds. *Early Modern Confraternities in Europe and the Americas* (Aldershot: Ashgate, 2005).

Many scholars are currently examining **religious minorities and multi-confessional cities and states**. Recent studies include: Keith P. Luria, *Sacred Boundaries: Religious Coexistence and Conflict in Early-Modern France* (Washington: Catholic University of America Press, 2005); Benjamin Kaplan et al. eds., *Catholic Communities in Protestant States: Britain and the Netherlands c.1570-1720* (Manchester: Manchester University Press, 2009); Judith Pollmann, *Catholic Identity and the Revolt of the Netherlands, 1520–1635* (Oxford: Oxford University Press, 2011); Debra Kaplan, *Jews, Christians, and Reformation Strasbourg* (Stanford: Stanford University Press, 2011).

Discussions of the effects of the Reformation on **marriage** include: Lyndal Roper, *The Holy Household: Women and Morals in Reformation Augsburg* (Oxford: Clarendon Press, 1989); Eric Joseph Carlson, *Marriage and the English Reformation* (Oxford: Blackwell, 1994); Joel Harrington, *Reordering Marriage and Society in Reformation Germany* (Cambridge: Cambridge University Press, 1995); David Cressy, *Birth, Marriage and Death: Ritual, Religion, and the Life Cycle in Tudor and Stuart England* (London: Oxford University Press, 1997). On **women's actions** in the Reformation, see: Patricia Crawford, *Women and Religion in England: 1500-1720* (New York: Routledge, 1993); Barbara Diefendorf, *From Penitence to Charity: Pious Women and the Catholic Reformation in Paris* (New York: Oxford University Press, 2004); Kirsi Stjerna, *Women and the Reformation* (London: Wiley-Blackwell, 2008). Explorations of **public welfare** and poor relief include Claire S. Schen, *Charity and Lay Piety in Reformation London* (Aldershot: Ashgate, 2002); Lee Wandel, *Always among Us: Images of the Poor in Zwingli's Zurich* (Cambridge: Cambridge University Press, 2003); Marjorie Keniston McIntosh, *Poor Relief in England, 1350-1600* (Cambridge: Cambridge University Press, 2012).