The Reformation of the Generations: Age, Ancestry and Memory in England 1500-1700

Folger Shakespeare Library

Spring Semester Seminar 2016

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The origins, impact and repercussions of the English Reformation have been the subject of lively debate. Although it is now widely recognised as a protracted process that extended over many decades and generations, surprisingly little attention has been paid to the links between the life cycle and religious change. Did age and ancestry matter during the English Reformation? To what extent did bonds of blood and kinship catalyse and complicate its path? And how did remembrance of these events evolve with the passage of the time and the succession of the generations? This seminar will investigate the connections between the histories of the family, the perception of the past, and England’s plural and fractious Reformations. It invites participants from a range of disciplinary backgrounds to explore how the religious revolutions and movements of the period shaped, and were shaped by, the horizontal relationships that early modern people formed with their siblings, relatives and peers, as well as the vertical ones that tied them to their dead ancestors and future heirs. It will also consider the role of the Reformation in reconfiguring conceptions of memory, history and time itself.

Schedule: The seminar will convene on Fridays 1-4.30pm, for 10 weeks from 5 February to 29 April 2016, excluding 18 March, 1 April and 15 April. In keeping with Folger tradition, there will be a tea break from 3.00 to 3.30pm. The session before the tea break will take the form of detailed discussion of the readings and engagement with the questions and themes for that week.

Presentations: All participants in the seminar will be invited to make a short presentation of their work in progress during weeks 2-9 of the seminar. These presentations will take place after the tea break and make up the final segment of each seminar. Presentations should be between 15 and 20 minutes in length and be designed to stimulate discussion among the group as a whole. The schedule for these presentations will be agreed during the first session of the seminar. Participants are asked to consider their provisional proposed topics in advance and email Alex Walsham briefly prior to the first meeting of the group.

Schedule of Sessions:

(1) 5 February 
    Introduction: Reformations and Generations

(2) 12 February 
    Youth

(3) 19 February 
    Age

(4) 26 February 
    Nature, Nurture, and Conversion
(5) 4 March    Holy Families: The Spiritualisation of the Household
(6) 11 March   Ancestry and Genealogy
(7) 25 March   Generations
(8) 8 April    Memory and Life-Writing
(9) 22 April   History and Time
(10) 29 April  Conclusions

**Bibliographies and Suggested Readings:** The bibliographies provided below are intended as a resource and it is not expected that participants will have read everything each week. The key readings upon which discussion will focus are indicated with an asterisk and will include both primary sources and secondary literature for each session. It is hoped that participants in the seminar will assist in augmenting these lists.

Where they are held in the Folger, items on this list will be placed on the Reserve Shelf for this seminar. Most early printed items can be accessed via EEBO. Many of the articles listed will be available online, via JSTOR or other digital libraries. Other items will be shared via dropbox.
5 February Introduction: Reformations and Generations

Reformations


*Peter Marshall, ‘(Re) defining the English Reformation’, Journal of British Studies, 48 (2009), 564-86

Generations


*Judith Burnett, Generations: The Time Machine in Theory and Practice (Farnham, 2010), introduction and chapter 1

Oxford English Dictionary (online version), entries on ‘reformation’ and ‘generation’

12 February Youth

Primary Sources


N. N., An epistle of a Catholicke young gentleman ... to his father a Protestant (1623)


R. B[addeley], The Boy of Bilson (1622)


Cotton Mather, Early piety, exemplified in the life and death of Mr. Nathanael Mather, who ... changed earth for heaven, Oct. 17. 1688 (London, 1689)

Secondary Sources

*Sarah Covington, “‘Spared not from Tribulation”: Children in Early Modern Martyrologies’, Archiv für Reformationsgeschichte, 97 (2006), 165-183

Alec Ryrie, Being Protestant in Reformation Britain (2013), ch. 16


Lucy Underwood, Childhood, Youth and Religious Dissent in Post-Reformation England (Basingstoke, 2014), part III, chs 6-7


Diana Wood (ed.), The Church and Childhood, Studies in Church History vol. 31 (Oxford, 1994)


19 February  Age

**Primary Sources**

Henry Cuffe, The Differences of the Ages of Mans Life (1607), pp. 113-35

John Northbrooke, Spiritus est Vicarius Christi in Terra, A Treatise Wherein Dicing, Dauncing, Vaine Plaies or Enterludes with other Idle Pastimes, &c ... are Reprooved (London, 1579) – a dialogue between Youth and Age

Fulk Bellers, Abrahams Interment, or the good old-mans buriall in a good old age (1656)

A Relation of the Last Words and Departure of that Antient and Honourable Woman Loveday Hambly of Trigangeees, in the Parish of Austell in the County of Cornwal (London, [1683])

Timothy Rogers, The Happiness of a Quiet Mind both in Youth and Old Age ... In a Discourse Occasioned by the Death of Mrs Martha Hasselborn, Who Died March 13th, 1695/6 in the 95th Year of her Age (London, 1696)
Secondary Sources


* Steven Smith, ‘Growing Old in Early Stuart England’, *Albion*, 8 (1976), 125-41


* Pat Thane (ed.), *The Long History of Old Age* (2005), chs 3 and 4

Alec Ryrie, *Being Protestant in Reformation Britain* (2013), ch. 16


26 February Nature, Nurture and Conversion

Primary Sources

John Calvin, *Institutes of the Christian Religion*, trans. Henry Beveridge, 2 vols in 1 (Grand Rapids, MI, 1989), bk 2, ch. 1 (on original sin); bk 4, ch. 15 (on baptism)

William Perkins, *A golden chaine: or The description of theologie containing the order of the causes of salvation and damnation, according to Gods word*, ch. 12 (on original sin)


One of:

William Crashaw, *Milke for babes. Or a north-countrie catechisme* (1618)

John Stalhalm, *A catechisme for children in yeeres and children in understanding* (1644)

Richard Jones, *A brieve and necessarie catechisme ... for the benefit of all householderes,their children and families* (London, 1583)

John Bradford, ‘A Comparison between the Old Man and the New’, in *Godly Meditations upon the Ten Commandementes, the Articles of the Fayth, and the Lords Prayer* (1567), fos 91r-66r [vere 96r]
Secondary Sources


R. Houlbrooke, The English Family 1450-1700 (1984), chs 6-7

David Cressy, Birth, Marriage and Death: Ritual, Religion, and the Life-Cycle in Tudor and Stuart England (Oxford, 1997), chs 5-8 (on baptism)

*Will Coster, Baptism and Spiritual Kinship in Early Modern England (2002), chs 2-3


Bruce Hindmarsh, The Evangelical Conversion Narrative: Spiritual Autobiography in Early Modern England (2005), ch. 1

4 March

Holy Families: The Spiritualisation of the Household

Primary Sources

One of:


William Perkins, Christian oeconomie: or, a short survey of the right manner of erecting and ordering a family, according to the Scriptures (London, 1618)

William Gouge, Of domestical duties (London, 1622), esp. part V and VI

Matthew Griffith, Bethel, or a forme for families (London, 1633)
William Hinde, *A faithfull remonstrance of the holy life and happy death, of John Bruen of Bruen-Stapleford in the County of Chester* (London, 1641), pp. 49-77


**Secondary Sources**


*Norman Jones, *The English Reformation: Religion and Cultural Adaptation* (2002), ch. 3 (Families and Reformation)


Margo Todd, ‘Humanists, Puritans and the Spiritualised Household’, *Church History*, 49 (1980), 18-34


11 March      **Ancestry and Genealogy**

**Primary Sources**

Thomas Cranmer, *The Gospell of S. Mathew. The first chapter. The genealogye of Christ* (1540)

Hugh Broughton, *The holy genealogie of Jesus Christ both his naturall line of fathers … and his kingly line* (London, 1612)
‘A showe of the Protestants Petigrew as ye have it before at large deducted’, foldout plate in Fridericus Staphylus, *The apologie of Fridericus Staphylus* (Antwerp, 1565), following p. 254

‘This poysoneous tree planted in Rome’, satirical image printed after 1579 (British Museum prints, case 270): Museum number: 1916,0212.2 (access via British Museum website: http://www.britishmuseum.org/research.aspx)

Lewis Owen, *The unmasking of all popish monks, friers and Jesuits* (1628); republished as *A genealogie of all popish monks, friers and Jesuits* (1646)

*A true and plaine genealogy or pedigree of Antichrist, wherein in cleerely discovered that he is lineally decend from the divell* (1634)

**Secondary Sources**


*S* Felicity Heal and Clive Holmes, *The Gentry in England and Wales 1500-1700* (Basingstoke, 1994), ch. 1

Peter Sherlock, *Monuments and Memory in Early Modern England* (2008), chs 1, 4


**25 March Generations**

**Primary Sources**

John Tillinghast, *Generation Work* (1655)

Explore biblical and contemporary concepts and uses of ‘generation’ in the King James Bible, Douai Rheims bible, and using EEBO

**Secondary Sources**


Mary Fulbrook, *Dissonant Lives: Generations and Violence through the German Dictatorships* (Oxford, 2011), ch. 1


8 April Autobiography and Life Writing

Primary Sources

John Bale, *The vocacyon of Johan Bale to the bishoprick of Ossorie in Irelande his persecutions in the same & finall deliveraunce* (Rome [Wesel?], 1553)


Caroline Bowden (ed.), *English Convents in Exile, 1600-1800*, 6 vols (2012-13); vol. 2, pp. 347-67 (obituaries of Augustinian and Benedictine nuns)


Secondary Sources


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**22 April Memory**

**Primary Sources**


**Secondary Sources**


*Peter Sherlock, ‘The reformation of memory in early modern Europe’, in Susannah Radstone and Bill Schwarz (eds), Memory: histories, theories and debates (New York, 2010), pp. 30-40

Peter Marshall, Beliefs and the Dead in Reformation England (2002), ch. 7 (‘Remembering the Dead: Commemoration and Memory in Protestant Culture’)


29 April History and Time

Primary Sources


George Carleton, A thankfull remembrance of Gods mercy. In an historicall collection of the great and mercifull deliverances of the church and state of England, since the Gospell began here to flourish, from the beginning of Queene Elizabeth (London, 1624)

or

Michael Sparke, Thankfull remembrances of Gods wonderfull deliverances of this land, bound with Crumms of comfort (London, 1627 edn)

Peter Heylyn, Ecclesia restaurata, or, the history of the Reformation of the Church of England (London, 1661), sigs a1r-C2r and sample either the history of Edward VI or Mary I

Gilbert Burnet, History of the Reformation of the Church of England, 3 vols (1681), prefaces to volumes 1 and 2

A true account of the rise and growth of the Reformation, or the progress of the Protestant religion (London, 1680)

Secondary Sources

*Daniel Woolf, ‘From Hystories to the Historical: Five Transitions in Thinking about the Past 1500-1700’, *Huntington Library Quarterly*, 68 (2005), 33-70


After Tea: Conclusions and Reflections