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models charting a linear progress from persecution to toleration, it emphasises instead the complex interplay between these two impulses in the sixteenth and seventeenth centuries.

~~Amazon.com: Charitable hatred: Tolerance and intolerance ...~~

Charitable Hatred is a laudably ambitious work, which takes on a complex and vexing subject over a long period and brings an imposing range of inquiry to it. Together with the attitudes disclosed by treatises and sermons and diaries and debates, Walsham brings before us the institutional practices of state and church and community.

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Charitable hatred : tolerance and intolerance in England, 1500-1700 by Walsham, Alexandra, 1966-Publication date 2006 Topics Religious tolerance -- England -- History -- 16th century, Religious tolerance -- England -- History ...

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~~Charitable Hatred: Tolerance and Intolerance in England.~~

1500-1700. Manchester,

Manchester University Press,

2006, ISBN: 9780719052392;

304pp.; Price: £60.00. There is a

traditional, whiggish, account of toleration in early-modern

England that sees it as the polar opposite of persecution, and

charts its gradual triumph over its evil antithesis.

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title={Charitable Hatred: Tolerance and Intolerance in England, 1500-1700}, author={A. Walsham}, year={2006} }

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Walsham argues that tolerance and intolerance went hand in hand. Thpractical toleration granted to Catholics and Dissenters was, she suggests, thvery reason why they were denounced with such ferocity. This was one of thdefence mechanisms that enabled people to cling on to a belief in religiouniformity in the face of widespread religious diversity.

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in England, 1500-1700
(Catholicism and
Community in Early Modern
England: Politics, Aristocratic
Patronage and Religion, c.
1550-1640, Book review) by
"Renaissance Quarterly";
Humanities, general Literature,
writing, book reviews Books Book
reviews

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Their hatred would have been
described as charitable- for they
cared for the individual soul
rather than excluding it from the
communion of the blessed. The
last hope of practical intolerance
was comprehension- the policy

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attempted by Charles II to bring all Protestants under the communion of the Church of England- there were even suggestions of a parallel structure of Presbyters and Bishops.

~~Review: Charitable Hatred:
Tolerance and Intolerance in ...~~

Charitable hatred offers a challenging new perspective on religious tolerance and intolerance in early modern England. Setting aside traditional models charting a linear progress from persecution to toleration, it emphasises instead the complex interplay between these two impulses in the sixteenth and seventeenth centuries.

~~Manchester University Press~~

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Charitable Hatred presents a challenging new perspective on religious tolerance and intolerance in early modern England. Setting aside traditional models that seek to chart a path of linear progress from

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persecution to toleration, it emphasises instead the complex interplay between these two impulses in the sixteenth and seventeenth centuries.

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"Charitable hatred offers a challenging new perspective on religious tolerance and intolerance in early modern England. Setting aside traditional models that chart a linear path from persecution to toleration, it emphasises instead the complex interplay between these two impulses in the sixteenth and seventeenth centuries.

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But I would like to look at Europe's own past, and more specifically at a book review in the current Church Times of the Exeter historian Alexandra Walsham's *Charitable Hatred: Tolerance and Intolerance in England, 1500-1700*. The reviewer, Dr Arnold Hunt of the British Library, only faults Professor Walsham for treating intolerance "as a problem of the past rather than as a problem for the future."

~~Charitable Hatred | Catholic Sensibility~~

Charitable Hatred: Tolerance and Intolerance in England, 1500-1700 - Politics, Culture, and Society in Early Modern Britain
Alexandra Walsham. Hardback

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(01 Mar 2006)

In England 1500-1700

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~~Charitable hatred: Tolerance ...~~

This is naked intolerance being celebrated by those who should ordinarily be alarmed, being guardians of tolerance. But Karl Popper warned us of the danger of intolerance, that we should be intolerant of the intolerant in

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order to maintain a tolerant society, or else tolerance will be destroyed and society along with it.

Society In Early Modern Britain

Charitable Hatred offers a challenging new perspective on religious tolerance and intolerance in early modern England. Setting aside traditional models charting a linear progress from persecution to toleration, it emphasizes instead the complex interplay between these two impulses in the sixteenth and seventeenth centuries.

"Charitable hatred offers a challenging new perspective on religious tolerance and

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Intolerance in early modern England. Setting aside traditional models that chart a linear path from persecution to toleration, it emphasises instead the complex interplay between these two impulses in the sixteenth and seventeenth centuries. The book examines the intellectual assumptions that underpinned attitudes towards religious minorities and the institutional structures and legal mechanisms by which they were both repressed and accommodated. It also explores the social realities of prejudice and forbearance, hostility and harmony at the level of the neighbourhood and parish"--Back cover.

Explores the role of belief in the

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existence of angels in the early
modern world.

This collection of original essays
combines the interests of leading
'Catholic historians' and leading
historians of early modern English
culture to pull Catholicism back
into the mainstream of English
historiography

A study of clerical reaction to the
sizeable number of Catholics who
outwardly conformed to
Protestantism in late 16c England.
An important and satisfying
monograph... Many insights
emerge from this rich and original
study, which whets the appetite
for more. ENGLISH HISTORICAL
REVIEW [Diarmaid MacCulloch]

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Can people coexist in peace when their basic beliefs are irreconcilable? Kaplan responds by taking us back to early modern Europe, when the issue of religious toleration was no less pressing than it is today. Divided by Faith is both history from the bottom up and a much-needed challenge to our belief in the triumph of reason over faith. This compelling story reveals that toleration has taken many guises in the past and suggests that it may well do the same in the future.

The first major study of the early Reformation and the Polish monarchy for over a century, this volume asks why Crown and church in the reign of King

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Sigismund I (1506-1548) did not persecute Lutherans. It offers a new narrative of Luther's dramatic impact on this monarchy — which saw violent urban Reformations and the creation of Christendom's first Lutheran principality by 1525 — placing these events in their comparative European context. King Sigismund's realm appears to offer a major example of sixteenth-century religious toleration: the king tacitly allowed his Hanseatic ports to enact local Reformations, enjoyed excellent relations with his Lutheran vassal duke in Prussia, allied with pro-Luther princes across Europe, and declined to enforce his own heresy edicts. Polish church courts allowed dozens of

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tolerance and intolerance. Examining these episodes in turn, this study does not treat toleration purely as the product of political calculation or pragmatism. Instead, through close analysis of language, it reconstructs the underlying cultural beliefs about religion and church (ecclesiology) held by the king, bishops, courtiers, literati, and clergy — asking what, at heart, did these elites understand 'Lutheranism' and 'catholicism' to be? It argues that the ruling elites of the Polish monarchy did not persecute Lutheranism because they did not perceive it as a dangerous Other — but as a variant form of catholic Christianity within an already variegated late medieval church,

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where social unity was much more important than doctrinal differences between Christians. Building on John Bossy and borrowing from J.G.A. Pocock, it proposes a broader hypothesis on the Reformation as a shift in the languages and concept of orthodoxy.

The fruit of a colloquium held in 1994 in the Netherlands, this collection of papers charts the emergence and vicissitudes of the concept of tolerance and its practical implications in the Dutch Republic, from the revolt against Spain in the sixteenth century to the early eighteenth century.

Biographies of a Reformation.
Religious Change and

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Confessional Coexistence in
Upper Lusatia, c. 1520-1635
introduces the region of Upper
Lusatia, where Lutherans,
Catholics and a range of other
groups coexisted in a largely
peaceful manner.

The author uses anecdotes and quotes to help illustrate his argument that tolerance has gone beyond simply putting up with another's differences and still disagreeing with him or her and instead now has more to do with completely refraining from saying others are wrong, in a book that offers the author's personal Christian perspective on the issue.

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