

The French Religious Wars 1562 1598 (Essential Histories)

Winner of the National Huguenot Society's 2022 Scholarly Works Award
The Huguenots and their struggle for freedom of conscience and freedom of worship are largely unknown outside of France. The entrance of the sixteenth-century Reformation in France, first through the teachings of Luther, then of Calvin, brought three centuries of religious wars before Protestants were considered fully French and obtained the freedom to worship God without repression and persecution from the established church and the tyrannical state. From the first martyrs early in the sixteenth century to the last martyrs at the end of the eighteenth century, Protestants suffered from the intolerance of church and state, the former refusing genuine reform and unwilling to relinquish privileges, the latter rejecting any threats to the absolute monarchy. The rights gained with one treaty or edict of pacification were snatched away with

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another royal decree declaring Protestants heretics and outlaws. Political and religious intrigues, conspiracies, assassinations, and broken promises contributed to the turmoil and tens of thousands were exiled or fled to places of refuge. Others spent decades as slaves on the king's galleys or imprisoned. They lost their possessions; they lost their lives. They did not lose their faith in a sovereign God.

In recent years religion has resurfaced amongst academics, in many ways replacing class as the key to understanding Europe's historical development. This has resulted in an explosion of studies revisiting issues of religious change, confessional violence and holy war during the early modern period. But the interpretation of the European wars of religion still remains largely defined by national boundaries, tied to specific processes of state building as well as nation building. In order to more thoroughly interrogate these concepts and assumptions, this volume focusses on terms repeatedly used and misused in

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public debates such as "religious violence" and "holy warfare" within the context of military conflicts commonly labelled "religious wars". The chapters not only focus on the role of religion, but also on the emerging state as a driver of the escalation of violence in the so-called age of religious war. By using different methodological and theoretical approaches historians, philosophers, and theologians engage in an interdisciplinary debate that contributes to a better understanding of the religio-political situation of early modern Europe and the interpretation of violent conflicts interpreted as religious conflicts today. By adopting a multi-disciplinary approach, new and innovative perspectives are opened up that question if in fact religion was a primary driving force behind these conflicts.

"The eight French Wars of Religion began in 1562 and lasted for 36 years. Although the wars were fought between Catholics and Protestants, this book draws out in full the equally important struggle for power between the king and

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the leading nobles, and the rivalry between the nobles themselves as they vied for control of the king. In a time when human life counted for little, the destruction reached its height in the St Bartholomew's Day Massacre when up to 10,000 Protestants lost their lives."--Bloomsbury Publishing.

This book is a 2005 edition of Mack P. Holt's classic study of the French religious wars of the sixteenth and seventeenth centuries. Drawing on the scholarship of social and cultural historians of the Reformation, it shows how religion infused both politics and the socio-economic tensions of the period to produce a long extended civil war. Professor Holt integrates court politics and the political theory of the elites with the religious experiences of the popular classes, offering a fresh perspective on the wars and on why the French were willing to kill their neighbors in the name of religion. The book has been created specifically for undergraduates and general readers with no background knowledge of either French history or the Reformation. This edition updates

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the text in the light of new work published in the decade prior to publication and the 'Suggestions for further reading' has been completely re-written.

The French Religious Wars, 1562-1598

The French Wars of Religion 1559-1598

The French Religious Wars 1562-1598

The World of the Siege

The French Huguenots and Wars of Religion

The Huguenots

On 18 August 1572, Paris hosted the lavish wedding of Marguerite de Valois and Henri de Navarre, which was designed to seal the reconciliation of France's Catholics and Protestants. Only six days later, the execution of the Protestant leaders on the orders of the king's council unleashed a vast massacre by Catholics of thousands of Protestants in Paris and elsewhere. Why was the celebration of concord followed so quickly by such unrestrained carnage? Arlette Jouanna's new reading of the most notorious massacre in early modern European history rejects most of the established accounts, especially those privileging conspiracy, in favour of an explanation based on ideas of reason of state. The Massacre stimulated reflection on royal power, the limits of authority and obedience, and the danger of religious division for France's political traditions. Based on extensive research and a careful examination of existing interpretations, this

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book is the most authoritative analysis of a shattering event.

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Polemic and Literature Surrounding the French Wars of Religion demonstrates that literature and polemic interacted constantly in sixteenth-century France, constructing ideological frameworks that defined the various groups to which individuals belonged and through which they defined their identities. Contributions explore both literary texts (prose, poetry, and theater) and more

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intentionally polemical texts that fall outside of the traditional literary genres. Engaging the continuous casting and recasting of opposing worldviews, this collection of essays examines literature's use of polemic and polemic's use of literature as seminal intellectual developments stemming from the religious and social turmoil that characterized this period in France.

Reveries of Community reconsiders the role of epic poetry during the French Wars of Religion, the series of wars between Catholics and Protestants that dominated France between 1562 and 1598. Critics have often viewed French epic poetry as a casualty of these wars, arguing that the few epics France produced during this conflict failed in power and influence compared to those of France's neighbors, such as Italy's *Orlando Furioso*, England's *Faerie Queene*, and Portugal's *Os Lusíadas*. Katherine S. Maynard argues instead that the wars did not hinder epic poetry, but rather French poets responded to the crisis by using epic poetry to reimagine France's present and future. Traditionally united by *une foi, une loi, un roi* (one faith, one law, one king), France under Henri IV was cleaved into warring factions of Catholics and Huguenots. The country suffered episodes of bloodshed such as the St. Bartholomew's Day Massacre, even as attempts were made to attenuate the violence through frequent edicts, including those of St. Germain (1570) and Nantes (1598). Maynard examines the rich and often dismissed body work written during these bloody decades: Pierre de Ronsard's *Franciade*, Guillaume Salluste Du Bartas's *La Judit* and *La*

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Sepmaine, Sébastien Garnier's *La Henriade*, Agrippa d'Aubigné's *Les Tragiques*, and others. She traces how French poets, taking classics such as Virgil's *Aeneid* and Homer's *Iliad* as their models, reimagined possibilities for French reconciliation and unity.

Polemic and Literature Surrounding the French Wars of Religion

Religious Warfare in Europe 1400-1536

Catholics and Huguenots in Sixteenth-century Paris

That Men Would Praise the Lord

How Changes in Climate Drive Religious Upheaval

The St. Bartholomew's Day Massacre

Reproduction of the original.

The French Religious Wars 1562-1598 Bloomsbury Publishing

Religious warfare has been a recurrent feature of European history. In this intelligent and readable study, the distinguished Crusade historian Norman Housley describes and analyses the principal expressions of holy war in the period from the Hussite wars to the first generation of the Reformation. The context was one of both challenge and expansion. The Ottoman Turks posed an unprecedented external threat to the 'Christian republic', while doctrinal dissent, constant warfare between states, and rebellion eroded it from within. Professor Housley shows how in these circumstances the propensity to sanctify warfare took radically different forms. At times warfare between national communities was shaped by convictions of 'sacred patriotism', either in defending God-given native land or in the pursuit of messianic programmes

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abroad. Insurrectionary activity, especially when driven by apocalyptic expectations, was a second important type of religious war. In the 1420s and early 1430s the Hussites waged war successfully in defence of what they believed to be 'God's Law'. And some frontier communities depicted their struggle against non-believers as religious war by reference to crusading ideas and habits of thought. Professor Housley pinpoints what these conflicts had in common in the ways the combatants perceived their own role, their demonization of their opponents, and the ongoing critique of religious war in all its forms. This is a major contribution to both Crusade history and the study of the Wars of Religion of the early modern period. Professor Housley explores the interaction between Crusade and religious war in the broader sense, and argues that the religious violence of the sixteenth and seventeenth centuries was organic, in the sense that it sprang from deeply rooted proclivities within European society.

A vivid analytic narrative showing how and why Nimes became the most Protestant city in France. It uses techniques from both cultural history and the social sciences, including social network analysis, to illuminate Nimes's experience. The book concludes with a comparative analysis which explains the appeal of the Reformation.

Montauban and Southern French Calvinism During the Wars of Religion

The French Wars of Religion, 1562-1629

A City in Conflict

Civil Wars in Sixteenth-Century France

Three Centuries of Resistance for Freedom of Conscience

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The French Wars 1667-1714

This study focuses on the popular religious fanaticism and hatred caused by the religious conflicts of 16th-century France, particularly the St Bartholomew's Day massacres of 1572. It uses an array of sources to examine the violence which escalated during this period.

In the second half of the sixteenth century, France was racked by religious civil wars and peace was only restored when Henry of Navarre finally converted to Catholicism, deciding in his immortal phrase that 'Paris is worth a mass'. In this lucid introduction to a complex period in French history, Robert Knecht: Explains the evangelical and Lutheran origins of the Huguenot Church in France Challenges simplistic interpretations of the religious conflict as purely a cloak for political rebellion Provides concise analysis of the wars themselves and the ferment of political ideas which they generated Evaluates the extent of France's recovery under Henry IV This third edition has been updated throughout to take account of the latest scholarship, particularly on the Massacre of St. Bartholomew and the reign of Henry III when the monarchy almost succumbed to the challenge posed by the Catholic League. There is a new colour plate section and the main text is supported by a full glossary of terms, maps and three detailed genealogical tables, as well as a carefully chosen

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selection of original documents. Each book in the Seminar Studies in History series provides a concise and reliable introduction to complex events and debates. Written by acknowledged experts and supported by extracts from historical Documents, a Chronology, Glossary, Who's Who of key figures and Guide to Further Reading, Seminar Studies in History are the essential guides to understanding a topic.

In the immediate years and months before the outbreak of religious war in 1562 the growth of Protestantism in France had gone unchecked, and an overriding sense of Protestant triumphalism emerged in cities across the land. However, the wars unleashed a vigorous Catholic reaction that extinguished Protestant hopes of ultimate success. This offensive triggered violence across the provinces, paralysing Huguenot communities and sending many Protestant churches in northern France into terminal decline. But French Protestantism was never a uniform phenomenon and events in southern France took a rather different course from those in the north. This study explores the fate of the Huguenot community in the area of its greatest strength in southern France. The book examines the Protestant ascendancy in the Huguenot stronghold of Montauban through the period of the religious wars, laying open the impact that the new religion had upon the town and its

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surrounding locality, and the way in which the town related to the wider political and religious concerns of the Protestant south. In particular, it probes the way in which the town related to the nobility, the political assemblies, Henry of Navarre and the wider world of international Calvinism, reflecting upon the distinctive cultural elements that characterised Calvinism in southern France.

In recent decades historians have documented the nature and impact of religious violence within French Catholicism during the French Wars of Religion (1562-1629). My dissertation introduces the question of religious nonviolence within French Catholicism in this era by examining the religiosity practiced and promoted by Francois de Sales (1567-1622). By interpreting the words, actions, and impact of this clergyman across three different contexts - the mission field of the Chablais, in lay spiritual counseling, and in the Order of the Visitation- this research presents a fresh perspective on the nature of Catholicism in early modern France and an important historical case study of the possibilities and limits of moderation in a society reeling from religious extremism.

Representations of Early Modern Positional Warfare
From Defense to Resistance

The Triumph of Protestantism in Nimes, 1530-1570

Mass Violence and the Self

One Faith, One Law, One King

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History of the Huguenots

The World of the Siege examines the conduct of early modern sieges (15th-18th centuries) in relation to the creation and interpretation of siege narratives. The volume provides insights into the convergences and divergences of diverse (military) cultures across Europe and Asia.

***Includes pictures *Includes online resources and a bibliography for further reading**

In the 16th century, corruption, debauchery, and the general perversion of ethics were running rampant within the Roman Catholic Church. The public began to grow leery of the crooked church, and soon, they could no longer bite their tongues. Among the church's most vocal opponents was Martin Luther, whose publication of the 95 Theses gave rise to the Protestant movement. This reformed brand of Christianity gradually spread throughout Europe, planting flags across the continent. France was among the first to latch onto the movement, and these new-wave Protestants became known as the "Huguenots." The exact origins of the Huguenot name is still disputed to this day, but most historians have agreed it is a French and German translation of the Swiss-German term, "eidgenossen," meaning "oath-fellowship." The Huguenots mostly resided in the southern regions of France, along with the northern regions of Normandy and Picardy. They shared quite a few similarities with the Protestant Walloons, who lived in what is now Belgium, but the two groups were unique communities. Even so, both groups frequently convened to worship together as refugees. The Huguenots, whose belief system incorporated a blend of unorthodox Waldensian and Calvinist teachings, continued to bloom, which did not sit well with the authorities. Critics attributed the rise of Protestant-led riots to the no-good Huguenots. The Huguenots were known iconoclasts who rejected statues, paintings, idols, and other religious images, as

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often seen in the numerous statues and stained glass artwork in Catholic churches. Across Europe, rebellious Protestants seized Catholic churches and swiped all heretical images, destroying them with axes and hurling them into roaring bonfires. The string of ambushes included the 1562 Looting of the Churches in Lyon, which were followed by similar attacks in Zurich, Copenhagen, Geneva, and many more. Even in the face of persecution, the Huguenot influence gained momentum in France. A year before the looting, 2,500 Protestant congregations had already been established across the nation. The Huguenots held their services behind the curtains of secrecy, most commonly in the dead of the night. Some historians believe this clandestine operation could be related to the origin of their name. "Le roi Huguet," meaning "King Huguet," referred to purgatory spirits who haunted the living at night. Their perseverance eventually caught the eye of a pallid-faced Venetian ambassador, who purportedly warned his Catholic superiors that "3/4 of France was contaminated with the heretical doctrine." The Huguenots' burgeoning power and alleged attempts to infiltrate the world of politics soon alarmed the French authorities. They suspected that these Huguenots were low-profile republicans, involved in a terrible conspiracy to conjure up an uprising to overthrow the monarchy and re-brand France as a federal state. The royal government of France would attempt to tread lightly in the beginning, keeping their hands clean on neutral grounds, but a nightmare was about to unfold. In the 1560s, French authorities called for the violent and bloody persecution of all Huguenots. This hostile period of 36 years, fraught with conflict, upheaval, and civil vendettas between the Huguenots and Catholics, is now known as the "French Wars of Religion," or simply, the "Huguenot Wars." A short stretch of peace would later emerge as the wars began to wind down, but bloodshed was once again resurrected by rebellions brought forth by the persecuted. The Huguenots:

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The History and Legacy of the French Protestants and Their Religious Conflicts with the Catholics examines the events and cast of characters that led to the persecution of the religious minority and their battles with the Catholics, one of the most fascinating chapters in all of French history.

This book is an accessible and comprehensive study of the French wars of religion, designed specifically for undergraduate students. Drawing on the latest scholarship of a generation of social historians of the Reformation, the author presents a new analysis of this long conflict. He argues that religious tension between Catholics and Protestants played a crucial role in the wars and was just as important to the outcome as the political aspirations of the aristocratic factions at court or any underlying socio-economic tensions.

The study of war in all periods of prehistory and recorded history has always commanded the attention of historians, dramatists, poets and artists. The study of peace has, however, not yet gained a comparable readership, and the subject is attracting an increasing amount of scholarly research. This volume presents the first work of academic research to tackle this imbalance head on. It looks at war and peace through the ages, from the Classical world through to the 18th century. It considers the nature and advocacy of war and peace both from an historical perspective but also a philosophical one, particularly looking at how universal peace, which began as a personal philosophy, became over the centuries a political philosophy that underpins much of modern society's attitudes towards warfare and militarism. Roger Manning begins his journey through history by looking at the Greek martial ethos and philosophical concepts of peace and war in the ancient world; moving through the Roman empire's military advances, he explores the concepts of war and peace in the medieval world and the Renaissance, with the writing of Machiavelli and Erasmus; finally, his account of the search for a science of

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peace in the 17th and 18th centuries brings the book to its conclusion.

French Protestantism, 1559-1562

The Sun King at war

War and Peace in the Western Political Imagination

French Epic in the Age of Henri IV, 1572–1616

Iron and Blood

Climate, Catastrophe, and Faith

Through its close, critical reading of the political treatises and polemical literature produced in France in the sixteenth century, this book offers a valuable new contribution to the intellectual history of the Early Modern era. Sophie Nicholls analyses the political thought of the theologians and jurists in the Holy League as they pursued their crusade against heresy in the French kingdom, during the wars of religion (1562-1629).

Contemporaries portrayed the Leaguers as rebellious anarchists, who harboured dangerously democratic ideas. In contrast, Nicholls demonstrates that the intellectuals in the movement were devoted royalists, who had more in common with their moderate counterparts, the 'politiques'. In paying close attention to the conceptual language of politics in this era, this book shows how jurists and theologians in the League presented visions of sovereignty that subtly replenished medieval ideas of kingship and priesthood, and endeavoured to replace them with a new synthesis of intellectual tradition and political power. In a period when 'the state' was still emerging as an idea, analysing League thought in the context of Jesuit and Second Scholastic sources positions the Leaguers in relation to innovative attempts in European Catholic circles to re-think the nature of belonging to a political community.

From the author of Louis XIV, an unprecedented history of the entire Huguenot experience in France, from hopeful beginnings

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to tragic diaspora. Following the Reformation, a growing number of radical Protestants came together to live and worship in Catholic France. These Huguenots survived persecution and armed conflict to win—however briefly—freedom of worship, civil rights, and unique status as a protected minority. But in 1685, the Revocation of the Edict of Nantes abolished all Huguenot rights, and more than 200,000 of the radical Calvinists were forced to flee across Europe, some even farther. In this capstone work, Geoffrey Treasure tells the full story of the Huguenots' rise, survival, and fall in France over the course of a century and a half. He explores what it was like to be a Huguenot living in a "state within a state," weaving stories of ordinary citizens together with those of statesmen, feudal magnates, leaders of the Catholic revival, Henry of Navarre, Catherine de' Medici, Louis XIV, and many others. Treasure describes the Huguenots' disciplined community, their faith and courage, their rich achievements, and their unique place within Protestantism and European history. The Huguenot exodus represented a crucial turning point in European history, Treasure contends, and he addresses the significance of the Huguenot story—the story of a minority group with the power to resist and endure in one of early modern Europe's strongest nations. "A formidable work, covering complex, fascinating, horrifying and often paradoxical events over a period of more than 200 years... Treasure's work is a monument to the courage and heroism of the Huguenots."—Piers Paul Read, The Tablet

The period 1642-1651, one of the most turbulent in the history of mainland Britain, saw the country torn by civil wars. Focusing on the English and Welsh wars this book examines the causes, course and consequences of the conflicts. While offering a concise military account that assesses the wars in their national,

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regional and local contexts, Dr Gaunt provides a full appraisal of the severity of the wars and the true extent of the impact on civilian life, highlighting areas of continued historical debate. The personal experiences and biographies of key players are also included in this comprehensive and fascinating account.

Heller refutes Roland Mousnier's thesis that early modern France was a society of orders in which most people knew and accepted their status in society. This concept of order certainly had meaning for the sixteenth-century élite because of aristocratic domination over land and people, but it is not clear that this was also the view of the commoners. Heller maintains that for peasants, craftsmen, and merchants the decline of the French economy started at the beginning rather than the middle of the sixteenth century. This resulted in unrest which spread from town to countryside, culminating in the three great popular movements of the civil wars: the Calvinist Revolt of the 1560s, the Catholic League's challenge to the power of the Monarchy, and the revolts of the 1590s. Heller stresses that the history of sixteenth-century France is one of both resistance and domination. It was often the upper class which took the initiative, directing much of the violence toward the commoners, and many of those involved in the civil wars were fighting for their own economic positions. Iron and Blood helps to clarify the significance of the French Civil Wars by showing them to be rooted in an aristocratic reaction against the earlier social unrest which began among the common people.

The Cambridge World History of Violence

The French Wars of Religion, 1562-1629

Calvinism and the Religious Wars

Troyes During the French Wars of Religion

Political Thought in the French Wars of Religion

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The Wars of Religion in France, 1559-1576

A riveting account of the Saint Bartholomew's Day Massacre, its origins, and its aftermath, this volume by Barbara B. Diefendorf introduces students to the most notorious episode in France's sixteenth century civil and religious wars and an event of lasting historical importance. The murder of thousands of French Protestants by Catholics in August 1572 influenced not only the subsequent course of France's civil wars and state building, but also patterns of international alliance and long-standing cultural values across Europe. The book begins with an introduction that explores the political and religious context for the massacre and traces the course of the massacre and its aftermath. The featured documents offer a rich array of sources on the conflict – including royal edicts, popular songs, polemics, eyewitness accounts, memoirs, paintings, and engravings – to enable students to explore the massacre, the nature of church-state relations, the moral responsibility of secular and religious authorities, and the origins and consequences of religious persecution and intolerance in this period. Useful pedagogic aids include headnotes and gloss notes to the documents, a list of major figures, a chronology of key events, questions for consideration, a selected bibliography, and an index. *That Men Would Praise the Lord* breaks apart

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the process of mass conversion in the sixteenth century to explain why the Reformation occurred, using Nîmes, the most Protestant town in France, as a case study. Protestantism was overwhelmingly successful in Nîmes (since most people converted), but the process culminated in two bloody massacres of Nîmes's remaining Catholics. Beginning in 1559, Nîmes went through a revolutionary period comparable to 1789 in its intensity. Townspeople flocked to hear Protestant preachers and then took over Catholic churches, destroyed statues and stained glass, and zealously took part in the Wars of Religion, which convulsed France beginning in 1562. As the Protestant movement grew, it had to adapt to changing circumstances. Nîmes's first Protestants were attracted to Calvin's theology. Later converts believed that the Church needed to be cleansed of its excesses to encourage moral reform and to assist the royal treasury. In the end, many converted because of peer pressure or under duress. Thus rather than argue that one factor - whether religious, economic, or political - explains the Reformation, Tulchin emphasizes that the Protestant movement was the result of compromises forged among its members. The conclusion extends his arguments to the rest of France. That Men Would Praise the Lord marries techniques from the social sciences, anthropology, and cultural history in an analytic narrative, resulting in a new,

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interdisciplinary theory of the Reformation. In the second half of the sixteenth century, France was racked by religious civil wars and peace was only restored when Henry of Navarre finally converted to Catholicism, deciding – in his immortal phrase – that 'Paris is worth a mass'. In this lucid introduction to a complex period in French history, Robert Knecht: Explains the evangelical and Lutheran origins of the Huguenot Church in France Challenges simplistic interpretations of the religious conflict as purely a cloak for political rebellion Provides concise analysis of the wars themselves and the ferment of political ideas which they generated Evaluates the extent of France's recovery under Henry IV This third edition has been updated throughout to take account of the latest scholarship, particularly on the Massacre of St. Bartholomew and the reign of Henry III when the monarchy almost succumbed to the challenge posed by the Catholic League. There is a new colour plate section and the main text is supported by a full glossary of terms, maps and three detailed genealogical tables, as well as a carefully chosen selection of original documents. Each book in the Seminar Studies in History series provides a concise and reliable introduction to complex events and debates. Written by acknowledged experts and supported by extracts from historical Documents, a Chronology, Glossary, Who's Who of key figures and Guide to Further Reading, Seminar

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Studies in History are the essential guides to understanding a topic.

Based on contemporary French, Spanish and English accounts, as well as the best of recent scholarship, it focuses on the Royalist, Huguenot and Catholic League armies that plundered, battled and besieged each other across the length and breadth of the Kingdom.

French Armies of the Wars of Religion 1562 - 1598

From the French Wars of Religion to the Paris Commune

Between Peaceful Coexistence and Ongoing Conflict: Religious Tolerance and the Protestant Minority in Seventeenth-Century France

Beneath the Cross

*From Classical Antiquity to the Age of Reason
A Brief History with Documents*

Mass Violence and the Self explores the earliest visual and textual depictions of personal suffering caused by the French Wars of Religion of 1562–98, the Fronde of 1648–52, the French Revolutionary Terror of 1793–94, and the Paris Commune of 1871. The development of novel media from pamphlets and woodblock printing to colored lithographs, illustrated newspapers, and collodion photography helped to determine cultural, emotional, and psychological responses to these four episodes of mass violence. Howard G. Brown's richly illustrated and conceptually innovative book shows how the increasingly effective communication of the suffering of others

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combined with interpretive bias to produce what may be understood as collective traumas. Seeing these responses as collective traumas reveals their significance in shaping new social identities that extended beyond the village or neighborhood. Moreover, acquiring a sense of shared identity, whether as Huguenots, Parisian bourgeois, French citizens, or urban proletarians, was less the cause of violent conflict than the consequence of it. Combining neuroscience, art history, and biography studies, Brown explores how collective trauma fostered a growing salience of the self as the key to personal identity. In particular, feeling empathy and compassion in response to depictions of others' emotional suffering intensified imaginative self-reflection. Protestant martyrologies, revolutionary "autodefenses," and personal diaries are examined in the light of cultural trends such as the interiorization of piety, the culture of sensibility, and the birth of urban modernism to reveal how representations of mass violence helped to shape the psychological processes of the self.

The French Wars of Religion tore the country apart for almost fifty years. They were also part of the wider religious conflict between Catholics and Protestants which raged across Europe during the 16th century. This new study, by a major authority on French history, explores the impact of these wars and sets them in their full European context.

The eight French Wars of Religion began in 1562 and lasted for 36 years. Although the wars were fought

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between Catholics and Protestants, this book draws out in full the equally important struggle for power between the king and the leading nobles, and the rivalry between the nobles themselves as they vied for control of the king. In a time when human life counted for little, the destruction reached its height in the St Bartholomew's Day Massacre when up to 10,000 Protestants lost their lives.

Fresh analysis of the political thought of the French Holy League, active during the religious wars, within its intellectual context.

The English Civil Wars 1642–1651

Justification of Violence During the French Wars of Religion

An Interdisciplinary Reassessment of Sources, Interpretations, and Myths

Huguenot Heartland

The Reform of Zeal: Francois de Sales and Militant Catholicism During the French Wars of Religion

This dissertation is a study of religious tolerance and the Huguenot minority in early modern France. From the Wars of Religion (1562-1629) to the Revocation of the Edict of Nantes in 1685, early modern French people experimented with the possibility of religious coexistence between Catholics and Protestants. This study focuses on how early modern French Catholics and Protestants perceived tolerance and coexistence in their real life, which was virtually the issue of whether they accepted the edict of pacification to permit Protestant worship at some areas for ending the civil wars.

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After the Edict of Nantes brought relatively stable internal peace in 1598, the issue was extended how they interpreted the articles of the Edict and implemented the articles in detail. In order to examine the practical interreligious social relations, this dissertation explores the documents prepared for the Estates-Generals, political pamphlets, and memory practices, which all conveyed popular perceptions of tolerance and coexistence in early modern France. For unfolding the experience of religious cohabitation at the ground level, I also compare the legal battle over the articles of the Edict in Normandy of the North, where the Huguenot community was a small and isolated minority, with that in Nîmes of the South, where Protestant bastions were numerous and concentrated. In so doing, this dissertation demonstrates that, for the early modern French people, religious tolerance was not an abstract idea but a very real problem, thereby arguing that the reality of tolerance in seventeenth-century France could never be limited to peaceful coexistence and ongoing conflict, but it was always a constant struggle between those two extremes.

Campaigns fought by Louis XIV, the Sun King, shaped the borders of European states, the destinies of royal dynasties, and even the patterns of absolutist government. This book presents the most authoritative yet accessible and succinct account of these all-important struggles available today, covering every aspect of the wars from decisions made by the king at his palace at Versailles to the life of the troops encamped in the field. Focusing on the French army, the greatest military force of the age, this tale of violence, victory, and victims balances siege and battle in a way that tells us much that is new about the Sun King and his

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adversaries.

The world has repeatedly suffered severe climate-driven shocks, which have resulted in famine, disease, violence, social upheaval, and mass migration. Such episodes have often been understood in religious terms, through the language of apocalypse, millennium, and Judgment. And they have frequently had real religious consequences, for instance by spawning new religious movements and revivals, or driving the persecution of religious minorities. Philip Jenkins shows how climate change has redrawn the world's religious maps, and how man-made climate change is likely to do so once again.

Germany and the French Wars of Religion, 1560-1572
explores how the first decade of the religious wars in France was interpreted by German Protestants and why they felt compelled to intervene.

Reveries of Community

The Saint Bartholomew's Day massacre

The History and Legacy of the French Protestants and Their Religious Conflicts With the Catholics

The European Wars of Religion

The French Civil Wars, 1562-1598

Germany and the Coming of the French Wars of Religion

This text explores in depth the impact of the French wars of religion on the inhabitants of one French city, Troyes, in Champagne.

Drawing on previously neglected sources, the author examines the individual and collective experience of the religious conflict in Troyes. She considers how the religious divisions

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**created such brutal conflict between
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