Scotland Re-formed, 1488-1587

This briskly told history of Reformed Protestantism takes these churches through their entire 500-year history—from sixteenth-century Zurich and Geneva to modern locations as far flung as Seoul and São Paulo. D. G. Hart explores specifically the social and political developments that enabled Calvinism to establish a global presence. Hart’s approach features significant episodes in the institutional history of Calvinism that are responsible for its contemporary profile. He traces the political and religious circumstances that first created space for Reformed churches in Europe and later contributed to Calvinism’s expansion around the world. He discusses the effects of the American and French Revolutions on ecclesiastical establishments as well as nineteenth- and twentieth-century communions, particularly in Scotland, the Netherlands, the United States, and Germany, that directly challenged church dependence on the state. Raising important questions about secularization, religious freedom, privatization of faith, and the place of religion in public life, this book will appeal not only to readers with interests in the history of religion but also in the role of religion in political and social life today.

This collection of essays explores the historical importance and imaginative richness of Scotland’s extensive contribution to modes of traditional culture and expression: ballads, tales and storytelling, and song. Its underlying aim is to bring about a more dynamic and inclusive understanding of Scottish culture. Rooted in literary history and both comparative and interdisciplinary in scope, the volume covers the key aspects and genres of traditional literature, including the Gaelic tradition, from the medieval period to the present. Key theoretical and conceptual issues raised by the historical analysis of Scotland's rich store of ballad, song, and folk narrative are discussed in separate chapters. The volume also explores why and how Scottish literary writers have been inspired by traditional genres, modes, and motifs, and the intermingling of folk and literary traditions in writers such as Burns, Scott, and Hogg. It also uncovers the folkloric and mythopoetic materials of early Scottish literature, and the vitality of neglected aspects of Scottish popular culture.

Describing the last period of Scotland’s existence as an independent kingdom, focuses on the Reformation. Wormald shows how Scotland’s rulers governed a society whose economic and social bonds were still in many ways ‘medieval.’ 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.

During the glory days of the French Renaissance, young John Calvin (1509-1564) experienced a profound conversion to the faith of the Reformation. For the rest of his days he lived out the implications of that transformation—as exile, inspired reformer, and ultimately the dominant figure of the Protestant Reformation. Calvin's vision of the Christian religion has inspired many volumes of analysis, but this engaging biography examines a remarkable life. Bruce Gordon presents Calvin as a human being, a man at once brilliant, arrogant, charismatic, unforgiving, generous, and shrewd. The book explores with particular insight Calvin's self-conscious view of himself as prophet and apostle for his age and his struggle to tame a sense of his own superiority, perceived by others as arrogance. Gordon looks at Calvin's character, his maturing vision of God and humanity, his personal tragedies and failures, his extensive relationships with others, and the context within which he wrote and taught. What emerges is a man who devoted himself to the Church, inspiring and transforming the lives of others, especially those who suffered persecution for their religious beliefs.

James VI and Noble Power in Scotland explores how Scotland was governed in the late sixteenth century by examining the dynamic between King James and his nobles from the end of his formal minority in 1578 until his accession to the English throne in 1603. The collection assesses James' relationship with his nobility, detailing how he interacted with them, and how they fought, co-operated with and understood each other. It includes case studies from across Scotland from the Highlands to the Borders and burghs, and on major individual events such as the famous Gowrie conspiracy. Themes such as the nature of government in Scotland and religion as a shaper of policy and faction are addressed, as well as broader perspectives on the British and European nobility, bloodfeuds, and state-building in the early modern period. The ten chapters together challenge well-established notions that James aimed to be a modern, centralising monarch seeking to curb the traditional structures of power, and that the period represented a period of crisis for the traditional and unrestrained culture of feuding nobility. It is demonstrated that King James was a competent and successful manager of his kingdom who demanded a new level of obedience as a ‘universal king’. This volume offers students of Stuart Britain a fresh and
valuable perspective on James and his reign. 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.

A panoramic new history of Puritanism in England, Scotland, and New England This book is a sweeping transatlantic history of Puritanism from its emergence out of the religious tumult of Elizabethan England to its founding role in the story of America. Shedding critical new light on the diverse forms of Puritan belief and practice in England, Scotland, and New England, David Hall provides a multifaceted account of a cultural movement that judged the Protestant reforms of Elizabeth’s reign to be unfinished. Hall’s vivid and wide-ranging narrative describes the movement’s deeply ambiguous triumph under Oliver Cromwell, its political demise with the Restoration of the English monarchy in 1660, and its perilous migration across the Atlantic to establish a “perfect reformation” in the New World. A breathtaking work of scholarship by an eminent historian, The Puritans examines the tribulations and doctrinal dilemmas that led to the fragmentation and eventual decline of Puritanism. It presents a compelling portrait of a religious and political movement that was divided virtually from the start. In England, some wanted to dismantle the Church of England entirely and others were more cautious, while Puritans in Scotland were divided between those willing to work with a troublesome king and others insisting on the independence of the state church. This monumental book traces how
Puritanism was a catalyst for profound cultural changes in the early modern Atlantic world, opening the door for other dissenter groups such as the Baptists and the Quakers, and leaving its enduring mark on what counted as true religion in America. This book charts key aspects of the Anglo-Scottish experience down to the Restoration and greatly improves understanding of that complex and troubled relationship. 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. This is a collection of essays on the political, cultural and religious history of Scotland in the era of the Renaissance and Reformation.

Jane Dawson has written the definitive life of John Knox, a leader of the Protestant Reformation in sixteenth-century Scotland. Based in large part on previously unavailable sources, including the recently discovered papers of Knox’s close friend and colleague Christopher Goodman, Dawson’s biography challenges the traditionally held stereotype of this founder of the Presbyterian denomination as a strident and misogynist religious reformer whose influence rarely extended beyond Scotland. She maintains instead that John Knox relied heavily on the support of his “godly sisters” and conferred as well as argued with Mary, Queen of Scots. He was a proud member of the European community of Reformed Churches and deeply involved in the religious Reformations within England, Ireland, France, Switzerland, and the Holy Roman Empire. Casting a surprising new light on the public and private personas of a highly complex, difficult, and hugely compelling individual, Dawson’s fascinating study offers a vivid, fully rounded portrait of this renowned Scottish preacher and prophet who had a seismic impact on religion and society.

This study presents a history of the literary culture of early-modern Scotland (1560-1625), based on extensive study of the literary manuscript. It argues for the importance of three key places of production of such manuscripts: the royal court, burghs and towns, and regional houses (stately homes, but also minor lairdly and non-aristocratic households). This attention to place facilitates a discussion of, respectively, courtly, urban or civic, and regional literary cultures. Sebastiaan Verweij’s methodology stems from bibliographical scholarship and the study of the ‘History of the Book’, and more specifically, from a school of manuscript research that has invigorated early-modern English literary criticism over the last few decades. The Literary Culture of Early Modern Scotland will also intersect with a programme of reassessment of early-modern Scottish culture that is currently underway in Scottish studies. Traditional narratives of literary history have often regarded the Reformation of 1560 as heralding a terminal cultural decline, and the Union of Crowns of 1603, with the departure of king and court, was thought to have brought the briefest of renaissances (in the 1580s and 1590s) to an early end. This book purposefully straddles the Union, in order to make possible the rediscovery of Scotland’s refined and sophisticated renaissance culture.

Premodern Scotland: Literature and Governance 1420-1587 brings together original essays by a group of international scholars to offer fresh and ground-breaking research into the ‘advice to princes' tradition and related themes of good self- and public governance in Older Scots literature, and in Latin literature composed in Scotland in the fifteenth, sixteenth, and early seventeenth centuries. The volume brings to the fore texts both from and about the royal court in a variety of genres, including satire, tragedy, complaint, dream vision, chronicle, epic, romance, and devotional and didactic treatise, and considers texts composed for noble readers and for a wider readership able to access printed material. The writers and texts studied include Bower's Scotichronicicon, Henryson's Testament of Cresseid, and Gavin Douglas's Eneados. Lesser known authors and texts also receive much-needed critical attention, and include Richard Holland's, The Buke of the Howlat, chronicles by Andrew of Wyntoun, Hector Boece, and John Bellenden, and poetry by sixteenth-century writers such as Robert Sempill,
John Rolland of Dalkeith, and William Lauder. Non-literary texts, such as the Parliamentary 'Aberdeen Articles' further deepen the discussion of the volume's theme. Writing from south of the Border, which provoked creative responses in Scots authors, and which were themselves inflected by the idea of Scotland and its literature, are also considered and include the Troy Book by John Lydgate, and Malory's Le Morte Darthur. With a focus on historical and material context, contributors explore the ways in which these texts engage with notions of the self and with advisory subjects both specific to particular Stewart monarchs and of more general political applicability in Scotland in the late medieval and early modern periods. A nuanced approach to the role played by clerics at a turbulent time for religious affairs.

In England and Scotland at War, c.1296-c.1513, Andy King and David Simpkin bring together new perspectives on the Anglo-Scottish conflict from Dunbar to Flodden. The essays focus on the military history of the wars from both sides of the border.

In the 780s northern Britain was dominated by two great kingdoms; Pictavia, centred in north-eastern Scotland and Northumbria which straddled the modern Anglo-Scottish border. Within a hundred years both of these kingdoms had been thrown into chaos by the onslaught of the Vikings and within two hundred years they had become distant memories. This book charts the transformation of the political landscape of northern Britain between the eighth and the eleventh centuries. Central to this narrative is the mysterious disappearance of the Picts and their language and the sudden rise to prominence of the Gaelic-speaking Scots who would replace them as the rulers of the North. From Pictland to Alba uses fragmentary sources which survive from this darkest period in Scottish history to guide the reader past the pitfalls which beset the unwary traveller in these dangerous times. Important sources are presented in full and their value as evidence is thoroughly explored and evaluated.

The history of Britain and Ireland is incomprehensible without an understanding of the Christian faith that has shaped it. Introduced when the nations of these islands were still in their infancy, Christianity has provided the framework for their development from the beginning. Gerald Bray's comprehensive overview demonstrates the remarkable creativity and resilience of Christianity in Britain and Ireland. Through the ages, it has adapted to the challenges of presenting the gospel of Christ to different generations in a variety of circumstances. As a result, it is at once a recognizable offshoot of the universal church and a world of its own. It has also profoundly affected the notable spread of Christianity worldwide in recent times. Although historians have done much to explain the details of how the church has evolved separately in England, Ireland, Scotland and Wales, a synthesis of the whole has rarely been attempted. Yet the story of one nation cannot be understood properly without involving the others; so, Gerald Bray sets individual narratives in an overarching framework. Accessible to a general readership, The History of Christianity in Britain and Ireland draws on current scholarship to serve as a reference work for students of both history and theology.

This volume centres upon the era conventionally labelled the 'Making of the kingdom', or the 'Anglo-Norman' era in Scottish history. It seeks a balance between traditional historiographical concentration on the 'feudalisation' of Scottish society as part of the wholesale importation of alien cultural traditions by a 'modernising' monarchy and more recent emphasis on the continuing vitality and centrality of Gaelic culture and traditions within the twelfth- and early thirteenth-century kingdom. Part I explores the transition from the Gaelic kingship of Alba into the hybridised medieval state and traces Scotland's role as both dominated and dominator. It examines the redefinition of
relationships with England, Gaelic magnates within Scotland's traditional territorial heartland and with autonomous/independent mainland and insular powers. These interrelationships form the central theme of an exploration of the struggle for political domination of the northern mainland of Britain and the adjacent islands, the mechanisms through which that domination was projected and expressed, and the manner of its expression. Part II is a thematic exploration of central aspects of the society and culture of late eleventh- to early thirteenth-century Scotland which gave character and substance to the emerging kingdom. It considers the evolutionary growth of Scottish economic structures, changes in the management of land-based resources, and the manner in which secular power and authority were acquired and exercised. These themes are developed in discussions of the emergence of urban communities and in the creation of a new noble class in the twelfth century. Religion is examined both in terms of the development of the Church as an institution and through the religious experience of the lay population.

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 The Oxford Handbook of the Bible in Early Modern England, c. 1530-1700 is the indispensable and authoritative guide to the most important book in early modern England. It is essential reading for undergraduates and postgraduates in literature, history, and theology, and an important resource for scholars across the Arts and Humanities. The Handbook includes chapters from the leading scholars in the field, covering topics from sacred geography to biblical falsehood, translation to revolution, material culture to Milton. Sections explore issues of translation, early modern biblical scholarship, Bible dissemination and circulation, the use of the Bible as apolitical resource, literary appropriations and responses, and the reception of the text across a range of forms.

Shows how Christian worship in its many and changing forms interacts in significant and interesting ways with its varying contexts - cultural, social, political, economic. Giving special attention to Scotland, this title also challenges the Churches and believers to renewal of the worship of God in spirit and in truth. This beautifully illustrated, compact volume traces the profile of 48 European cities in early Reformation times. It transports readers across Europe from Spain to Estonia, from Scotland to Romania, passing through many fascinating cities in the Reformation heartland of this continent. With finely drawn historical portraits and abundant pictorial material, the articles by different scholars also feature the most prominent Reformers who lived and worked in each city (including six dynamic women). Supplemented by an

The Handbook is an innovative interdisciplinary study of the Chronicles of England, Scotland and Ireland (1577, 1587), commonly known by the name of its early author and editor, Raphael Holinshed. It brings together forty articles by leading specialists in history, literature, religion, and the classics, in the first full investigation of the significance of this greatest of Elizabethan chronicles. Holinshed is famed as a principal source for Shakespeare's history plays: our volume shows its importance as evidence of contemporary attitudes to history, politics and society, and demonstrates the wider influence of the Chronicles on writers and readers in the generations after its publication. The Handbook explores the making of the two editions; their relationship to medieval and Renaissance historiography; genres and audiences; history, politics and society; literary appropriations; and national identity.

This book offers an innovative, corpus-driven approach to historical legal discourse. It is the first monograph to examine textual standardization patterns in legal and administrative texts on the basis of lexical bundles, drawing on a comprehensive corpus of medieval and early modern legal texts. The book's focus is on legal language in Scotland, where law--with its own nomenclature and its own repertoire of discourse features--was shaped and marked by the concomitant standardizing of the vernacular language, Scots, a sister language to the English of the day. Joanna Kopaczyk's study is based on a unique combination of two methodological frameworks: a rigorous corpus-driven data analysis and a pragmaphilological, context-sensitive qualitative interpretation of the findings. Providing the reader with a rich socio-historical background of legal discourse in medieval and early modern Scottish burghs, Kopaczyk traces the links between orality, community, and law, which are reflected in discourse features and linguistic standardization of legal and administrative texts. In this context, the book also revisits important ingredients of legal language, such as binomials or performatives. Kopaczyk's study is grounded in the functional approach to language and pays particular attention to referential, interpersonal, and textual functions of lexical bundles in the texts. It also establishes a connection between the structure and function of the recurrent patterns, and
paves the way for the employment of new methodologies in historical discourse analysis.

Death, life, and religious change in Scottish towns c. 1350-1560 examines lay religious culture in Scottish towns between the Black Death and the Protestant Reformation. It looks at what the living did to influence the dead and how the dead were believed to influence the living in turn; it explores the ways in which townspeople asserted their individual desires in the midst of overlapping communities; and it considers both continuities and changes, highlighting the Catholic Reform movement that reached Scottish towns before the Protestant Reformation took hold. Students and scholars of Scottish history and of medieval and early modern history more broadly will find in this book a new approach to the religious culture of Scottish towns between 1350 and 1560, one that interprets the evidence in the context of a time when Europe experienced first a flourishing of medieval religious devotion and then the sterner discipline of early modern Reform.

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.

This three-volume work comprises over eighty essays surveying the history of Scottish theology from the early middle ages onwards. Written by an international team of scholars, the collection provides the most comprehensive review yet of the theological movements, figures, and themes that have shaped Scottish culture and exercised a significant influence in other parts of the world. Attention is given to different traditions and to the dispersion of Scottish theology through exile, migration, and missionary activity. The volumes present in diachronic perspective the theologies that have flourished in Scotland from early monasticism until the end of the twentieth century. The History of Scottish Theology, Volume I covers the period from the appearance of Christianity around the time of Columba to the era of Reformed Orthodoxy in the seventeenth century. Volume II begins with the early Enlightenment and concludes in late Victorian Scotland. Volume III explores the 'long twentieth century'. Recurrent themes and challenges are assessed, but also new currents and theological movements that arose through Renaissance humanism, Reformation teaching, federal theology, the Scottish Enlightenment, evangelicalism, missionary, Biblical criticism, idealist philosophy, dialectical theology, and existentialism. Chapters also consider the Scots Catholic colleges in Europe, Gaelic women writers, philosophical scepticism, the dialogue with science, and the reception of theology in liturgy, hymnody, art, literature, architecture, and stained glass. Contributors also discuss the treatment of theological themes in Scottish literature. 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.
This book is about other worlds and the supernatural beings, from angels to fairies, that inhabited them. It is about divination, prophecy, visions and trances. And it is about the cultural, religious, political and social uses to which people in Scotland put these supernatural themes between 1500 and 1800. The supernatural consistently provided Scots with a way of understanding topics such as the natural environment, physical and emotional wellbeing, political events and visions of past and future. In exploring the early modern supernatural, the book has much to reveal about how men and women in this period thought about, debated and experienced the world around them. Comprising twelve chapters by an international range of scholars, The supernatural in early modern Scotland discusses both popular and elite understandings of the supernatural.

The Oxford Handbook of Calvin and Calvinism offers a comprehensive assessment of John Calvin and the tradition of Calvinism as it evolved from the sixteenth century to today. Featuring contributions from scholars who present the latest research on a pluriform religious movement that became a global faith. The volume focuses on key aspects of Calvin's thought and its diverse reception in Europe, the transatlantic world, Africa, South America, and Asia. Calvin's theology was from the beginning open to a wide range of interpretations and was never a static body of ideas and practices. Over the course of his life his thought evolved and deepened while retaining unresolved tensions and questions that created a legacy that was constantly evolving in different cultural contexts.

Calvinism itself is an elusive term, bringing together Christian communities that claim a shared heritage but often possess radically distinct characters. The Handbook reveals fascinating patterns of continuity and change to demonstrate how the movement claimed the name of the Genevan reformer but was moulded by an extraordinary range of religious, intellectual and historical influences, from the Enlightenment and Darwinism to indigenous African beliefs and postmodernism. In its global contexts, Calvinism has been continuously reimagined and reinterpreted. This collection throws new light on the highly dynamic and fluid nature of a deeply influential form of Christianity.

In the late medieval and early modern periods, Scottish latinity had its distinctive stamp, most intriguingly so in its effects upon the literary vernacular and on themes of national identity. This volume shows how, when viewed through the prism of latinity, Scottish textuality was distinctive and fecund. The flowering of Scottish writing owed itself to a subtle combination of literary praxis, the ideal of eloquentia, and ideological deftness, which enabled writers to service a burgeoning national literary tradition.

Drawing on archival research into jurisdictional change, litigation and dispute settlement, this book provides a fundamental reassessment of the origins of a central court in Scotland, arguing for the overriding significance of the foundation of the College of Justice in 1532. 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.

A landmark account that reveals the long history behind the current Catalan and Scottish independence movements A distinguished historian of Spain and Europe provides an enlightening account of the development of nationalist and separatist movements in contemporary Catalonia and Scotland. This first sustained comparative study uncovers the similarities and the contrasts between the Scottish and Catalan experiences across a five-hundred-year period, beginning with the royal marriages that brought about union with their more powerful neighbors, England and Castile respectively, and following the story through the centuries from the end of the Middle Ages until today's dramatic events. J. H. Elliott examines the political, economic, social, cultural, and emotional factors that divide Scots and Catalans from the larger nations to which their fortunes were joined. He offers new insights into the highly topical subject of the character and development of European nationalism, the nature of separatism, and the sense of grievance underlying the secessionist aspirations that led to the Scottish referendum of 2014, the illegal Catalan referendum of October 2017, and the resulting proclamation of an independent Catalan republic.

Across early-modern Europe the confessional struggles of the Reformation touched virtually every aspect of civic life; and nowhere was this more apparent than in the universities, the seedbed of political and ecclesiastical society. Focussing on events in Scotland, this book reveals how established universities found themselves at the centre of a struggle by competing forces trying to promote their own political, religious or educational beliefs, and under competition from new institutions. It surveys the transformation of Scotland's medieval and Catholic university system into a greatly-expanded Protestant one in the decades following the Scottish Reformation of 1560. Simultaneously the study assesses the contribution of the continentally-educated religious reformer Andrew Melville to this process in the context of broader European social and cultural developments - including growing lay interest in education (as a result of renaissance humanism), and the involvement of royal and civic government as well as the new Protestant Kirk in university expansion and reform. Through systematic use of largely neglected manuscript sources, the book offers fresh perspectives on both Andrew Melville and the development of Scottish higher education post-1560. As well as providing a detailed picture of events in Scotland, it contributes to our growing understanding of the role played by higher education in shaping society across Europe.