Acknowledgments

The essays in this collection mark a transition in my interest from the religion of Post-Reformation England to its political and cultural imagination, as reflected in the sense of where England stood in respect of its past. A sense that the English monarchy, especially in the reign of Elizabeth, contained within it a kind of unofficial republic, the national commonwealth, to which a loyalty was owed which in certain circumstances overcame all other loyalties, was expressed in my article 'The monarchical republic of Elizabeth I', first published in the *Bulletin of the John Rylands University Library of Manchester* in 1987, delivered as my inaugural lecture at the University of Sheffield in 1985, and republished in my *Elizabethan Essays*, in 1994. This piece has gained a certain notoriety, reflected in the publication in 2007 of *The Monarchical Republic of Early Modern England: Essays in response to Patrick Collinson*, edited by John F. McDiarmid. Less familiar is my Raleigh Lecture for 1991, 'The Elizabethan exclusion crisis and the Elizabethan polity', partly because of the relative inaccessibility of the *Proceedings of the British Academy*. I am grateful to the Academy for permission to republish the piece on this occasion. 'Servants and citizens: Robert Beale and other Elizabethans' continued these perceptions. It was originally given as a Joan Henderson Lecture at St Mary's College, Twickenham, in 2004. The late Joan Henderson was a very old friend of the Institute of Historical Research, which was where I was reared, and an authority on that political polymath, Robert Beale. The lecture was repeated at a seminar at the institute, arranged by Professor Pauline Croft. My thanks are due to Dr Maria Dowling of St Mary's College, to Professor Croft of Royal Holloway, University of London, and to the editor of *Historical Research*, the institute's journal, for encouraging this essay and for its initial publication. I am equally indebted to *Historical Research* for permission to republish my 2002 Creighton Lecture, 'Elizabeth I and the verdicts of history', and a plenary lecture to the Anglo-American Conference of Historians, 'The politics of religion and the religion of politics in Elizabethan England', in 2006. 'Pulling the strings: religion and politics in the progress of 1578' carries the same theme into the context of East Anglia at a critical moment in its political and religious history, and a determining moment in the virginal reign of Queen Elizabeth I. The volume of essays in which it appeared grew out of work undertaken at the University of Warwick on John Nichols's seminal *Progresses and Public Processions of Queen Elizabeth*, originally published between 1788 and 1823, on which

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I, with many other scholars, have been engaged. My thanks to the editors of the volume and to Oxford University Press for permission to republish.

The title of the book has its origins in a set of lectures given at the University of Richmond, Virginia, in 1999: 'This England: the consummation of English nationhood in the long sixteenth century', which are digested in the Introduction to this volume. I am grateful to the University of Richmond for the privilege of serving as Douglas Southall Freeman Visiting Professor, and to the editorial team of the *Douglas Southall Freeman Historical Review* for publishing the lectures in 1999. The remaining essays in this collection reflect an increasing interest in the historical consciousness of English men and women in the sixteenth century, set in an increasing engagement with the literary culture of the English Renaissance. This was ventilated in a somewhat polemical engagement with so-called New Historicism in lectures given in Bangor, Geneva, Pasadena, Wellington and Zurich. My historiographical concerns were the theme of a special subject which I taught in the University of Cambridge from 1989 to 1996, 'Perceptions and uses of the past in sixteenth-century England'. I am grateful to the resourceful students who took part in that enterprise. They needed to be strongly motivated, since at the onset I had all too little knowledge of the subject myself. My way in was by way of the rhetoric of historical judgment expressed in so many Elizabethan and Jacobean sermons, reflected here in 'Biblical rhetoric: the English nation and national sentiment in the prophetic mode', originally offered as a paper at a conference at the University of California, Los Angeles; and in 'Truth, lies and fiction in sixteenth-century Protestant historiography', which was delivered at a conference on the imagination in early modern Britain, held at the Woodrow Wilson Centre in Washington, DC.

More and more those interests focused on that remarkable monument to the Protestant and historical consciousness of Post-Reformation England, the *Acts and Monuments* of John Foxe and his many collaborators, always popularly known as 'The Book of Martyrs'. In the early 1990s the British Academy began to fund a major research enterprise on Foxe's Book of Martyrs, later supported by the Arts and Humanities Research Board, which has now resulted in a variorum edition of the four editions of the book published in Foxe's lifetime. The amount of scholarly endeavour devoted to every conceivable aspect of this huge book, by David Loades and above all Thomas Freeman and their many assistants, take one's breath away. I served as a chairman of the British Academy Committee for a number of years. The growing knowledge of Foxe in context appeared in a series of symposia of the papers given at a series of conferences. My own 'John Foxe and national consciousness' was delivered to the third of these gatherings held at the State University of Ohio, Columbus, in 1999. But Foxe was shared in my interests by a growing interest in the stamp placed on Elizabethan historiography by William Camden. 'One

of us? William Camden and the making of history' was the Camden Society Centenary Lecture, included in a conference on Camden held by the Royal Historical Society at Camden's own Westminster School. I am grateful to the society and to Palgrave Macmillan for the permission to republish that piece, together with 'William Camden and the anti-myth of Elizabeth'. This collection concludes with an account of the nostalgic antiquarianism of John Stow, republished by permission of the Cambridge University Press.

I have been unwell for the whole duration of the preparation of this volume, which means that I am especially indebted to the general editors of the series for taking on tasks which would normally have fallen to me. And I have been well looked after by Emma Brennan, the commissioning editor for the series.

Patrick Collinson